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Quaker Thought and Life Today



**Creative
Peace -
Making
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Our cover photographs, taken in Belfast and Saigon, point to the need for creative peacemaking. In this issue Jim Cahalan from Northern Ireland and Sophia Quinn-Judge explore the work being done by Friends internationally while Lee Stern, Stephanie Judson and Lois Dorn look at creative peacemaking among children in the United States. Photographs accompanying their articles were supplied by the NYYM Quaker Project on Community Conflict and the Nonviolence and Children Program, Friends Peace Committee, Philadelphia.

The First Word

Peace

Editor's note: At its best, the Journal helps facilitate inner and outer dialog about the most important matters of life. We present the material in this issue on the subject of peace education and action with the hope that it adds to the value of this ongoing dialog. We begin the issue with portions of the responses members of San Fernando Friends Meeting in California made to the revolutionary pamphlet Prairie Fire. The pamphlet was written in part by Jeff Jones, a young man who grew up in the Meeting but gave up the Quaker testimony of non-violence, joined the Weather Underground and is now sought by the FBI. We share this with the same hope expressed by San Fernando Friends who sent it to us: that it may be helpful in resuming dialog between Friends and those whose strong concern for social change pushes them to violence.

Prairie Fire: The only path to the final defeat of imperialism and the building of socialism is revolutionary war. Revolution is the most powerful resource of the people. To wait, to not prepare people for the fight, is to seriously mislead about what kind of fierce struggle lies ahead... Without mass struggle there can be no revolution. Without armed struggle there can be no victory.

Dear Jeff: I've always admired you and wish I could match your commitment. There is a lot of truth in *Prairie Fire* but also a desire for power that turns me off even more than your violent approach. If I have to pick sides, I have to pick nonviolence/satyagraha and that means I can't be on your side, any more than I am for the police state that is becoming more and more visible among us, or for the greedy side of capitalism that widens the gap between rich and poor. The last twenty years have seen good developments as well as bad in the US and I feel the good would be negated by a revolution. If we could talk more freely with each other, we would surely find much common ground.

John Mackinney

Prairie Fire: We also face adversity... We must help each other through pain and breakdown, through separation, loss and death. We must care for the physical and mental health of the revolutionary community, for those in prison, for the raising of the children and the sustenance of the older people. At the same time as we recognize the real difficulties, we nourish our revolutionary spirit, commit every fiber of our lives to the struggle.

Education and Prairie Fire

Dearest Jeff: I believe in you. I understand why and what you are doing, and I support you, although I am sorry that your group feels the need for violent action, as violence usually provokes an undesired effect or consequence. But I do not judge you or your actions, as I know they are based on much deliberation and thought. I do not think of you as a terrorist. From infancy, you were always motivated by love.... My consolation for our enforced separation is that you are dedicating your life to making a better world. I love you.

Mother (Mildred O'Donnell)

Prairie Fire: Reformism deceives and derails the movement by putting forward the strategy of "peaceful transition to socialism." It pretends to reassure the people by spreading pacifist and conciliatory ideas [and] disarms them of their correct understanding of the intractable nature of the enemy, and of their own power and will to fight and win.

Dear Jeff: What strikes my mind as I see the oppression around me is the powerful statement: "If you're not part of the solution, you're part of the problem." You have attempted, with committed lives, to be part of the solution. My own commitment hasn't approached yours in intensity. I do consider myself a pacifist and I won't participate in armed struggle against imperialist power. But if you think that's the only solution, then you've boxed yourself into a corner, ignoring the many non-violent struggles in history. This macho notion of armed revolution denies the humanity of those you would kill in the name of revolution. Nhat Hanh, a Viet Buddhist monk in the Third Force has put it, "If you kill your brother, who will be left to live with?" And what right do we have of deciding in such a permanent way who will we live with? Too much ugliness has been committed in history in the name of revolution, free enterprise, and even God.

I prefer the image of building a new community in the shell of the present society. One that grows until the old shell of society collapses under its own dead weight. Rather than confrontation politics which play right into the hands of the politicians and militarists from the Pentagon right down to local SWAT teams, we should be loosening the ties to politicians and their promises and starting pockets of self-sufficiency, non-exploitative work; freeing ourselves from unthinking consumption that feeds oppression. At the same time we should continue to resist oppression aggressively, all the while recognizing the sacred quality of all life. I hope for the

day when I can embrace you all. In the meantime I will be striving to be part of the solution. Si se puede.

Bob Jeckell

Prairie Fire: Our job is to tap the discontent seething in many sectors of the population.... We are not alone. We have an urgent responsibility: to destroy imperialism from within in order to help free the world and ourselves from its grasp. We use all the weapons available to us.

Dear Jeff: I have negative feelings about your advocacy of violence for whatever ends, because whoever is hurt or killed, perhaps by accident, in the course of this violence will not have had the advantage of a defense or a fair trial. I am quite sure that if any of your group is arrested you will demand and expect all of the protections and safeguards which our society extends to arraigned people. Your commitment impresses me. Your use of violence distresses me.

Beatrice Grossman

Prairie Fire: After a long struggle, power will be in the hands of the people... the tremendous power of creative human energy—revealed now only in flashes of liberated space and in struggle—will be freed to fulfill its potential.... Birth and death will be celebrated with dignity: old people will have respect, children will have rights.... The cities can be real human gardens....
ARM THE SPIRIT!

Dear Jeff: I want to answer you. How can I speak to you?

You threaten me when you say you want to take power—you have a better way. You threaten me when you propose to establish this better way—not through education or election—but by the power of guns. You threaten me with the ideal of a people cared for and controlled by the state.

I find your re-write of history no more true than the textbook account. Both are over-simplified. Both represent one point of view. You lay all our evils and wrongs at the foot of the Devil "imperialism." You gather up human rights movements—Indians, blacks, women, colonialism into "Revolution." You make "good guys" and "bad guys" of our whole world—when nothing less than the whole difficult truth is needed.

One of the fundamental differences between us is that I don't believe the ultimate power comes from the barrel of a gun. I believe it comes from the human heart—that of

God in every man or woman, be he or she Indian, black, Vietnamese, policeman, airforce pilot, or capitalist. I believe this is the power that has changed and will change the human condition.

Some of us opposed the war in Vietnam (as we oppose every war) as the ultimate de-personalization—the putting of persons in uniform giving the right to slaughter to prove an idea or ideal. Aren't you who advocate violence doing the same thing—giving the right to kill in the name of some better world that you perceive? When everyone refuses to kill for anyone or anything, there won't be any war or violence or power. You have to change the heart and mind behind the hand that holds the gun.

You and I would agree that radical changes are imperative in our government and social system. But I don't believe the enemy is imperialism. I believe it is the loss of humanity brought to communist and capitalist states alike by industrialism. The enemy is the structuralization and de-personalization of our whole life—education, medicine, religion, business, government. I don't believe we can counter this threat to us as persons by becoming an ant-like society, even if the ones in control are "good" and "for the people." In fact, your solution

is the apotheosis of the threat. The threat is the idea that living in large groups, communes, is better than living in families. The threat is the idea that a better society is nurseries for babies so women can do "productive" work. The threat is the idea that man exists for the sake of society not society for man.

I believe creative thought, commitment, and devotion to truth will be necessary to build a free and human home on earth. I'll admit to the sin of complacency, being too involved in making a living and in caring for a family to become involved in righting wrongs or the political process. Your fire and your commitment make me ashamed. You could—should—stir me. You could be the cutting edge of change. Instead your intelligence and your drive are wasted on bombs for the benefit of the news media. Your time is spent dodging the police.

I don't know if you will receive these answers to your political statement. I hope you do. We want to show you we care about you and we care about what you think.

Lois Vincent



Reflections from Belfast

by Jim Cahalan

"Now I was moved of the Lord to go over into Ireland, to visit the Seed of God in that nation... And a good weighty people there is, and true, and tender, and sensible of the power of the Lord God, and his truth in that nation, worthy to be visited; and very good order they have in their meetings, and they stand up for righteousness and holiness, that damns up the way of wickedness. Oh, the sufferings, and trials, gone through, by reason of the bad spirits!"

George Fox

ABOVE THE surface of clandestine civil strife, Belfast is a friendly city, a sort of overgrown village, crouching beneath Black Mountain and guarded farther to the south by the Mountains of the Mourne. Bubbling humanity in every shape and form spills through its streets during the day, and hides away in its pubs and houses during the night. One is able to withdraw into one's own neighborhood, to experience the warmth and friendship of a single household and a few friends. The killings assume the guise of an auto accident; they are something to be read about in the papers, marking permanently the lives of only a few. They are seldom witnessed. Wounds to the

body and soul of the city are generally only glimpsed, around the seamy fringes of its neighborhoods and its people. Not quite the image, this, of the flame-throwing Irish Saigon projected by the media.

But "oh, the sufferings and trials"! Upwards of thirteen hundred people have been killed in the North within the last half-dozen years. The storyline is that of a Joseph Heller novel, but poorly written, endless, and entirely non-fictional. Many of the killings pass all human understanding. Take this summer, for example. A Protestant man delivering emergency materials for Belfast city corporation to the Catholic Lower Falls area,

where a community organization had requested aid after a bombing, was pulled from his lorry on arrival, beaten, and shot dead. Abhorrence of the murder flowed from all sides; scores of Catholics turned out for the man's funeral. His life, like the lives of hundreds of others, had been obliterated by an extreme wind of the paramilitarists, an extreme of the extreme, a maddened few, a handful. Yet the madness continues. Protestant terrorists disguised as policemen stopped a van at a fake checkpoint in the middle of the night and ordered its six Catholic occupants out onto the road, where they were frisked while an attempt was made to plant a bomb in the van. The bomb went off accidentally, killing the two Protestants who were trying to rig it up. In anger, the other gunmen sprayed the unarmed Catholics with bullets. Only one escaped alive, later attending the funeral of the others in a state of deep shock. The U.V.F. (Ulster Volunteer Force) later added insult to murder by claiming that they had been fired on by their "enemies," who were in fact members of a showband returning home from that evening's gig. And madness comes also from the British army, the supposed keepers of the peace. Recently they shot dead a seventeen-year-old Catholic boy who had been on his way to visit his girl friend in the Turf Lodge area of Belfast. Each bullet and each bomb breaks the peace bubble. When will peace come?

What in the world has been happening in Northern Ireland? The problem is a complex one. Any sort of well-grounded knowledge of the province's recent history would require some further reading (*Ulster* by the Sunday Times "Insight" Team, Penguin, 1972, and *The Northern Ireland Problem* by Denis Barritt and Charles Carter, Oxford, 1972, are particularly recommended). I might suggest as a beginning a relatively simple conceptual framework, presenting the events of the past ten years in three phases.

1. During the middle and late 1960's, leftist Catholics organized a civil rights movement in order to protest against Protestant political and economic domination in the North.

2. In backlash, right-wing Protestants deposed their more moderate political leaders in favor of hard-liners, and some began attacks on Catholic homes and property.

3. In August 1969, in the midst of a deteriorating situation, the British army came on the scene and initially were welcomed by Catholics as protectors against Protestant attacks. Since then the army's presence has come to be resented by large numbers of people on both sides of the socio-religious fence, especially since the introduction of internment without trial in 1971. Since 1969, the British have ruled Northern Ireland directly, while repeatedly encouraging politicians in the North to generate their own power-sharing government. The six-year period of British army presence in the North is identical to the period of sectarian murder.

Where does the wee Society of Friends fit into all of this? As usual, we are misfits. As Denis Barritt writes in *Orange and Green: A Quaker Study of Community Relations in Northern Ireland* (Northern Friends Peace

Board, 1972), "We are Protestants in the sense in which this term is always used in Northern Ireland, that is to say, we are not Catholics. Nevertheless, although not generally thought of as 'mainstream' Protestants, Quakers did share with both Catholics and Protestant Dissenters the disabilities of the penal laws." Back in 1654, William Edmondson and his brother moved to Lurgan, west of Belfast, and began the first settled meeting of Friends in Ireland. That meeting still survives, and nowadays Frederick Street Meeting and South Belfast Meeting flourish somewhere among the numberless "steeplehouses" of the fair capital city, along with ten other meetings throughout the North.

Typically, Friends play a small but conspicuous role in the social service organizations of the North. There are

**"Each bullet and each bomb breaks
the peace bubble. When will peace
come?"**

Quaker workcamp projects going on round the province. Bryson House, an old brick edifice built by a Quaker family of the same name, houses most of Belfast's social work organizations. I've spent the past summer helping to run a children's playgroup in Andersonstown, an outlying Catholic area of Belfast which hosts the annual Anti-Internment Festival each August and is home to the first battalion of the I.R.A.'s Belfast Brigade. I worked through the Voluntary Service Bureau of the Belfast Council on Social Welfare, a government-funded organization of which Denis Barritt is secretary. (Denis, aside from having authored the books I've mentioned, is a one-time Clerk of Ireland Yearly Meeting, and generally a most knowledgeable bloke.) The contribution of V.S.B. is that it carries on year-round community work in areas, both Protestant and Catholic, which desperately need input. During the summer, it supplies playgroups to about twenty neighborhoods which would lack a place for kids to go without V.S.B. And it's fun!

Friends have teamed up with the Jesuits in founding both Corrymeela Community at Ballycastle, which focuses on reconciliation in the North, and its Southern equivalent, the Glencree Center near Dublin. Particularly instrumental in starting Glencree, which opened up just last fall, were the Bewleys, a Quaker family whose name has been known round these parts for some three centuries. (Sixty-six-year-old Victor Bewley caused a stir three years ago by transforming his three famous Dublin coffee shops into a workers' trust. Best raisin buns in Ireland!) As a peace center, Glencree, aptly enough, occupies an old, run-down former British military barracks in the Wicklow Mountains.

Young Friends here are active in the Student Christian

Movement, a radical interdenominational group based in London. Just recently S.C.M. held a retreat at Glencree, led by Daniel Berrigan. At the end of the retreat, Berrigan gave a moving public talk on "The Role of Churches in a Violent World." His analysis of "neanderthal church authority" in the United States applies well to Ireland. Berrigan agreed with a criticism of the Catholic Church's medieval stance against interdenominational education in Northern Ireland. He struck a warm chord here. As a former Catholic myself, I have deeply resented the sectarian tactics of Bishop Philbin in Belfast, where he has tried to drive Fr. Des Wilson of Ballymurphy and other socially active priests into the ground. Of course, some of the Protestant church leaders are even more reactionary—the Rev. Dr. Ian Paisley, for example, Northern Ireland's answer to George Wallace. Paisley has a couple of degrees from mail-order institutions in the United States and earned his Ph.D. from Bob Jones University in South Carolina. As leader of the "Free Presbyterian Church" and the "Democratic Unionist Party" in Parliament, Paisley has done more to isolate the Protestant working class from their Catholic brothers and sisters than any other leader in Ulster History.

It seems that we Friends are soon lost in the socio-religious sea of Northern Ireland, where the large established churches have served all too often to encourage, rather than to fight, sectarianism. Berrigan commented rightly that the Irish tend, in the face of reactionary and unbending church leadership, to "blame it all on the bishops," who say, "We are the Church." At least Friends lack bishops, and a few other blinders from responsibility; of course, we are as capable of abdicating responsibility as the next crowd. Friends are noticed on this island, and so tend to get a bit more credit sometimes than is due. As a friend (big F, little f) of mine once put it,

"Sometimes we get blamed for things we didn't even do!"

At any rate, something will have to be done, and done soon, in Northern Ireland. The British will have to set a date for withdrawal, and generally begin to shock the politicians of the province into the realization that they have a job to do. Perhaps an independent Northern Ireland will eventually be formed; this idea has been winning support lately from many shades of the political spectrum in the North. More importantly, a giant's share of work first needs to be done toward breaking down some of the old sectarian barriers, and Friends have all kinds of roles in which to serve here. The breaking of the Ulster working class will have to stop. Sectarian politics, in both Parliament and pulpit, will have to die. Perhaps then an environment can be sought in which the people of Northern Ireland might begin to "dare, despite all, to trust."



An attender at Quaker Meetings in Florida and in Ireland, Jim Cahalan bases this article on his own experiences in Belfast. He is now doing graduate work in Irish studies at the University of Dublin.

Why Woolman?

Why Now?

Marilyn McNabb, a former staff member of the American Friends Service Committee, shared these thoughts about John Woolman and his relevance to modern peace education work while she worked as an AFSC consultant this summer.

AT THE MOST superficial level, John Woolman's writings are of interest because they identify and evaluate problems and trends which underlie today's situation. For example, the West Indian plantation slavery described by Woolman and his friend Anthony Benezet was basic to the accumulation of wealth in Europe that made possible the Industrial Revolution there, and further, established the division of rich and poor nations which has become so overwhelming in our own time. Similarly, the ethic of violent conquest and cultural superiority, still a part of American values, concerned Woolman deeply in his writings about the people who were here first, the native American Indians.

But more than that, one must be struck by Woolman's moral imagination, and his ability to reason out relationships and explain how institutions worked to people who really didn't want to make the connections—and therefore understand their own accountability. Time and again he invites his reader to imagine what it would be

like to be a slave, or an Indian. If just for a week, he writes, the rich could change places with the poor, "I believe many would embrace a less expensive life, and would lighten the burdens of some who now labor out of their sight..." He very well understood how economic arrangements and social institutions can serve to obscure responsibility and cut off sympathy for and information about "those who labor out of our sight"; and he sought to engender fellow-feelings between people so divided. Especially this is true of his essays on slavery.

After establishing his "documentation" with several lengthy firsthand descriptions from Europeans of how slaves were secured, Woolman imagines much the same scenes described from the point of view of the Africans:

Should we consider the case of multitudes of those people who in a fruitful soil and hot climate with a little labour raise grain, roots, and pulse to eat, spin and weave cotton, and fasten together the large feathers of fowls to cover their nakedness, many of whom in much simplicity live inoffensive in their cottages and take great comfort in raising up children; should we contemplate on their circumstances when suddenly attacked and labour to understand their inexpressible anguish of soul who survive the conflict; should we think on inoffensive women who fled at the alarm and at their return saw that village, in which they and their acquaintance were raised up and had pleasantly spent their youthful days, now lying in a gloomy desolation, some shocked at finding the mangled bodies of their near friends amongst the slain, others bemoaning the absence of a brother, a sister, a child, or a whole family of children, who by cruel men are bound and carried to market, to be sold without the least hopes of seeing them again; add to this the afflicted condition of these poor captives who are separated from family connections and all the comforts arising from friendship and acquaintance, carried amongst a people of a strange language, to be parted from their fellow captives, put to labour in a manner more servile and wearisome than what they were used to, with many sorrowful circumstances attending their slavery—and we must necessarily see that it belongs not to the followers of Christ to be parties in such a trade on the motives of outward gain...

Now of course there is no simple one-to-one correlation of Woolman's subject to today's situation. For one thing, the oppressed are now often well able to directly articulate their own problems. And while some rough parallels could be drawn between the plantation system and American business' current use of cheap labor in

South Korea or Puerto Rico, that is not the point here. It is instead to underscore Woolman's ability to appreciate the full, unqualified humanity of people across cultural divisions, to experience imaginatively, to feel with, to share in some manner their pain; and to convey to Friends and countrymen *their* connection to suffering at "great distance (which) makes nothing in our favour."

Wealth desired for its own sake obstructs the increase of virtue, and large possessions in the hands of selfish men have a bad tendency, for by their means too small a number of people are employed in useful things, and some of them are necessitated to labor too hard, while others would want business to earn their bread, were not employments invented which, having no real usefulness, serve only to please the vain mind.

John Woolman's *A Plea for the Poor*

Running through Woolman's writings is this concept of *luxury*: "...for when we in the least degree depart from that use of the creatures which the Creator of all things intended for them, there luxury begins." It is a concept which seems relevant to us as Americans working in peace education in 1975. Woolman would be the first to defend genuine needs, of course, and Americans have many unmet needs. For example, useful work is a human need, but jobs with dignity that produce needed products or services are scarce indeed. And neither are the most basic material needs met of many Americans, for example Native Americans who live under conditions comparable to citizens of the Third World outside our borders. But in terms of use of the world's non-renewable resources, our country is accustomed to luxury. Call it "overdevelopment" or simply development along the wrong lines, but in any case we are on a collision course

...nor can any apply the increase of their possessions contrary to universal love, nor dispose of lands in a way which they know tends to exalt some by oppressing others without being justly chargeable with usurpation.

from *A Plea for the Poor*

with those in the Third World who see clearly that their situation will only get worse unless global relationships are fundamentally altered.

The Algerians, in a major policy statement on raw materials and development, say that "overconsumption, and gadgetization, and more generally, wastage" are "running rampant throughout the developed economies." The

problem, they argue, "is to decide between the priorities of the wealthy and those of the poor," and they point to the expenditures of rich countries: "80 billion dollars to go to the moon," "more than 120 billion dollars a year on the accumulation of weapons," "billions more on prestige expenditures" and "wastage in all forms." These items and practices are not only "luxuries" in the usual sense, but (as the Algerians see it) "luxuries" in Woolman's more dynamic sense; that is, expenditures drawing unfairly on the wealth and labor of others—in this case, the resources of the Third World.

Why Woolman? Why now? In a broad sense, because we have something in common with his concern for communicating with the rich. Talking to Americans, here and now, means talking to some of the richest people of any time or place.

Are we pushing too far some uncertain analogies to enlist John Woolman in a discussion he never addressed? We sincerely hope not. Our purpose is to urge you to read Woolman himself, the more the better, perhaps beginning with "A Plea for the Poor; A Word of Remembrance and Caution to the Rich"—and, as one of his contemporaries put it, "to feel where the words come from."



It is good for those who live in fulness to cultivate tenderness of heart, and to improve every opportunity of being acquainted with the hardships and fatigues of those who labor for their living; and thus to think seriously with themselves, Am I influenced by true charity in fixing all my demands? Have I no desire to support myself in expensive customs, because my acquaintances live in such customs?

They who enter deeply into these considerations and live under the weight of them will feel these things so heavy and their ill effects so extensive that the necessity of attending singly to Divine wisdom will be evident; and will thereby be directed in the right use of things in opposition to the customs of the times; and will be supported to bear patiently the reproaches attending singularity. To conform a little strengthens the hands of those who carry wrong customs to their utmost extent; and the more a person appears to be virtuous and heavenly-minded, the more powerfully does his conformity operate in favor of evil-doers. Lay aside the profession of a pious life, and people expect little or no instruction from the example; but while we profess in all cases to live in constant opposition to that which is contrary to universal righteousness, what expressions are equal to the subject, or what language is sufficient to set forth the strength of the obligations we are under to beware lest by our example we lead others astray!

from *A Plea for the Poor*

Saigon

City of Ho Chi Minh

by Sophia Quinn-Judge

SINCE APRIL 30, when the first Liberation Armed Forces marched into Saigon, the city's residents have been adjusting to a new world. The blood-thirsty barbarians whom everyone had been warned to expect never showed up: they were part of the old reality which disappeared when the propagandists from the Ministry of Information were lifted out in American helicopters.

What the Saigonese met instead was a motley bunch of men and women of all ages, some in the PLAF [Peoples Liberation Armed Forces] uniform, others in more or less standard guerrilla kit; some heavily armed with rocket launchers and grenades, others with nothing more than a camera or a brief case. They were somewhat self-conscious and curious about the city that many of them had known 20 years before. These were the harbingers of communism, the enemy that schemed to separate parent and child and impose a gray, loveless society on the South! Ironically, many of them were coming home to be reunited with families from which the old order had kept them apart.

After a few glimpses of the conquering army, the people of Saigon began to forget the old stereotypes. Young women who a few days before had feared forced marriages with wounded veterans from the North (everyone knew that was the communists' policy) were soon out in the streets chatting with the new arrivals. Many of them were tall and handsome, despite their countrified manners. And the merchants who had been expecting immediate confiscation of their shops discovered that they had a new market for their watches and cameras.

The strange thing was that, with the death of one stereotype, the people found nothing new to replace it. As the days passed and no moves were made to rout out all those who had worked with the Americans and no executions were announced, the Saigonese began to ask themselves what these communists were up to. The young northern soldiers who set up camp in the park in front of Thieu's old palace and hung their washing on the tanks, were they really communists? If they were, why didn't they fly the hammer and sickle? And what was all this talk of liberation?

Not surprisingly, Saigon did not "go communist" overnight, and the new authorities obviously did not walk in with a pre-determined plan as to how it would be governed. The truth is that the transformation of Saigon into a socialist city is going to be a slow, painstaking affair. There are many Saigonese, especially those who were forced into the city by American bombing, who know what the struggle for national independence and self-determination was about. But as the new government is aware, the average resident has been blinkered by the American consumer-oriented vision of society. Their ideal has been to make money and buy a Honda, and if at all possible, send their children abroad to study. One young cadre complained to me, shortly after the change of government, that the people are worried only about material things—when they came to her with questions and worries it was always, "Will they change the currency?", "Will I be able to keep my Honda?", "What about my husband's pension?"—all understandable anxieties, but frustrating for an idealistic young woman who had sacrificed a good teaching job for her revolutionary activities.

Saigon today is a city in search of an identity, a city slowly shedding an old, worn-out colonial skin and trying to grow a new, truly Vietnamese one. It is clear that the military administration now governing Saigon isn't going to rush things. In a province like Quang Ngai in central Vietnam, which had been governed by the Viet Minh for several years before 1954, the pace can be faster. There young men with long hair and bell-bottomed trousers, seen as worthless gifts of American culture, can be told to shape up or else. There the people understand the benefits of communal labor, which gave them canals to irrigate their fields and dikes to keep the salt water out of their rice paddies.



But Saigon knew only a short spell of freedom from outside interference in 1945 and since then has remained the capital of foreigners. They managed to make it a thriving, westernized anomaly in a sea of misery and war. Here long hair and far-out western styles are too common to wipe out with one edict. The government in Saigon sees social pressure as its most effective tool—in fact over-zealous young revolutionaries (probably of the over-night variety) have been reprimanded in the official newspaper for insulting youths in hippy, western clothes.

For Saigon, a city of small businessmen, where buying and selling is as much the local sport as a way of making a living, there are no easy formulas. The people have been gently introduced to the goals and priorities of the new society by programs of mass inoculation, the opening of free clinics, and adult literacy classes. Free rice distributions have been carried out, but only for the neediest families, a fact which has disappointed some better-off residents, who assumed that communist governments supplied everything free. The cadres have patiently explained that even senior cadres receive only 200 piastres a day plus a monthly rice allowance that seems more than austere to city-dwellers.

But so far the main emphasis of the PRG's programs for Saigon has been to develop a new attitude, a new psych-

ology, among its citizens. Something akin to the black pride movement was launched on day one of the PRG takeover. Its symbol is Ho Chi Minh, whose picture and words appear all over the city these days. His legend epitomizes all the virtues that the Vietnamese nationalists aspire to: strength of will, independent spirit, gentleness, modesty, and self-sacrifice. The government newspaper is the vehicle for this campaign: "You are now the masters of your city," the people are told in almost every official communique. "We must develop the spirit of responsibility and people's ownership in our places of work and in all aspects of life."

The Uncle Toms who fought and worked for the Americans are seen as victims of the "American imperialists' cunning policy of invasion," and they are exhorted to admit their guilt towards the people and become "legitimate Vietnamese." As part of the consciousness-raising process, pictures of the My Lai massacre and other United States atrocities appear in the paper, and rallies are organized to denounce the crimes of the United States and its lackies.

The mothers and wives of former GVN officers who have been sent to re-education or study centers outside of Saigon are called on "to lead their husbands and children back to the right path." One Saigon wife, when asked how she felt about her husband's re-education, was quoted as saying, "I

hope he won't drink so much when he comes back." Of course, other wives are less confident, and one group, fearful for their husbands' safety, demonstrated in front of the former presidential palace, now government headquarters, to find out where the men had been taken. The government quickly organized local meetings to reassure the wives that their husbands were safe and would come home when they had changed their old attitudes, perhaps in three months, perhaps in three years. Wives were told they would be given their husbands' addresses so that they could write positive, encouraging letters to speed up their transformation.

Hand in hand with this effort to build national pride and unity goes the program to increase industrial and agricultural production. As the industry of South Vietnam is still undeveloped and does not amount to much more than a few cloth factories, cigarette factories, and a cement company, the main thrust is to get people back to the countryside. Many of Saigon's three million residents were forced off their land and into the city by war, so there has been a quick response to this appeal. Even some white-collar workers, like the bank clerk who helped me transfer United States dollars into a Saigon bank, are ready to return to the agricultural life. "It will be my turn to go and study soon," he said with a smile, "and perhaps after that I won't work here anymore. I'll go back to nature, take my hoe and start hoeing." It was almost as though he were laughing at the picture of himself with a hoe on his shoulder.

Others have been less receptive to the calls to denounce American war crimes and to join in agricultural production. Like the pedi-cab driver who used to be a well-paid chauffeur at the American embassy: as far as he is concerned, the only hope for Vietnam was the Americans; now that they're gone he sees nothing ahead but hard work and more hard work. "But the war is over," I say, "the farmers don't have to fear the bombing anymore and VN will become a rich country again." But he doesn't hear me. "Life will be so hard," is all he says.

The cadres, whose job it is to pull the ordinary people into the revolution, are overworked and underfed. But they have been chosen for their patience and devotion to the revolution's ideals, and they do not shy away from the challenge that Saigon represents. I met two or three women in the weeks immediately following the PRG victory whose voices had dwindled to painful croaks from the

hours they had spent answering questions and explaining policies to their neighbors. They were all local Saigon women who had worked in secret before April 30, and their euphoria at the swift crumbling of the Saigon regime was keeping them going.

The toll of southerners who "followed the revolution" has been very high over the years, so the PRG has had to give responsibility to some quite inexperienced, though enthusiastic, students for carrying out its programs in Saigon. Inevitably they make mistakes, as



The May 7th Celebration

during the "campaign to eradicate decadent and reactionary culture." As this campaign developed, it showed all the marks of what we in the West consider doctrinaire communism: students confiscated all books in English from some neighborhoods, and there were book-burnings in others. This caused some embarrassment to leaders of the Liberation Youth Union. Soon an official announcement appeared in the Saigon paper: "We Vietnamese are a civilized people and we do not burn books."

Official cadres, however, have been carefully trained and taught to view themselves as "the servants of the people." As one of my friends, a writer and former political prisoner, explained, "If the people don't follow our di-

rectives and policies, then we are not doing our job well. Either we must convince them that our line is correct, or we must change it."

If one judges on this basis, there were ample examples of incorrect or fuzzy policies being executed during the three months I spent in Liberated Saigon. But there was also enough flexibility on the part of the new authorities to admit errors and correct them. One example: as the bicycle rose in value there were frequent bike thefts in Saigon. As a result, security patrols started checking people's papers in the street and confiscating bicycles when no paper could be produced. It didn't take them long to realize, however, that no one in Saigon registers her or his bicycle or keeps a receipt for it. And that was the end of that policy.

Is there a catch-phrase or "ism" to describe the world of Liberated Saigon today? As everyday life is still so provisional and there is still not a civilian government, it is difficult to say what the character of the city will be in the future. All one can say with certainty is that Saigon will be the antithesis of what it was in the past. It will be a Vietnamese city run by the Vietnamese, not a haven for United States contractors who want to get rich quick. Saigon will no longer be synonymous with VD, heroin, and cheap servants. Another fabled eastern city has been lost to western adventurers, that is for sure. But its Vietnamese inhabitants are just beginning to rediscover Saigon.



Since her return from Vietnam, Sophie Quinn-Judge has been speaking and writing about the experiences she and her husband, Paul, had as American Friends Service Committee representatives in Saigon.

Researchers Meet Resisters

CAN PEACE activists and peace researchers cooperate with each other?

It seems obvious that they *should*, but the fact that they frequently don't led UNESCO, the A. J. Muste Foundation, the World Federalists, and others to sponsor a conference on the subject. About sixty invitees gathered in Holland July 1-6 from a variety of countries; about half were researchers from institutes and universities and half from peace organizations. I was invited as a person with a foot in both camps.

Everyone wrote a paper for the conference; mine was on training as a meetingplace between activist and researcher (available for the cost of Xeroxing). Most of the work was done in task groups. The quality of the results varied according to the group.

The conflict in the conference was turned to good account. The activists charged the researchers with an ivory tower complex—more interest in a safe and comfortable life style than in genuine social change. The researchers charged the activists with anti-intellectualism—more interest in sectarian purity than in entering the broader world of ideas and influence.

As the discussions, arguments and dialogues continued, I saw considerable opinion change—whether enough to change later behavior, it is too early to say. I saw researchers gaining a new realization that publishing articles in journals for other researchers to read does not advance peace because there is no strategy of power involved; other researchers are obviously not going to make a difference in the conflicts of huge nations and corporations. Some researchers also realized that their writing style leads to mystification of the intellectual process, turning off their potential audience among peace-concerned people.

On the other hand, a number of activists gained new appreciation for the value of hard-headed analyses and careful sifting of the facts and agreed that those should be fed into the action campaigns of the movement for greater effectiveness in reaching movement goals. In addition to opinion change, new relationships were started which may help to build the world community of concerned people so badly needed.

George Lakey

Revolution and Quaker Committees

by Lyle Tatum

FOR A number of years I have served in major roles as a committee person and as a staff member for the American Friends Service Committee and for Philadelphia Yearly Meeting, as well as for my local meeting. Most of my assignments have involved work in peace and social concerns.

Because of this, I have had the privilege of discussing controversial issues with many Friends who seem to be receiving the Light a bit differently than I. I remember as chairperson of the Friends Peace Committee going to a Monthly Meeting to explain how we could be so creedal and so judgmental as to say that we stood "in loving disagreement with those members of the Society of Friends who became members of the armed forces." I recall the gentle, active Friend who came to my office when I was secretary of the Peace Education Division of AFSC to protest a pamphlet we circulated about Boeing Aircraft's involvement in defense contract profits. As chairperson of the Combined Appeal, I answered a number of letters objecting to the activities of the Meeting for Social Concerns. We had a great struggle at Haddonfield Meeting when some of us proposed to mortgage the meetinghouse for bail.

Unfortunately, many of the complaints "within the family" about social action or work for peace by AFSC, Yearly Meetings, Monthly Meetings and other Quaker groups come not from the active members, who contribute to the viability of programs even in opposition, but from the marginal, inactive members whom we seem to hear from only at awkward times.

There is always tension within Quaker organizations between those who want to press ahead and those who think things are going too fast. This tension is related to many problems of operation such as fund raising, style of operation, organizational structure and public relations. I reluctantly have come to the conclusion that there are no administrative problems without ideological content in Quaker organizations.

Tension between activists and their critics has produced a "cutting edge-elitist" self-image within both the American Friends Service Committee and the Testimonies and Concerns Section of Philadelphia Yearly Meeting. Most recently this self-image has appeared in print in the September 1st *Friends Journal*. John Sullivan is a person with whom I seldom disagree, but in this



Illustration by Eileen Waring

instance he wrote, "But AFSC clearly is more radical and revolutionary than Friends in general and than Friends Monthly and Yearly Meetings."

This self-image is understandable, but erroneous. It is a most unfortunate self-image in that it separates a Quaker organization and Quaker work from the Society of Friends from which both the concern and the implementation of the concern developed and which must continue to sustain the organization. Quaker organizations and Quaker work which are not sustained by the Society of Friends must, in the long run, either die or go it alone. If the latter, the organization is apt to become more reactionary than in its tension-prone role within the Society of Friends. Some of our educational institutions might serve as illustrations.

It is difficult to analyze programs and rank them on a scale which indicates the level of radical content. Part of the problem is in the variable uses of the word "radical." The first meaning had to do with roots or basic causes. A radical program in this sense will be morally and pragmatically correct. It will deal with basic causes and will be curative or preventive. If universally adopted, such a program will end the problem which is under attack. For example, at a simplistic level, although we now need to add recognition of the role of women, the old War Resisters' slogan is true, "Wars will cease when men refuse to fight." Therefore, a program promoting refusal to participate in the armed forces is a radical program, although it may be ineffective or impossible in its attempted implementation.

A secondary meaning of radical is "extreme." This meaning is frequently intended, particularly when the word is used by critics of activism. Appearing nude in public is an extreme form of protest which has been used through the ages, even by a few Friends. In this sense, a radical program may be either good or evil whether judged by ethics or effectiveness. There is a justifiable skepticism among Friends about extreme actions or extreme goals, but we still cannot cross a deep canyon in two jumps.

Although these two meanings get intertwined or confused, it is in the sense of the first, being basic, that our Quaker organizations make their claim to being radical. It is in this sense that I use "radical" for the balance of this article.

An interesting component in the tension around so-called radical programs is that groups like AFSC and the Testimony and Concerns Section of Philadelphia Yearly Meeting, while carrying the self-image of radicalism, are often under attack for not being radical enough. Evangelical Friends believe that commitment to Christ is the radical, revolutionary event. Others of us who do not use the same vocabulary for articulating our faith see personal commitment as basic and might be called followers of Robert Frost's "one-man revolution—the only revolution that is coming."

The Community Relations Division of AFSC and the social concerns committees of Philadelphia Yearly Meeting have had a long-standing commitment to empowerment, that is, seeking to help the disadvantaged gain decision-making power over their own lives. This is radical, and, although there is occasional disagreement over the methods of implementation, Yearly Meetings and Monthly Meetings certainly support the concept of empowerment. People have rights to the control of their own lives.

Nonviolence is a radical way of dealing with conflict. Friends should feel a compulsion to develop nonviolent tools. Yet AFSC has long been a follower, not a leader, in nonviolence. A succession of *ad hoc* groups such as the National Committee for Nonviolent Action, A Quaker Action Group, and affinity groups within the Movement for a New Society testify to the vacuum of leadership within AFSC in working with nonviolence. Current leadership in both the national administration and the national Peace Education Division of AFSC see nonviolence as just another tool. Many Monthly Meetings and Yearly Meetings are much more radical than AFSC in this key field.

AFSC took a radical position in sending aid to North Vietnam over government opposition during the early 1970's. There is a good deal of both support and criticism within and without the Society of Friends for a high visibility position such as this. It should be remembered, however, that Philadelphia Yearly Meeting, with hundreds in attendance, took this position before the Board of Directors of AFSC. Monthly Meetings were pushing the Yearly Meeting. Haddonfield Meeting, for one, had a check returned to it that it sent to Representative Meeting asking that it be forwarded to



Illustration by Eileen Waring

Canada Yearly Meeting in the name of Philadelphia Yearly Meeting for humanitarian use in North Vietnam.

Sweeping generalizations about Quaker organizations being more radical than the Society of Friends are difficult to justify on close examination. Naturally, an *ad hoc* committee appointed by Yearly Meeting for a specific social concerns task is going to be better informed, more experienced and more concerned about that task than other members who have not been involved. This does not mean that the committee is more radical than the group which established it or that it will not be supported by the Society of Friends if difficulties develop, even though it almost assures that criticisms will be voiced.

This inevitable criticism, and the inevitable felt need to respond, seems to have developed a hypersensitivity on the part of many activists which stands in the way of the change they would like to see in attitudes within the Society of Friends. The criticism has fed a self-image sadly in need of correction. Almost by definition, any Friends committee which continuously takes positions not supported by Yearly Meetings and Monthly Meetings loses the right to call itself Quaker, even though it conceivably might be a "better" organization than the Society of Friends.

I am continually frustrated by the conservative attitudes of many Friends and by the slowness of Quaker process. Yet I remain convinced that Friends in general and the Monthly Meetings and the Yearly Meetings to which they belong have faith in and espouse ideas which are clearly more radical and more revolutionary than our social action committees have the imagination to implement. The gap between faith and works is filled with tensions within us as individuals and among us as a loving community too often marked by failure. We must grant one another integrity and common dedication deep at the roots beyond the level of words.



Lyle Tatum is a member of Haddonfield, New Jersey, Meeting. He has served on staff and committees of both the American Friends Service Committee and Philadelphia Yearly Meeting. He currently is coordinating the Yearly Meeting's activities for the Bicentennial.

*My religion is what I do every day.
What I do on Sunday points the way.*

Mary Howell in Rockland
(NY) Friends Newsletter.

Resistance Across Borders

by Ann Morrisett Davidson

SIX YEARS AGO, in August 1969, the 13th Triennial Conference of the War Resisters International was distinguished by the attendance of a number of people making important decisions about their lives—decisions which affected the public as well. The Triennial was held for the first time in the United States, on the Haverford College campus, and it was there that Daniel Ellsberg decided, according to his later accounts, that he would expose the Pentagon Papers, taking the same risks in opposing the Vietnam war that were being taken by the several young draft resisters whom he met there.

This year, from July 12 through 19 at Noordwijkerhout in the Netherlands, some three hundred people from 18 countries (among them Ellsberg's son Robert) attended the 15th Triennial of the WRI. There the energies of war resisters—released by the cessation of the Vietnam war—turned toward a variety of issues: restoration of civil liberties in India, withdrawal of British troops in Northern Ireland, freedom for Namibia (South West Africa, still under white South African rule), opposition to world arms sales (especially U.S. arms to both sides in the Middle East), combating sexism and racism, support of conscientious objection and "total resistance" against the military as well as resistance within it. Helping to unify the diffuse-sounding Triennial was its theme: "Nonviolent Political Alternatives." For three days preceding the usual business meetings and Council meeting, there was a "Festival of Alternatives" in which displays, workshops and films demonstrated the possibilities of grassroots alternatives to the various entrenched institutions which seem to control our lives.

After the Festival many who had come out of curiosity or to put on displays went home, but nearly two hundred delegates and visitors remained for the three days of business meetings in which recommendations from the workshops and WRI sections were considered and a long-worked-on Manifesto called "Towards Liberation" was

further discussed. The conference itself was also scrutinized and proposals made that future Triennials be more "democratically" planned, run by consensus, have no chairperson, etc. Resolutions are no longer popular at the Triennials, implying pronouncements on world issues which have no real application to possible action or ongoing work. Nevertheless the world's trouble spots, U.S. multinational corporations and the military, women and gay liberation, nuclear energy/weapons, and other such broad topics were discussed in terms of specific actions that WRI or its sections might take. Slightly conflicting reports emerged from the Middle East workshops, but the Namibia Collective came out with a proposal for a dramatic symbolic action involving a ship with banned books (similar to earlier ships with medical supplies sent to North and South Vietnam, and WRI's Operation Omega which took medical supplies and food by foot into Bangladesh). Support was also rallied for the BWNIC 14, and for the efforts of a young French resister, Jean Fabre, to organize transnational total resistance to military conscription—a number of such resisters are already in prison in Western Europe and Fabre himself is subject to imprisonment on his return to France.

It is an impressive—and overwhelming—range of causes for war resisters to tackle—but the simple days of just saying No to military conscription have long passed. The long march "towards liberation" from violent conflict is now seen as inextricably tied to freeing people from economic, cultural, sexual, and other subtler forms of exploitation and oppression, not just to getting the military off our backs. That goal alone, in these times of unprecedented military expenditure, would be enough to intimidate a battalion of Davids (or Daniels) armed only with their metaphorical slingshots of righteousness. Paradoxically, while the emphasis is increasingly on communal and collective action without figureheads or "heavies" (the WRI staff is now organized "collectively without a General Secretary), it is still the individual and isolated cry of protest or act of resistance that gives WRI its courageous and quixotic character.

Liberating humankind with such limited resources—and the financial state of WRI, like most cause organizations these days, is nearly desperate—may seem a hopeless task; but when one remembers that individuals with the strengths—and weaknesses—of Gandhi, King, Ellsberg, Pannella, Pinna, and others have shaken entrenched empires and administrations, there may be hope. In any case that is what the War Resisters International is founded on—hope and some hundreds of thousands of kindred souls agitating in their respective countries and transnational collectives. When they can penetrate farther into East Europe and Asia (specifically into the Soviet Union and China) their resistance will be more truly international, but as Gandhi put it, one step at a time. There are still many steps to be taken in the militarized West, steps which may yet have their repercussions in the "citadels of communism."



Flag Worship

by Jerry Kinchy



THERE'S A burial ground behind the meetinghouse where I've been attending meeting lately. During the warmer season some Friends hold meeting for worship there. Outdoor meetings arouse a sense of oneness with nature which I find especially gratifying. But today I didn't attend that outdoor meeting. There's a spirit lingering in that burial ground that haunts me. That spirit is clearly recognizable by the little red, white and blue flags it leaves near the gravestones.

So rather than spend time this morning trying to cope with this spirit that nags me and distracts my attention by waving its stars and stripes and saying to me, "worship me, not God," I decided to stay home and write about flag worship, hoping maybe to scare away that spirit from the graveyard.

That spirit of course is nationalism; the spirit that causes wars and economic competition between countries. Next year the United States will be 200 years old.

American chauvinism is already approaching its zenith in anticipation of the gala stars and stripes celebrations. Flag manufacturers are in their glory as well as thousands of other capitalist enterprises which know that this great spirit will bestow many riches.

Besides facilitating international political hostility and economic abuses, patriotism has severe theological implications on Friends' worship. The spiritual force of Quakerism has traditionally been an arch-rival of nationalism, with Friends owing allegiance only to God. Without reviving the ghost of Quaker past, we all know where the fundamentals of Quaker theology historically conflicted with government policies. And we all know of Friends who were punished by the state because they refused to deny their allegiance to God. Our beliefs are based on a spiritual oneness with God. No theological argument can sustain the contradictions of worshipping God and nation.

Especially in the United States the dichotomy is most apparent. For loyalty to the nation implies an endorsement of a policy of nuclear war preparedness, support for foreign dictatorships, global imperialism, ecological destruction and an almost endless list of social injustices. And yet some will insist that "God is on our side," and proudly fly "old glory" in their homes and meetinghouses.

Quakerism is a spiritual expression of peace. It binds Friends in a concern for all men and women in all parts of the world. Its universality necessarily dictates the rejection of all nationalistic symbolism. Americanism is a spirit of competition highlighted by its wars and characterized by its military strength. The flag is symbolic of the blood shed for American ideals, cultivated in a wartime spirit 200 years ago. Millions of lives were lost and ruined in wars since then.

And today, after 200 years of accelerated militarism, with the government buying bombs and napalm and milking each American family \$1,000 to fund the B-1 Bomber, Friends display the American flag. This is a shameful blemish on a pacifist religion.

During the first world war, when Americans were less enthusiastic about supporting U.S. involvement in Europe, the government waged a successful campaign to put American flags in the churches to whip up patriotic fervor and to reinforce that hypocritical notion that God is on our side. Friends rejected this practice while most churches rallied behind the flag, preaching the necessity for war.

Let's not forget our commitment to peace and justice, and let's abandon these outward expressions of war.

And where our Friends rest in peace, let's not display the symbol of war.

Jerry Kinchy is a member of the Lake Forest (IL) Meeting and is on the staff of the Central Committee for Conscientious Objectors in Philadelphia.



A "LEST we forget" — some civilian and military trade-offs — from Seymour Melman, as quoted in the Palo Alto Friends Meeting Newsletter:

National solid waste treatment program = \$43.5 billion = B-1 Bomber program.

National water pollution abatement 1970-1975 = 38 billion = cost excesses for 45 weapons systems.

Total environmental cleanup = 105.2 billion = new weapons systems in development or procurement.

To bring all poor Americans above poverty line, 1971 = 11.4 billion = B-1 bomber program, low estimate.

“... when that spirit works which loves riches, and in its working gathers wealth and cleaves to customs which have their root in self-pleasing, whatever name it hath it still desires to defend the treasures thus gotten. This is like a chain in which the end of one link encloseth the end of another. The rising up of a desire to obtain wealth is the beginning; this desire being cherished, moves to action; and riches thus gotten please self; and while self has a life in them it desires to have them defended. Wealth is attended with power, by which bargains and proceedings contrary to universal righteousness are supported; and hence oppression, carried on with world policy and order, clothes itself with the name of justice and becomes like a seed of discord in the soul. And as a spirit which wanders from the pure habitation prevails, so the seeds of war swell and sprout and grow and become strong until much fruit is ripened. Then cometh the harvest spoken of by the prophet, which 'is a heap in the day of brief and desperate sorrows.' O that we who declare against wars, and acknowledge our trust to be in God only, may walk in the light, and therein examine our foundation and motives in holding great estates! May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions. Holding treasures in the self-pleasing spirit is a strong plant, the fruit whereof ripens fast. A day of outward distress is coming, and Divine love calls to prepare against it.”

John Woolman's *A Plea for the Poor*

A Personal Perspective

by Stephanie Judson

A SIXTH GRADE girl shouted, "Miss Judson, you *know* Joan is stupid! She'll never answer that question. Why don't you call on me?" Next to her was a silent, obviously angry boy who had "flunked" two grades already, and who eyed me in quiet desperation when I handed back tests. Then there was Sally. She often got into fistfights, yet she always asked permission to stay after school to help me.

It was my first year of teaching, and these students represented the challenges I had been looking forward to for several years. Here, daily, were the social forces of the working class which I had studied in American sociology in college: the unhappy, tense child with reading disabilities which I had learned to identify in graduate school; the classroom which my fellow teachers thought was "getting out of hand" because I had not followed their advice: "Don't smile until Christmas."

Many of the problems of my students in this tiny steel-working town were really the same as those I had encountered in my student teaching experience, first in the black ghetto of Chicago's South Side, and then at the University of Chicago Laboratory School.

On some days, I felt intellectually stumped. I could identify and understand the social problems, but I certainly could not find answers. On other days, I was just wholly discouraged. My head ached, I could not think, I was too tired to plan the next day, and I wondered whether I could ever become the kind of teacher I wanted to be.

That first year of teaching coincided with my growing involvement with Friends. At 57th Street Meeting in Chicago, I found a community, spiritual challenge, and a sense of home. Friends testimonies provided a vision for my teaching as well as uncomfortable contrasts. How could I, for example, introduce the Meeting's sense of supportive community into a class which had been taught from the beginning to compete with each other? How could I convey the power of Friendly mutual apprecia-

tion to children who routinely put each other down, even as a sign of affection?

Unbeknownst to me, involvement with the Religious Society of Friends would open the way a few years later to providing some answers to my questions. Within the wider circle of Friends, I met others who were exploring ways to break down the destructive themes of competition and isolation in our society. A Young Friend introduced me to George Hardin, then executive secretary of Friends Peace Committee of Philadelphia. In George's straightforward and persuasive way, he demanded to know when I was coming to Philadelphia to work on the Nonviolence and Children Program of his committee.



Stephanie and a friend.

It was a "gut level" intuition (a leading, perhaps?) to accept George's invitation, apprehensive and inadequate as I felt. Once at work, I encountered intellectual concepts and vital statistics which undergirded the importance of my search and confirmed what I already knew was wrong.

Abraham Maslow, for instance, contends that psychological health is impossible unless the core of the person is basically loved, accepted, and respected by others and by oneself. Yet statistics indicate that many children from an early age are shown neither love, acceptance nor respect. For example, one-fourth of all fractures diagnosed in children under the age of three result from physical abuse by parents.

Moreover, violence in families, as Elise Boulding has written (FJ 12/15/74), can be traced both to structural, or societal, causes (poverty, sexual discrimination, the frustrating isolation of non-working women) and to parents' own

particular experiences in childhood and how they were raised.

How can we establish a loving, caring environment for ourselves and our children? How can we create a nonviolent atmosphere in the midst of a violent society? These questions became queries as I joined with members of the Peace Committee and its staff in a collective search for answers. We recognized that our task was much greater than finding ready solutions to ending playground fights. Fistfights and war toys, too, are only outer manifestations of the deep-rooted violence which permeates our culture. Roots of that destructiveness lie deep within a competitive culture in which success, even "excellence," depends on discrediting or overcoming others.

Nonviolence, we understood, is the ability to reach out to others lovingly, to live in our environment without destroying it, and to seek solutions to conflicts which do not cause damage, physical or emotional, to the parties involved.

Our visions were exciting. Finding a group of likeminded people who were eager to spend time pursuing the visions was thrilling. But how could we involve children? . . . that was puzzling.

As we looked for answers, the first thing to come clear was the real need for affirmation. Friends' consistent efforts to reach for "that of God in every person" rang true with my own experience. I had always done well in school . . . so well that my classmates often resented me. People such as my fifth grade teacher, therefore, were important. He not only took the time to appreciate my strengths but also to recognize how hard I was trying to get along with other students. In definite but unembarrassing ways, he affirmed my efforts and shared my triumphs. His support helped me to continue trying, and to succeed.

But the junior high school home

For more information on these issues, request the Preliminary Handbook on Community Conflict, 133 V (1974), \$3.80, including postage and handling, Friends Peace Committee, 19102 and request "For the Fun of It: Children and Adults" (\$1.20, including postage). A complete manual now being prepared.

economics teacher! I shall never forget how she yelled at me one day. I had been absent the previous home economics period, and I didn't know where the pots and pans belonged. Two hours later, my face was *still* red. Sixteen years later, I still have no idea where the utensils belong in that kitchen. How many of us have had similar experiences: a supportive, affirming adult in our childhood who helped us to learn and grow, and a consistently negative one who blocked learning and engendered fear?

Elise Boulding has found that the personality of nonviolent activists and other leaders in social change is characterized by optimism, competence and self-esteem. I strongly believe that affirmation nourishes these qualities. However, the general tenor of our society does not. We are constantly criticized, and therefore criticize ourselves, for what we don't look like, don't own, or aren't achieving. Most children encounter a competitive grading system early on...none of us can entirely escape commercial advertisements which suggest that we will not be adequate unless we use their products.

This negative force in our society must be countered by conscious and persistent efforts towards affirmation of ourselves and each other as a basic requirement for nonviolence.

The safety to share feelings and to feel accepted for them emerged as a second aspect of a nonviolent atmosphere. People who are able to express their difficult feelings to someone who is able to listen lovingly are less apt to lash out physically, or in other negative ways. I am still learning how important it is for children—and adults—to realize that their feelings are shared by others and that they are not alone.

Sharing feelings and experiences enriches everyday situations, but it is even more vital in difficult times. Most children go through the same emotional

stages as their parents when confronted with major changes in life such as death or divorce. They experience shock, denial, anger, withdrawal, and finally are able to cope. In this process, however, many parents are unable to listen, to be supportive, and to accept their children's feelings at the very time that the children need them the most yet are least able to express what they are feeling.

This situation indicates the need for a third aspect of a nonviolent atmosphere, that of supportive community. Even under normal conditions, the nuclear family does not provide enough variety of people for children (and adults, too,



Marta Harrison and friends affirm each other.

for that matter) to learn from, share with, and enjoy. When one or two parents are the only adults who are responsible and available to children, the nuclear family comes under great strain when crises hit the immediate family members.

Yet the nuclear family is presently very characteristic of American society. Only four percent of parents have other adults living in the same house today, whereas fifty years ago half of the adult population was living in a more extended family situation. Moreover, the increasing mobility of American society discourages neighborly contact.

Quakers have a long history of community, and it continues today. I am constantly aware of how important Friends Meetings are in fulfilling the need for supportive community during everyday and crisis times. Experiments in extended families (Boulder, CO, Meeting), new attempts such as Clearness Committees for important personal

decisions (57th St. Meeting, Chicago), Meetings for Worship for divorces as well as for marriage and traditions of many meetings which match children with adults as special friends...all these and others are encouraging, and need careful, thoughtful nourishing.

The need for supportive community within schools is just as great. A cooperative atmosphere enhances learning that "sticks," while competition may force us to memorize facts, study doggedly out of fear, or "give up" and decide that it's impossible to succeed. "Open classroom" approaches, experiments such as the public School for All Ages in Philadelphia, and, most important, teachers and students who understand how to create a supportive learning environment are hopeful signs in education.

Affirmation, sharing feelings, and supportive community are three components for a nonviolent atmosphere. They are necessary contradictions to the underlying violence in our society and set the stage for conflict resolution. For a while, our purpose within the Nonviolence and Children Program in Philadelphia was to find ways to build these three elements and to share our skills and ideas about them with others. Sharing skills involved a three-way exchange: parents, teachers and children had superb ideas, techniques and understandings to contribute in all three areas. We learned from each other.

Yet what about finding nonviolent alternatives in actual, destructive situations involving children? The emphasis on sharing skills and ideas helped to provide us with concrete approaches for nonviolent conflict resolution...the missing link. In New York the Quaker Project in Community Conflict had a beginning similar to that of our own program. Their emphasis had been on finding ways to explore problem-solving in conflict situations.

What an exciting time we had one weekend when we had a "skills-sharing" time with them. Out of it came friendships, increased understanding, solid support and the affirmation that will help us continue to search for creative alternatives to conflict. In the process, all of us—children and adults together—are becoming warm, loving, autonomous peacemakers.



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Alternatives to Conflict

by Lee Stern

TO SCORES of teachers and children in the public schools of New York, "the Quakers" are not so much the historic creators of a Holy Experiment who befriended the Indians, nor serious people who sit silently in austere meeting houses. They are their friends: warm people who make their classrooms come alive with songs, games and drama which help them to understand themselves and each other in positive ways. They are Lenny, Gretchen, Pris, and Marge, who comprise the Quaker Project on Community Conflict team that conducts Children's Creative Response workshops in their schools. (Does it matter that their three young assistants from Manhattan College, a Roman Catholic institution, might also be dubbed "Quakers"?)

"The program," says Philip Strell, principal of an almost wholly Black and Spanish elementary school in East Harlem, "has been highly popular with the teachers and children involved. I believe we are beginning to see positive results in the attitudes of the children." The principal of a school on the upper west side agrees: "The Quaker Project improves communication by a positive emphasis on the child's feeling of worth and positive accomplishment." It was at his school that an art teacher, taking some of the group cooperation exercises we had developed, set her children to work creating a fantasy world of children's art so intriguing that it was exhibited during July at a Kingston, New York, art gallery. (One never knows what might grow out of a Creative Response workshop!) Most significant is that these bilingual children had been known for intense rivalry and fighting, not for this kind of cooperation.

What, then, is this program that has evoked an enthusiastic response not only in the East—where QPCC has conducted teacher, family and children's workshops from Vermont to Washington, D.C.—but in twenty-two states and in countries on five continents where its teaching handbook is being used? "The idea," says an article by a New York Times editor, "is to encourage open communication to help the children gain insight to human feelings to demonstrate the advantages of working together, rather than against one another." QPCC describes it as "a joyful classroom adventure for young children in finding positive relationships with one another and with their social environment." It is our hope that if we can help children at an early age to discover constructive alternatives, they can break through the negative patterns of response that are passed on from generation to generation and which now threaten the very existence of life on this



A Family Tree sheet in a QPCC affirmation notebook.

planet.

Some of the program's ideas, exercises and games are known to many Friends, and they are similar or identical to those mentioned in the articles by our sister group in Philadelphia. (Some were learned from the Friends Peace Committee, just as they also learned some from us.) Sessions usually begin with fun exercises to warm everybody up and affirmations to help the children feel good about themselves and others in the class. Cooperation and community building games and exercises are introduced, as are communication skills to improve listening, observing and speaking. These skills provide the groundwork for moving into problem and conflict-solving themes such as bullies, street problems, adult-child authority problems, or others, often brought up by the children themselves.

There are indications that the workshop training is getting through. Parents of children in one of our classes became curious. Why was Johnny acting so differently with his brothers and sisters? Why didn't he fight and grab the way he used to? They looked into the matter with his teacher and found that Johnny was in our workshop. "What is a Quaker workshop, and can we have one?" they asked. So fourteen parents came to a QPCC workshop they had set up.

Many of the creative response ideas can be used in other age groups and in other circumstances. QPCC has conducted a number of family workshops set up by Friends Meetings beginning with one at New York Yearly Meeting in 1972. People working with retarded or emotionally disturbed children have reported using the Handbook effectively. After beginning with a special education class she described as "total chaos," a staff member of the Developmental Evaluation Clinic in Wilmington, NC, using the Handbook, reports that "several of the very aggressive children have shown attempts to interact with one another in more appropriate ways, and one child who has never spoken much in a group is now speaking more freely."

The program began in the late fall of 1972, when a grant from the Quaker Street Sharing Meeting enabled QPCC to form Creative Response teams (then called Childhood Education Project) in a parochial school in Brooklyn and a public school in Manhattan. This group disbanded when funds ran out in June, 1973. But in July, New York Monthly Meeting approved a gift to Len Burger to release him to follow this concern under QPCC's guidance, and early in 1974 similar grants were made to Priscilla Prutzman, Gretchen Bodenhamer and Ed Hayes, who had been working as part-time volunteers. Almost immediately, the program expanded. Fourth grade workshops opened in two East Harlem schools. Another class was added to each of the other schools. Then, in the summer of 1974, Len, Pris and Gretchen developed and prepared material for the publication, early in October, of the program's 88-page *Preliminary Handbook*. In the 1974-75 school year, Marjorie Rice joined this team as her field work project at the Bank Street School of Education. A new emphasis on teacher training was initiated, and teachers in three public schools were released during school hours by their principals for participation in QPCC workshops. Later, a weekly workshop was begun for the sixteen staff members of a Brooklyn day care center.

Depending on financial assistance, future plans call for the development of intensive teacher workshops and daily teacher assistance programs that will enable teachers and children to integrate Creative Response ideas into their daily classroom experience and through this into their homes and their communities. Parent and family workshops will be emphasized so that children will be given vital support.

We do not expect schools of the West Side or of East Harlem to blossom with children thinking and acting like "good Quakers"! We do think some may become a little more open, a little more able to share and to live in harmony with their neighbors and their world.

Getting to the Roots of Violence

by Lois Dorn

FOOTBALL IS not my favorite sport. To me, there is something symbolically appalling about a whole group of people hurling themselves ferociously on top of another individual, who has nothing more than an awkwardly shaped unresponsive football to cling to in the moment of terror. However, as the mother of three energetic sons, who find some of my philosophies confining, I have little encouragement from the home team in my stand against contact sports. Holding the line against protective padding and its implied brutality, I democratically allowed the boys to participate in neighborhood ball games. As the season and my nerves wore on, my high ideals began to sag. Last week football brought out the beast in me!

I was struggling through the chore of sorting several years' worth of travel folders, crayon creations, and other not so memorable memorabilia. The job and I were dusty and cranky. The sound of little voices floating up from the yard beneath my window was far from soothing to the ear.

"That's a personal foul you dumb-dumb. You can't grab him by the head like that! Don't you know anything?"

As the jeering turned to screeching, I looked out of my window and saw that two of the tiniest players had each other by the hair and were about to lift scalps. This kind of savagery had to be stopped!

I flew down the stairs, out the door, and landed in their midst. With a voice neither birdlike nor angelic I shrieked, "I have had it with this football business! You ought to be ashamed of yourselves! Is this your idea of fun, to beat each other up and call each other names?"

"Mom," (the sweet voice of Gregg, my youngest who, it is rumored, has already received his Masters in Progeny Politics from Kid U.) "I didn't call anyone names!"

Something snapped. "Gregg," I squawked, "I'm sick of your goody two shoes routine! Stop acting like little Lord Fauntleroy!" The silence was deafening.

Where do children learn to be violent? Television and comic books can't hold a candle to a grumpy parent! Very often children are taught the more subtle forms of violence by those who love them most. Conscientious parents and teachers, fully aware of their weighty position as models for their children, many times are hampered by the frustrating contradiction of their own indoctrination in an aggressive, success-oriented world.

In a society where competition is part of the fabric of life, how does a sensitive friend of children begin to unravel the threads of competitive thinking without

weakening the child's effectiveness in the world? How can adult companions to children exemplify pacifism without being passive? The Nonviolence and Children program of Philadelphia Yearly Meeting's Friends Peace Committee is one place to turn for new insights, skills and support.

The program was conceived in the late 1960's when Peace Committee members realized that after a decade of dealing with increasing war, civil rights struggles, assassinations, and misplaced priorities the idea that "we need to start with the children" held not only great appeal but real hope. By working with children at an early age, perhaps Friends could more clearly see where and when the seeds of violence took root and how they could work with schools and families on positive ways of making nonviolence a part of everyday life.

At first, a number of seminars on violence and its alternatives were conducted with parents, teachers, and church groups to define where positive action could be taken. It was decided that the initial thrust should be in the schools.

The Collective, a group of six people with varied professional experience ranging from curriculum-writing to nonviolence training, combined their skills in conflict resolution, values clarification, and re-evaluation counseling, and incorporated them into a format that could be used as a basis for developing new perspectives in the classroom.

Although the initial emphasis in the classroom was on working with the children, it soon became apparent that the teacher had to be involved as a peer participant, *not* as a teacher, in order to perhaps create and certainly to sustain an atmosphere of trust. The children needed to know that everyone, teacher included, was in this together. As the teachers joined in taking risks, in affirming one another, and in setting aside stereotyped roles, they not only met the needs of the children but also learned some important things about themselves.

In evaluating their work in both public and private schools, the members of the Collective began to see that the degree of success with the classroom programs was directly related to the amount of continuity and communication maintained with the teachers between sessions. Through faculty workshops conducted by the Collective, the teachers began to share their classroom experiences on a more personal level. Problem-solving clinics were used to introduce new techniques in dealing with specific problems energetically and without a sense of failure. Weekend

teacher workshops, gathering together teachers from a broad spectrum of schools, added fresh ideas and enthusiasm to the program.

As the importance of a supportive home environment has become more apparent, the Nonviolence and Children Program has offered a number of family workshops where families can spend time together creatively, learning more about each other's feelings and the dynamics of being a family. Reaching out to parents who wish to re-examine the traditional roles of adult-child relationships and explore new ways of interacting with children, the Collective has met regularly for the past two years with a parent study/support group. In sharing their experiences and the problems of their various communities, the members of this small group have been touched by the spirit of growing together. Soon, some of them will be carrying their skills back to their own Meetings with the hope of establishing more parent support groups.

With the Nonviolence and Children Program in its last year of funding by Philadelphia Yearly Meeting, the members of the Collective will be using the months ahead for culling ideas and techniques, and for reflecting on "What have we accomplished and where do we go from here?"

Societal violence is a communicable disease generally contracted in childhood and carried through maturity. Friends need to be able to recognize the symptoms and isolate the causes. As the Nonviolence and Children Program develops its particular area of preventive medicine, it grows, hand in hand, with happier, healthier children.



Ellen Deacon leads a happy song.

We Are All Hibakusha

by Lynne Shivers

TWO HUNDRED people, including many Friends, about twenty-five Japanese and a number of Japanese-Americans, had a profound experience of reexamining the past and searching for the future when they participated in a conference August 1-5 in Wilmington, Ohio, to commemorate the thirtieth anniversary of the atomic bombings of Hiroshima and Nagasaki.

"Hiroshima" has meant many things in the past, and a new definition which is crucial to the future of "hibakusha" (survivors) is now developing. Survivors who live in the United States are pressing the American government to grant them medical benefits solely because they are hibakusha. About 1,000 hibakusha, all on the west coast, are overcoming their fears and admitting who they are, which is surely one of the most painful public statements anyone could make. (Who would want to marry a hibakusha? Are you contagious? What happened to you? etc.)

Over 300,000 Japanese hibakusha have gradually been granted free medical benefits from their own government, though only after ten years of citizen pressure for those rights. Now American survivors are doing the same.

They are running into racist and chauvinistic retorts when they try to gain support: you survivors were responsible for Pearl Harbor, you were not born here, you deserve to suffer because you were our enemy, and so on. A bill is presently before Congress which would grant medical benefits to American citizens who are hibakusha. For more information, write to the Committee of Atomic Bomb Survivors, 1109 Shell Gate Place, Alameda, CA 94501 or 125 Weller St., Rm. 208, Los Angeles, CA 90012. And if you know of any hibakusha living outside California, encourage them to contact one of these offices. In spite of the emotional pain involved in "coming out," it's better to speak up for one's rights than to consider a personal affliction only personal business.

The Wilmington Conference was profound for many reasons: 200 people reviewed the Japanese and American peace movements, examined theory and strategy of nonviolent action, considered cross cultural communication, and heard Robert Lifton describe his important contribution to psycho-history: the psychology of being a survivor. Everyone took part in a moving memorial service to coincide with the Hiroshima public memorial service.

The most memorable highlight was a speech by Dr. Tomin Harada, a Hiroshima surgeon who has initiated many actions on behalf of hibakusha, including the 1956 Hiroshima Maidens' trip for medical treatment and witness and a 1964 trip of survivors to the U. S. and other Western countries. More recently he has treated two Vietnamese women maimed by French bombing. Dr. Harada's hospital treats many hibakusha, and his name is synonymous with Hiroshima initiative and peace witness. Dr. Harada said that although only people physically afflicted by the atomic explosions could rightly be called hibakusha, he realized now that there are also people who so identify with Hiroshima and Nagasaki, and their lives are so changed as a result, that they, too, can be called hibakusha.

To be a hibakusha means to be preoccupied with death, to feel guilty to be alive, to attempt the superhuman in order to justify being alive, and sometimes to feel immobilized by the fear of nuclear war. But being a hibakusha also means having a passionate commitment to preventing another atomic explosion, so that 340,000 Japanese will not have died in vain.

We are all hibakusha. What kind of a hibakusha are you?



Reviews of Books

Pierre Ceresole: Passionate Peacemaker. By Daniel Anet. Translated from the French by Marjorie Taylor. Published by the Macmillan Company of India. No price given.

The name of Pierre Ceresole may not be as widely known in America as it is in Europe, although this courageous Swiss pacifist spent a year or more in the United States and Hawaii, when he was thirty years old, and was trying to find himself. Here he broke from his middle-class upbringing (his father was once President of the Swiss Federation) and learnt how to use a spade, and how to live in a draughty hut with Chinese workers, whilst he earned his living by counting eggs and cleaning hen-houses. He was still away from home, in Japan, where he lived for some time by his own professional skill as an engineer, when the 1914 war broke out in Europe.

He had seen the war coming, for he had already recognised the falsehood of the religion of patriotism. Even at that time he wrote in his diary— "We were taught in school that the chief concern of the Swiss citizen should be his country's independence. This is a falsehood and the worship of a false god. The chief service for those who have not yet learnt to love each other ought to be justice and the organisation of a just society. Peace between nations will come only when they renounce their independence, that is to say, the right to use their armed forces themselves."

Pierre was one of those men who, once a truth has taken hold of him, must live up to this truth to the utmost. So, as John Ferguson summarises in his introduction: "He was in and out of prison all his life, for refusing military service, for refusal to pay war taxes, for proclaiming the truth as he saw it in public, for refusing to observe black-out regulations in a country at peace, for illegally crossing the German frontier to proclaim the way of Christ to Nazi Germany."

founder of the Service Civil International; one might almost say he was the grandfather of the whole work-camp movement. He was determined to show that conscientious objectors were not shirkers, that they were willing to accept just as severe a discipline as the conscript soldiers must accept. So the work camps that he first organized, to rebuild shattered French villages after the first world war, to clear up the mess after an avalanche, to make a children's playground in a depressed mining area in Wales, or whatever it was, were no picnic. Some of his colleagues in the movement found his discipline too strict, but he had his strong justification.

He became an active and loyal member both of the Fellowship of Reconciliation and of the Society of Friends. He attended the world conference of Friends at Swarthmore in 1937. But he sometimes found among his fellow pacifists too much talk and too little action.

Romain Rolland, himself Swiss, described Pierre Ceresole as "the supreme conscience of Switzerland. It is these consciences which save humanity." One need not agree with all that he did; but his life, as portrayed in this book, is bound to stir our sluggish consciences.

Horace Alexander

Soldiers in Revolt—The American Military Today. By David Cortright. Anchor Press/Doubleday. 317 pages. \$7.95

"The central lesson of the GI movement—and I hope, of this book—is that people need not be helpless before the power of illegitimate authority, that by getting together and acting upon their convictions people can change society and, in effect, make their own history." This is the closing sentence in David Cortright's new book. Without a doubt, the lesson of the GI movement comes through loud and clear in his chronicle of Vietnam-era soldier resistance.

American soldiers made their own history in a variety of ways and we civilians know far too little about them. *Soldiers in Revolt* abounds with lessons and there is much to recommend it to Friends in particular who often do not face the same shattering personal conflicts and crises that beset thousands of disenfranchised soldiers.

The Cortright book is exceptionally timely and appropriate for people who

in a fundamental way with the role of the military in a democracy, the recruitment racket and military "job training." As such, this remarkably well-documented work will go far in helping many of us clarify our position on the volunteer army and domestic militarism. *Soldiers in Revolt* is helpful and revealing!

Thomas Conrad

The Causes of War. By Geoffrey Blainey. Copyright, 1973. Paperback edition by the Free Press, a division of Macmillan Publishing Company, New York. 278 pages. \$3.95.

Professor Blainey, of the University of Melbourne, has made an interesting but not entirely convincing attempt to define scientifically the causes of war. He discusses the various expectations which lead governments to resort to war, including sometimes failure to remember the costs of past wars. He believes that causes of wars and causes of peace are related; and that study of why wars break out may help to encourage the outbreak of peace.

The book includes much information about the wars of the past three centuries; and discusses what are suggested as the reasons for the brevity and limited extent of some wars as contrasted with the long duration and inclusiveness of others. It concludes with thirty-three epigrammatic dicta about the causes and natures of wars.

While being a stimulating invitation to the study of the history of the past three centuries, the book seems to fail to describe precisely the causes of wars.

A possible answer to the question that Professor Blainey is studying might be, at the risk of sounding tautological: The cause of war is war.

So long as nations regard war as an acceptable instrument of national policy and an effective means of defense, they will continue to prepare for it. Preparation for war is by its nature competitive. In such an atmosphere of competition, the reputation for being willing to fight—formerly called prestige, in present parlance called credibility—may help make unnecessary a particular resort to war. But each successful threat increases the felt need of the successfully threatened state to threaten in turn, and to increase the means with which to give credibility to its threat. So situations develop in which, against the conscious wishes of leaders of all the nations

If there is a remedy for this fatalistic process, it would seem to lie in developing, in advance, orderly alternatives to war for dealing with the conflicts that inevitably arise among nations; and in developing general acceptance of the idea that war is no longer an acceptable way of dealing with disputes. War probably cannot be effectively "out-lawed"; but it is gradually becoming less acceptable as its physical, economic, social and political consequences are becoming more widely destructive. War and preparation for war now appear to be increasingly incompatible with economic, political or religious freedom.

Richard R. Wood

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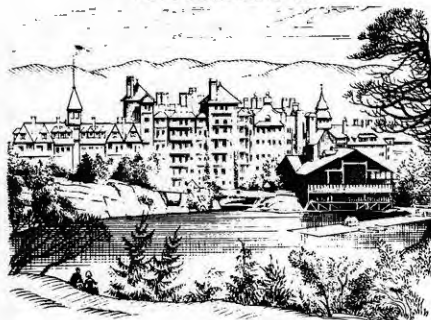
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The Nature of the Beast. By Milton Mayer (edited by W. Eric Gustafson), Univ. of Massachusetts Press, Amherst, 1975. 364 pages. \$12.50.

A general rule about book reviewing is that it should not be done by a friend of the author. I am not now, and never have been, a friend of Milton Mayer. I admit I was once his part-time secretary, baby-sitter for his children, and tutored by him in an interdepartmental committee at the University of Chicago (a committee which soon edged us both out; I never knew for sure whether I was responsible for his getting bumped, or vice versa). But a friend is someone you can laugh and cry with, etc. In 1945-46 I was much too young and inept for any of that—including all the jobs named; and in 1947 I left the University. Since then we've never lived in the same place—maybe I picked up his peripatetic ways, or itchy foot (and I'm sure my writing style, such as it is, was permanently infected). Every time I got to Europe, the Mayers were in California, when I got to California they were in Massachusetts, when I got to Massachusetts they were in Paris or Prague. Postcards and the Progressive became our fragile forms of communication, with an occasional glimpse *en passant*.

Suddenly last summer I found myself faced with peace—no Vietnam war!—and two children nearly old enough to amuse themselves, and I had time to read. Not just time, but (occasionally) the composure and serenity really to read—sometimes even to re-read. But in the course of the professional book reviewing I began to do (this one—just among Friends—is not typical), I seldom came across a book with which I could completely identify. Then, recently, I was sent *The Nature of the Beast*, and it was on reading this delightful, droll, dismal and delirious volume that I became aware that being a friend—like being a Friend—is not so much dependent on personal contact as on a state of mind (or “soul”).

The essays collected here—on subjects as diverse as owning a car and buying My Lai, from sources as diverse as The Progressive, the Center Magazine, The Progressive, Friends Journal, Harper's, and The Progressive, over a time span of 1945 to 1974—could almost have been written by me if I could write like Milton (Milton the Mayer, not Milton the poet). All the things I've been thinking, and thinking about saying, for at least 25 of my 50 years, Uncle Milton says here—only more wittily and wisely. Sometimes there's a little too much God and Jesus talk for my taste, too much breast-beating and *mea culpability*. And some of his jokes are repetitious and tiresome, while some of his topics—declining railroads, for example—don't seem to carry much weight. But the odd thing is that many of his most trivial subjects—which sometimes seemed just trivia to me in cursory readings in The Progressive (in the days when I had more critical faculties and less time)—now seem to take on new depths and significance. Cute cracks and quips that sometimes seemed strained or obscure, here seem both more amusing and more astute now that I read them at leisure, though I had thought the opposite might be true. The wisecracks are deceptive, the wisdom is enduring. And as to Milton's friends—of which I am not one—they are the peers who used to plead with him to “say it straight, Milton.” Where would he be today if he had heeded *them*?

Addressing the British Friends Peace and International Relations Conference in 1974, he said: “I know, at sixty-five, that my little life has flown willfully away while I hung on to its tail feathers. I am not a good Quaker, and I never have been. I am a chipped and crumbling pillar of the present society, and for all my fine talk my Quakerism is not my life but an ornament of it. I exert myself sporadically in behalf of the witness that joins us, and, as the years pile their corruption on me and increase my meanness and my peevishness and my timidity and my conformity and my infirmity, I exert myself ever more painfully.

“For all my fine talk, and for all my few deeds, I shall leave the world a worse place than I found it.”

He really means all this, though it is not altogether true. On another level he doesn't really mean all of it, but mainly it is true. Paradox is the essence of this tough-tender stand-up comic with the truthful tongue of angels and the deliv-

ery of Humphrey Bogart. I can no more call myself this man's friend than he or I can call ourselves Friends. But they're both something to aspire to. I wonder when either of us will be old enough.

Ann Morrisett Davidson

On War—Political Violence in the International System. By Manus I. Midlarsky. *The Free Press, New York, 1975.* 229 pages, 14 illustrations and 30 tables. \$14.95.

This is not a book for vacation reading. The use of the terminology and mathematical symbolism of statistics without a definition of terms marks it as a text for the specialist, who will welcome the ample documentation.

Primarily, the author applies statistical analysis to determine the factors responsible for the frequency of wars, using data for the period from 1815 to 1945. These factors are not found in the make-up of the individual human being (an instinctual aggressive urge!) nor in events (such as modernization or industrialization) taking place within states, but in the interaction between states and the international system.

Specifically, wars become more frequent as the number of alliances and the number of land frontiers of a "central power" with other states increases, as well as with an increase in the number of poles of power in an international system; there is no corresponding increase in the intensity and duration of wars, however. Status inconsistency, occurring when the centralization and capability of a state outruns the international recognition accorded to it, is another verified source of war. The author also considers the statistics of military coups and their diffusion across national frontiers.

The analysis does not cover the inhibiting effects of nuclear weapons and treats the effects of world organizations on war only qualitatively. The author suggests that, to prevent war, the United Nations should have overarching authority. Anything less might be counter-productive, through the extension of alliance systems and the addition to status inconsistencies. Deliberate avoidance of alliances, as practiced by Sweden and Switzerland, might be more conducive to war prevention. The reader may decide to what extent this conclusion is useful or, indeed, mandatory.

Edward Ramberg

News Notes

MARY AND DAVID Stickney have been named directors of the American Friends Service Committee's Southeast Asia Seminar Program, based in Singapore. David Stickney is a former Acting Executive Vice President of the Illinois Hospital Association and Mary Stickney taught school for several years.

The Southeast Asia Program is one of many worldwide, ongoing projects of the AFSC. The Singapore-based efforts seek to bring people of varied nationalities and backgrounds together for discussions. Sometimes they have involved government leaders. On other occasions, the participants are persons such as Thai villagers threatened by a proposed dam.

ROBERT E. Lucas was inaugurated as the 15th president of Wilmington College Sunday, November 2. The inauguration was the highlight of a weekend "education celebration" held at the Quaker college. The two-day celebration focused upon the opportunities, processes and products of the entire educational system, from kindergarten, through the public schools, to college, post-graduate and professional study, and to education for those who are in their middle and later years. Robert Lucas, a long-time superintendent of the Princeton Schools in suburban Cincinnati, has had experience throughout this broad spectrum of education. As President of Wilmington College, Robert Lucas has already begun to provide strong leadership in combining the career needs of today's college students with the traditional liberal arts, under the umbrella of a church-related institution which stresses individual choices for its students and faculty.

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Announcements

Births

Morehouse—On June 19, *Scott Byron* to Stephen and Rebecca Phillips Morehouse. The parents are members of Atlanta Friends Meeting. The maternal grandmother is a member of Gwynedd (PA) Meeting. The paternal grandparents are members of Doylestown (PA) Meeting.

Payne—On September 2, *Matthew John* to John and Stephanie Payne, both members of the Logan, Utah, Friends Meeting.

Watson—On June 24, *Margaret Kathleen Watson* to John W. and Phyllis K. Watson of Winnipeg, Manitoba, Canada. John is a member of 57th Street Meeting, Chicago. On the day she was eight weeks old, Margaret Kathleen attended the wedding of her Aunt Carol, at 57th Street Meeting.

Marriages

Watson-Grant—On August 19, 1975, at 57th Street Meeting, Chicago, under the care of the Meeting, *Carol Ruth Watson* and *Robert Joel Grant*. Carol is a member of 57th Street Meeting; her parents, George and Elizabeth Watson, former members, now are members of Lloyd Harbor (NY) Monthly Meeting. Carol and Bob are both in school at the University of Minnesota.

Pidcock-Van Holten—On August 23 at the home of the bride in Readington, NJ, *Susan Van Holten* and *Frank S. Pidcock*. Frank is a member of Trenton (NJ) Meeting and a third year student at Hahnemann Medical College. Sue, a graduate of Bryn Mawr, is in her first year at the Medical College of Pennsylvania.

Deaths

Jackson—On August 19, *Arthur C. Jackson* at Foulkeways, Gwynedd, PA. He is survived by four daughters: Mrs. William A. Boone of Chevy Chase, MD; Mrs. Leon A. Rushmore, Jr., of Port Washington, NY; Mrs. Raymond E. Nelson of Williamsburg, VA; and Mrs. Robert A. Kamp of Swarthmore, PA. There are nine grandchildren and eight great-grandchildren.

Miller—On April 1, *Philip Miller*, aged 39, of congestive heart disease. He was a member of North Dartmouth Monthly Meeting (MA) and sojourner to Syracuse Monthly Meeting, NY. He is survived by his wife, Sally Millard Miller; two sons, David H. and Daniel B.; two daughters, Sarah T. and Elisabeth A.; his parents, the Paul I. Miller of Sandy Spring, MD; and a sister, Sarah I. Miller of Iowa.

Sutton—On October 7, 1975, *Harriet R. Sutton*, aged 82. She held dual membership in Alexandria (VA) Monthly Meeting and the Friends Meeting of Washington, DC. The widow of the late Don F. Sutton, she is survived by a son, Robert F.; two daughters, Jean E. Winder and Mary S. Ward; four grandsons; and five granddaughters.



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Friends and the World Council of Churches

Thomas E. Drake (FJ 8/1-15) under-rates Quaker involvement in the World Council of Churches, for the Friends United Meeting, the Friends General Conference and Canadian Yearly Meeting are all full members and entitled to send delegates to World Council Assemblies. FWCC, as a fraternal ecumenical body, is invited to send two observers, in addition to these official delegates. Consequently, at any one of these Assemblies the number of Quakers present, whether as delegates or observers, may number seven. At Uppsala in 1968 these Friends were instrumental in persuading the World Council to take seriously the study of non-violence. The result is the important Statement, *Violence, Non-Violence and the Struggle for Social Justice*, commended for study by the Central Committee in 1973. This Statement will come up for discussion at this year's Assembly in Nairobi, where members of East Africa Yearly Meeting, one of the "host" Churches, will certainly be present, in addition to Friends from elsewhere. [Editor's note: Lawrence (Larry) Miller will represent FGC at the Assembly November 23-December 10 in Nairobi and will report for

FJ readers.]

Admittedly, even though the two largest sections of American Quakerism are full members, nearly half our Society remains outside the World Council. This is not because the World Council does not regard us as Christian; it would welcome us. However, many of our Yearly Meetings are too small to qualify for separate membership and others have steadfastly refused to join the World Council on various doctrinal grounds. I am not aware that these doctrinal considerations are based on objections to Protestantism, which would be rather difficult to maintain in view of the fact that the World Council has always included the Orthodox Churches and now counts among its larger constituent members the Russian Orthodox Church. The Roman Catholic Church is not a member, but the relationship between Rome and Geneva has altered during the past 20 years from one of distant suspicion or near hostility to one of close fraternal cooperation. The Catholics, like FWCC, will have their observers at Nairobi.

J. Duncan Wood
Quaker House, Geneva

Coming Events

NOVEMBER

21-23—Quakers and Moslems. A weekend dialogue-exploration of faith. Interfaith Committee of NYYM. Powell House, RD 1, Box 101, Old Chatham, NY 12136.

24—Friends Historical Association, Annual Meeting, Friends Meeting House, 4th and Arch Sts., Philadelphia, PA.

JANUARY

25-28—1976 Quaker Leadership Seminar. A Hungry World: How Do Quakers Respond? William Penn House, 515 E. Capitol St., Washington DC 20003.

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Documentary on influence of women on religious development, with final fifteen minutes about Margaret Fell.

NBC 5:30-6:30 p.m. November 30
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David Harley, A.C.S.W., Bethlehem Area, 215-437-1396

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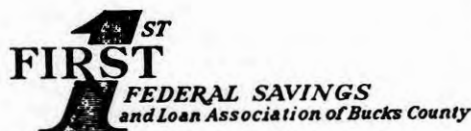
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Books and Publications

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

By Jesus, 48 stories, postpaid 2/\$1, 12/\$2.95, single copy 75 cents. **Friends General Conference,** 1520 Race St., Philadelphia 19102.

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Friends General Conference is seeking associate secretary to begin work summer 1976 and to assume duties of general secretary summer 1977. Also administrative secretary to begin part-time work spring 1976 and full-time work spring 1977. For details of salary and job description, write FGC, 1520-B Race Street, Philadelphia, PA 19102.

Manager of a small Friends boarding home near Media. Fulltime live-in position. Friends preferred. Mather Lippincott, Chairman, The Harned, 505 Glenwood Ave., Moylan, PA 19065.

Positions Wanted

Quaker woman, skills in research, writing, editing, teaching, Ph.D. in Asian studies, seeks challenging employment in Chicago area. Box K-658, Friends Journal.

Schools

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Wanted

Ten or more families interested in organizing Quaker oriented cooperative recreation community on 120-plus acres undeveloped mountain woods near Romney, West Virginia. For details write: "Quaker Woods," c/o AFSC, 317 E. 25th St., Baltimore, MD 21218.

Quaker poet, aged 32, George School, Haverford PA, Johns Hopkins MA, C.O., seeks room in Southwest February to July 1976, in return for some work of any kind. Excellent references. Reed Fry, 802 High St., Bethlehem, PA 18018.

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Meeting Announcements

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 Woodrope 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 Group. Call (213) 457-3041.

MARIN—Worship 10:30 a.m., The Priory, 217 Laurel Grove, Kentfield. 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—Whiteleaf 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—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.

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

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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--Sarasota Monthly Meeting, Sarasota, FL 33580. Worship 11 a.m. 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 a.m. Phone: 549-4010 or 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 Lomond 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) 234-3395.

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--Lantern 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, Merrit S. Webster. Phone: 743-4772. Other times in summer.

Iowa

CEDAR RAPIDS--Unprogrammed meeting. For information and location phone 364-0047 or 363-6567.

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

LAWRENCE--Oread Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m.; discussion 11 a.m. Phone 843-8926.

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. David Kingrey, Minister. 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--Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Quentin A. L. Jenkins; phone, 343-0019.

NEW ORLEANS--Worship Sundays, 10 a.m., Community Service Center, 4000 Magazine Street. Phone 895-5313 or 822-3411.

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.

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 Nobsco) 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. Unprogrammed meeting for worship and First-day school, 11 a.m., 901 Pleasant St. Phone: 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.

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. Caroline Lanier, clerk. Phone: (207) 439-9811.

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.

WEST EPPING--Allowed meeting, Friends St. Worship 10:30, 1st and 3rd First-days. Call Patrick Jackson, 679-8255.

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. 921-7824.

OUAKERTOWN--Meeting for worship and First-day school, 10:30 a.m. Clerk, Richard S. Weeder, RD 5, Flemington, NJ 08822. Phone: (201) 782-0256.

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 671-2651.

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.

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 Candeia, clerk.

New York

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

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 Tpk. off Rte. 106 near junction with 25A.

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—Custer Institute, Main Bayview Rd., 10:30 a.m.

WESTBURY—Post Ave. and Jericho Turnpike. First-day School (Primary) 11 a.m. (516) ED 3-3178.

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, suppers, etc.

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

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) 221-0868.

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.

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 Crosman, 846-4472 or Roger Warren, 486-4949.

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

TOLEDO—Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information: David Taber, (419) 878-6641.

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). Clerk: Gay Houston (513) 767-1476.

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: 788-3234.

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—Sumneytown 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, Havertown. 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.

LANSDOWNE—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 Wain 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.

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., Pennsbury. 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

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.

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.

ST. JOHNSBURY—New worship group. Sunday, 4:00 p.m., South Congregational Church parlor. Phone: (802) 684-2261.

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. First-day discussion 10 a.m., unprogrammed worship, 11. 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.

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