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Quaker Perspectives on the Bicentennial



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The cover photograph of Independence Mall in Philadelphia was taken by Mark Conlon of Abington, PA. Other graphics appearing in this issue are the work of Margaret Reynolds, John Taylor, the late René Magritte, and Ezekiel Schloss.

Centering Down...

MAN DOES not live by fact alone.... The great ethical systems of the world—in India, in China, in the Middle East, from the benign wisdom of Confucius to the passionate social protest of the Hebrew prophets—all sought to express an underlying moral reality: we live by moderation, by compassion, by justice; we die by aggression, by pride, by rapacity and greed.... Our collective greeds can degrade and destroy our basic sources of life in air and soil and water. Our collective injustice can continue to create an intolerable imbalance between rich and poor. Envy and fear can unleash the nuclear holocaust. At last, in this age of ultimate scientific discovery, our facts and our morals have come together to tell us how we must live.

Barbara Ward

THE REDEMPTIVE Christ is not a man who died 2,000 years ago. It is the Logos which was, is, and will be eternally active. The man Jesus was evidently fully aware of this activity in himself and told us about it; so that we could also be fulfilled in that "highest order of being"...

Gerald Richards in a letter in *The Friend*

...And Witnessing

FRIENDS IN Hawaii were recently mobilized to join a Coalition Against Capital Punishment opposing state legislation that would have restored capital punishment for certain crimes. Although when we began our effort, which included an 8 a.m. to 8 p.m. vigil at the Capitol during the crucial decision-making period, there was no hope of stopping the measure, our pressure did turn things around. The legislation was defeated by the slimmest of measures, finally relying on a purely procedural technicality to prevent passage this year.

Ian Y. Lind, Program Secretary, AFSC-Hawaii

THE BALTIMORE Monthly Meeting of Friends, Stony Run, supports the efforts of the Maryland Religious Coalition for Abortion Rights in seeking to safeguard the right of all women to follow their consciences and responsible medical opinion in deciding whether to have an abortion. While members of the Meeting differ on the morality of abortion, the Meeting feels that moral views should not be imposed by law on those of the other moral persuasion. Accordingly, the Meeting does not support efforts to amend the Constitution to make abortions illegal.

Baltimore Monthly Meeting of Friends Newsletter

A Single Voice

HERE IN PHILADELPHIA, the home of Quakers named Penn and Woolman and Mott and Cadbury *et al*, it has seemed right to try to publish an appropriate Bicentennial issue, if for no other reason than to help keep all the outer events and activities which surround and threaten to overwhelm us in proper focus. Thus, the articles which follow could be read as Quaker Perspectives on the Bicentennial:

"Where there is no vision, the people perish"

Looking Back to See Ahead

But it also has seemed right to add some sort of editorial suggestion that we who are the recipients of the heritage of Penn and Woolman and Mott and Cadbury *et al*, to say nothing of Jesus and Mary and Fox and Fry, might need to honestly face up to what they were all about *within themselves*. Perhaps if we gained some sense of the source of their convictions we also could help strengthen the courage of our own. In the process, we might transform conviction into action and become living witnesses to a vision of a world in which

- Love is the first motion
- Conflict is at last faced honestly, dealt with creatively, resolved nonviolently
- Human life is seen in the context of a past shaped by the inner drive of individuals... of a present where humanity's physical, mental, emotional and spiritual needs clearly point to a (w)holistic approach to all existence... and to a future where the evolution of life in all its forms is being directly and significantly influenced by what we who profess to believe in a God who acts through specific, individual men and women, do here and now.

A few quotations from Philadelphia Yearly Meeting's *Faith and Practice* expressed the eternal spirit which could provide a foundation for the future just as it has been handed down to us. Thus, I selected...

"The Quakers are not only forever done with ways of violence and external compulsion, but they are pledged as well to the formation of a new spirit in [human] lives. They see no ground for the expectation of right conditions of life until gentleness and tenderness, kindness and sympathy, love and a cooperative spirit, are formed within the heart... genuine Quaker service involves taking the way of the Cross very seriously..."

And I also selected...

"There is room yet for a fellowship, all inclusive in its tender sympathy, drawn close in the loving bondage of sincerity and truth; for a noble simplicity of life and manners... for a freedom that scorns the flummeries of rank, the

perquisites of pride... for a simple worship, homely and informal because intimate and real."

And finally, I selected...

"We have faith that out of the chaos of today will emerge a new order. This will be achieved as we individually strive to live so that the Divine Spirit is liberated in us. Jesus has shown us how the sense of God... may permeate the whole of life... that all final solutions of human problems are in terms of personal relationship and mutual understanding... that we must strive to carry the pure spirit of love into all our dealings... Quakerism for us means God-conscious life, and we desire to pass on to others the vision we have seen."

But then, on Yom Hashoa, the official day of mourning for the six million Jewish victims of the Holocaust, Elie Weisel spoke in Arch Street Meeting-house here in Philadelphia of what he had seen as a young boy watching the body-consuming flames at Auschwitz, and of what it means when the vision itself is of people perishing.

As he pointed out that as a Jew he looks back to a history not of two hundred but of four thousand years, the spirits of Penn and Woolman and Mott and Cadbury *et al* seemed to be joined by those of Abraham and Moses and nameless others.

They, through the voice of Elie Weisel, reminded his listeners that thousands of years before John Woolman, Jewish law simply stated: Don't own slaves and don't be a slave. They, speaking through him, recalled the centuries of hatred and violence done in the name of a man who taught that love was the only way and who himself was a Jew. And they, through him and the voice of the martyred, asked whether faith in education and culture was justified when many of the Nazi SS had college degrees and even doctorates of philosophy and divinity and yet could feed children to the flames.

"What is happening today, the chaos everywhere, is directly linked to the Holocaust," the spirits said through Elie Weisel. "The world has not yet been punished for what it did..."

But then, from the depths of gloom and despair that were not abstract and theoretical but had become part of us as we looked back at what Elie Weisel had experienced and lived through, the spirits of all those departed souls, Quaker, Christian, Jew *et al*, sounded through his single voice the eternally vital, Light-affirming message:

"History has pushed us for thousands of years to give up faith in God and in humanity... but it will not succeed."

JDL

Disregarded History

The Power of Nonviolent Action

by Gene Sharp

Berlin, 1943

It was the late Autumn of 1943 in the capital of the Third Reich, in the midst of the war, towards the end—so far as Germany itself was concerned—of “the Final Solution” to the “Jewish question.” The extermination program, and the decision to adopt it, had not been undertaken until the war was well underway, though the Nazis had long wanted to carry out such a program. The Jews who still remained “at liberty,” if one could use such a phrase, were predominantly those who had special characteristics which had caused them to be left until the end. Some of them were intellectuals and members of the Berlin artistic community, and some of them were Jews who were married to non-Jews.

On this day, the Gestapo was preparing for final action. Trucks drew up in front of factories and homes to cart off the Jews who remained in Berlin.

All day, the account goes, the trucks rolled through the streets, escorted by armed SS men, and crammed with those for whom this was the beginning of the end. On this day every Jew who was still alive in Germany was arrested and temporarily housed in a prison or camp awaiting transportation to an extermination camp.

It is said that people on the street who noticed what was happening lowered their eyes and looked away in indifference or shame. They did nothing.

The Jews were taken to various points in Berlin and divided according to “appropriate” bureaucratic categories. Those men who were married to non-Jewish wives were temporarily housed in a prison of the Rosenstrasse near Gestapo headquarters.

Then something happened which had no parallel in the history of the Third Reich.

Somehow or other, their wives found out where they were. They gathered on the Platz outside of the prison and publicly demanded that their Jewish husbands be released: an act of audacity, defiance and courage, certainly. But it was also a demand which flew in the face of the Nazi objective to remake Germany and Europe

biologically by exterminating those who were regarded as less than human. *If the Nazis granted the demands of the women, they would have thereby given up one of their supreme objectives.* After a while the women’s demonstration broke up, only to reassemble later in the afternoon. When again they shouted and cried above the traffic demanding that their husbands be released, their husbands came to the windows of the prison defying all orders to the contrary, and again, with great audacity, demanded their own release. Gestapo headquarters was nearby.

Anything you have read or heard or seen on films of the nature of the Nazi system and its methods is almost certainly true. A few machine-guns located on the roofs of buildings could have eliminated the women. But the Gestapo did not shoot them. Not this time. Instead, they consented to negotiate and asked the women to be reasonable. The women continued to insist that their husbands be released. Heinz Ullstein, from whose book the account comes, who was himself one of these men and his wife one of the demonstrators, says that the Nazi regime was shaken by an incident which had no equal in Nazi Germany. The authorities gave reassurances; they spoke soothingly. *And they released the prisoners....*

Norway, 1940

Norway was invaded by the Nazis on the 9th of April, 1940. Norway had tried to remain neutral. Independent from Sweden since 1905, the people loved their freedom and didn’t want it taken away by being involved in a war. They also had a strong anti-militarist socialist movement. If the Germans had only waited for two or three days, the Norwegians could have had the fortune of being invaded by both sides of the war on exactly the same day. Already by the 7th of April British troops were being loaded on board ships in Scotland for a possible invasion and occupation of Norway—which shows the glorious effectiveness of neutrality!

Before the war, a native Norwegian fascist party

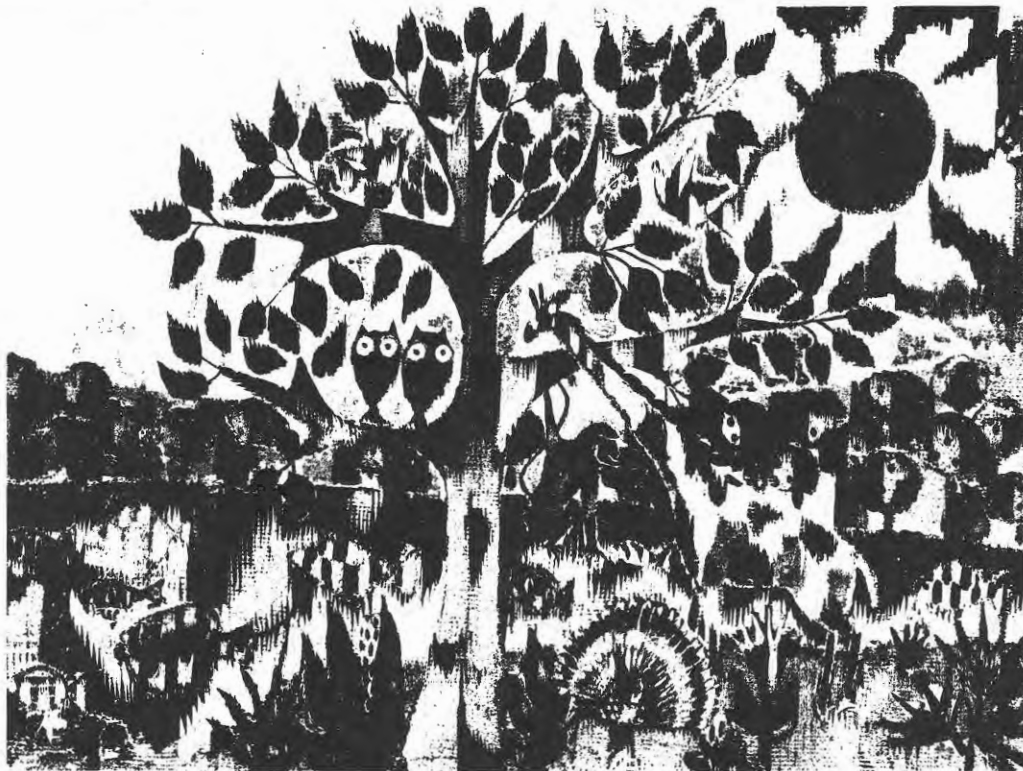
existed, headed by a man named Vidkun Quisling, who had had a significant political career before he became a fascist. After he became a fascist, his party—the Nasjonal Samling—never polled more than five percent of the votes. Under the occupation, Quisling became the Minister-President of Norway. He sought to create a fascist system in Norway, patterned after Moussolini's Italy, or, more properly, the Nazi system of Gleichschaltung. He sought to organize the various occupational and professional groups into "corporations"—compulsory organizations rigidly controlled by the government. Thus, everyone—farmers, fishermen, teachers, doctors, etc.—would be enrolled in an organization controlled by a little dictator and every working person and the institutions of the whole society would come

the fascist education of youth and concluded: "I cannot regard myself as a member of the new teachers' organization."

The government panicked. It threatened dismissal of all the teachers, but they would not withdraw their protests. The schools were closed. Officially, there was a fuel shortage; it was impossible to keep the schools warm, they said. So the people chopped wood and left it outside. But the schools remained closed. Teachers held classes in homes. Despite the censorship of radio and newspapers, news of the resistance spread until thousands of letters of protest poured into the Ministry of Education *signed by parents.*

One thousand male teachers were arrested and sent to various camps and prisons. Those from Southern

"The Peaceable Kingdom"



Ezekiel Schloss

under government control. This was the plan Quisling chose to start with the teachers. It was a serious mistake.

The underground was alert to the grave danger of putting teachers under Nazi control and having them indoctrinate the children, and the long range change in the nature of Norwegian society that would result. Calling for resistance to the program, it drafted a short statement and circulated it to all twelve thousand teachers throughout the country, in spite of censorship and transportation restrictions. Each teacher was asked to sign his or her name and address and mail that statement to the fascist Ministry of Education. Between eight and ten thousand teachers complied. The letters poured in. The statement said that the teacher could not take part in

Norway were concentrated in a prison north of Oslo, where, in the middle of winter, a bit of black bread was all they had to eat each day, along with "vegetable soup" that was mostly water. The teachers were forced to crawl and run in deep snow. They could not dry off afterward in their unheated barracks, and they had no change of clothes. As this went on day after day, about a half dozen teachers withdrew their protest. The rest (excepting those who were very ill) were put on cattle cars and taken on a long, freezing trip up into the mountains in Trondheim. Farmers came to try to give them milk and food. School children stood in the railroad stations singing as the cars went through.

The teachers were taken finally to Trondheim and put

on a ship that was so overcrowded that the fascist doctor who was there perfunctorily to sign the certificate that everything was safe, refused to sign, and protested about conditions. The ship went off anyway. It was a dangerous passage which took twelve to fourteen days going up the jagged coast of Norway, through passages and past islands, in mined waters, blackouts with lighthouses not working. They finally, amazingly enough, reached Kirkenes, far above the Arctic Circle. Here they were used as labor to unload German ships. They were housed in temporary shelters with cardboard walls. Some of the German guards showed them how to steal straw from the haystack nearby so that the officers wouldn't know they'd got it, so they'd have some bedding.

In the meantime, the teachers who had not been arrested were ordered to return to school. They returned, and announced to their classes that they would not regard themselves as members of the new teachers' organization. But the teachers were worried by rumors. They heard that one in ten of the teachers who had been arrested would be shot, or that they would be sent out to clear mine fields by walking through them. People have different feelings about risking someone else's life than their own. And some of the teachers who heard these rumors were married to the men whose lives were threatened.

I sat one time, a few years ago, in the home of two of these teachers. The principal of their school was ready to give in, they told me, on grounds that he'd risk his own life but not theirs. "We've made our protest," he said. "We've made the point." But my friend told me that the women got together and told him not to give in. "We'll take the risk," they said.

At one point in the struggle Quisling was so furious he went out to Stabekk (where I lived for a couple of years). He brought some of his main officials with him, including his secret police, all in their fancy uniforms. He ranted and raved and screamed at the teachers in the school at Stabekk, so loud that out in the school yard people could hear every word that was said. He ended: "You teachers! You have destroyed everything for me!"

His words were heard in all the mountains and valleys and fjords of Norway.

Finally, it was announced that the teachers' organization had not come into being. The teachers were brought home where they were celebrated as great heroes. The schools were never used for Nazi indoctrination. And after Quisling unsuccessfully attempted similar antics with other professions, trying to found organizations for a new Corporate State, *Hitler personally intervened and ordered him to stop this nonsense.*

☆ ☆ ☆

Have you ever heard someone argue, "We've tried war. We know that's bad. Now let's try nonviolence. It's never been tried. It's worth a try." Nonsense. There is a vast history of this type of action going back as far as we

have records. But most of it was probably never written down, and what was recorded has never been gathered together and mostly lies ignored, for all kinds of reasons.

☆ ☆ ☆

American Colonial Nonviolence, Circa 1776

This type of struggle has taken place throughout most of history. We don't know even what exists in recorded scattered accounts because people have never searched them all out. In the 18th century, here in this part of North America, the European settlers used a great deal of violence against indigenous Americans, and then against the Africans who were imported. Nevertheless, the European settlers conducted major campaigns of nonviolent struggle against English controls, particularly for the ten-year period from 1765 to 1775. This was on a scale and significance which may require, when it is more fully researched, a major reinterpretation of American history—which may lead to a reassessment of the relevance and importance of the war of independence.

There were three separate campaigns, each of which involved economic resistance. It is possible that this is the first major case of international economic sanctions on record.

Daniel Dulany, in the pamphlet he wrote on resistance to the Stamp Act in October of 1765, describes certain basic characteristics of political nonviolent struggle. (Now you'll notice I'm discussing on the political level, not on the religious or moral level.) Dulany said, "Instead of moping and whining to excite compassion, in such a situation we ought with spirit and vigor and alacrity to bid defiance to tyranny by exposing its impotence, by making it as contemptible as it would be detestable." Here is the fundamental conception that you can make tyranny helpless by refusing cooperation with it. So he advocated building up economic production within the colonies to make them self-reliant. They could then sever trade relations with England, which would hurt the English merchants, and then consequently this would put leverage on the English government to repeal the Stamp Act.

George Washington, Nonviolent Strategist

Did you ever think of George Washington as a nonviolent strategist? During this Stamp Act struggle courts were required to use stamps on official documents. The colonists had decided not to use the stamps. So the question became: "Do the courts remain open without using the stamps, or do the courts close down?" This was in the context of colonists conducting a massive campaign to refuse to pay debts they owed to the English merchants from whom the colonial merchants had purchased their

products on credit. Walpole regarded this as the most effective weapon which the colonists wielded. So George Washington advised that they should close down the courts, of course. Obeying the law was impossible. You close the courts, Washington reasoned, because if you close the courts, the courts cannot be used in an effort to collect the money which the colonists were refusing to pay to the English merchants. Therefore, the English merchants would put pressure on their government to repeal the Stamp Act. Very sophisticated nonviolent strategy, calculating effects and counter-effects of specific types of noncooperation.

Thomas Jefferson, Faster

Did you know that Thomas Jefferson with his colleagues introduced fasting in the colonial struggle? When the spirit of the resistance was weakening at certain points and people were getting bored, he and his friends (who were known rather as playboys, always going out and dancing) got the very respected and staid chaplain of the Virginia House of Burgesses to propose as his own idea a day of fasting and prayer—for political resistance. It was passed by the House of Burgesses and all of Virginia had a day of fasting and prayer—for political resistance. It wasn't Gandhi who introduced fasting as a political weapon at all.

Later during 1765, Governor Bernard of Massachusetts Bay said: *"At this time I have no real authority in this place."* And Lieutenant Governor Thomas Hutchinson of Massachusetts Bay said: *"In the capital towns of several of the colonies and of this in particular, the authority is in the populace. No law can be carried into execution against their minds."* There were cases—significant cases—of the burning of buildings and destruction of property during the Stamp Act resistance. Men who had accepted appointments as stamp distributors were threatened with physical attack and even death and run out of town. *But not one person was killed.*

During the Townshend resistance, in January, 1769, for example, a London newspaper reported that because of the refusal of taxes and the refusal to import British goods, only 3,500 pounds sterling of revenue had been produced in the colonies. The American non-importation and non-consumption campaign was estimated by the same newspaper at that point to have cost British business not a mere 3,500 pounds but 7,250,000 pounds in lost income. Those figures may not have been accurate, but they are significant of the perceptions of the time. The attempt to collect the tax against that kind of opposition was not worth the effort, and the futility of trying eventually became apparent.

As the American movement developed, a radical fringe began to talk the rhetoric of violence. The militia, which the colonies had had for many, many decades, were deliberately developed. Some people began to foresee the

movement shifting over to war. But this was not universal, and not preferred by even many radicals. The Suffolk Resolves, passed by the delegates of Suffolk County of Massachusetts Bay in 1774, recognized that violence was possible and the colonists should be ready for violence if it came. However, they recommended instead a different type of struggle—like they had been using:

"We would heartily recommend to all persons of this community not to engage in any routs, riots or licentious attacks upon the properties of any persons whatsoever, as being subversive of all order and government; but, by a steady, manly, uniform, and persevering opposition, to convince our enemies that in a contest so important—in a cause so solemn, our conduct shall be such as to merit the approbation of the wise, and the admiration of the brave and free of every age and of every country."

On the basis of such thought and the Virginia Association, the First Continental Congress developed a sophisticated, phased program of economic and political non-cooperation. First, it began with a non-importation campaign, to be followed, if necessary, by a non-exportation campaign. The First Continental Congress program of resistance was called the "Continental Association." It was a program of nonviolent resistance and the First Continental Congress was a nonviolent resistance organization. It was a program implemented throughout the colonies, so well developed, so sophisticated, that its equal was probably not seen until Gandhi's work in India. Going along with this was a program of enforcement of these provisions in the colonies with such complete solidarity that the very enforcement organizations in many cases gradually became instruments of local government. Development of parallel governmental institutions also occurred on a colony-wide basis, sometimes in deliberate defiance of British-appointed governors. It has been estimated in nine or ten of the thirteen colonies, British governmental power had already been effectively and illegally replaced by substitute governments *before* Lexington and Concord. The Continental Congress was known as "the Congress." Its measures of resistance were known as "laws." British power had *de facto* collapsed in most of the colonies *before a shot was fired*. In Maryland, for example, an entire substitute government had taken over.

At the same time, there was significant support in England for the movement (though not as strong as during the Stamp Act resistance). The extent of the support, and the reasoning for it, should be researched and analyzed. Part of the Continental Association (the program of resistance of the Continental Congress) contained this phrase: *"... we are of the opinion that a non-importation, non-consumption and non-exportation agreement, faithfully adhered to, will prove the most speedy, effectual, and peaceable measure..."*

continued

Considering the *de facto* independence of most of the colonies by 1775, with the emergence of an inter-colonial confederation-type of government, and the experience of the Stamp Act struggles and the Townshend resistance, it is very possible that British power might have totally collapsed *de jure* short of the eight years which it took for the War of Independence. Rather than the war having speeded up independence, it may very well have postponed it.

Governor Dunmore of Virginia suggested that the "laws of Congress," as he put it, receive from Virginians "*Marks of reverence they never bestowed on their legal Government, or the laws preceding from it.*" He added: "*I have discovered no incidence where the interposition of Government, in the feeble state to which it is reduced, could serve any other purpose than to suffer the disgrace of a disappointment, and thereby afford matter of great exultation to its enemies and increase their influence over the minds of the people.*"

And in Massachusetts, already in early 1774, the Governor—Governor Gage—wrote that "*All legislative, as well as all executive power, is gone...*" Governor Gage made a similar report later in the year. So we must remember that, disregarded as it is in present portrayals of America's Revolution, the American colonials, too, have a highly important place in the history of nonviolent struggle.

Civilian-based Defense, Past and Present

This type of struggle—illustrated by these various examples—has even been used for national defense purposes. There is the example of the Ruhr struggle in 1923, which Germany waged against a French and Belgian occupation, with no preparation and no training. The results were mixed—some say it was a total failure, others, a success. The actual scorecard, I think, indicates at least a draw. National defense by nonviolent resistance was also attempted in Czechoslovakia in 1968, again with no training and no preparations. They managed there to get the Dubcek group, who had been kidnapped and arrested, restored to their positions in the Party and government where, despite serious compromises, they managed to remain for eight months. Even after the Husak regime came in, the Russians did not have complete control. The Russians reportedly expected Czechoslovak military resistance, which they thought they could successfully crush in four days, then install a puppet government and get out. Four days with a prepared Czech military—eight months when confronted with unprepared nonviolent resistance. This suggests a power potential to nonviolent struggle, if refined and prepared, which may be greater than that of violent means.

Now what is the condition of the "peace movement,"

and how is all this relevant? Let us try to look at the "peace movement" not simply in the perspective of the period of Vietnam, but in the perspective of "peace movements" since they began to exist as organized entities, which certainly goes back at least to the 19th century.

The objective of peace organizations, originally at least, was to abolish war. It is doubtful that you will find that objective very clearly stated in the current programs as an achievable objective, within the foreseeable future, of any present American or foreign peace organization.

This is very instructive. Peace groups have been willing to settle for things far short of abolishing war: witnessing to one's piety and purity—and the stupidity of everybody else; witnessing to being a "holy remnant" or the only sane people around; struggling for the rights of conscientious objectors to war. There is nothing intrinsically wrong with any of these things. The point is not that. But they serve as substitutes for serious efforts to abolish war as such. Peace groups oppose a particular war and try to speed up its end with no confidence whatsoever that, even if successful, the military systems will thereby be weaker. Peace groups oppose the development of a particular weapon or a particular piece of technology—without that necessarily being a vehicle for reversing the whole dependence upon military hardware and military weapons. Or advocates of peace support giving all of the world's weapons to one government—a world government—or support the army of the other side—and call that anti-war activity! Or peace workers support universal, negotiated disarmament when there is no historical evidence that that has ever worked or ever will. Or peace workers settle for some measures of arms control and arms regulation which—although they may help and may prevent a particular outbreak, or destruction, or attack under certain circumstances—can easily be broken and leave the military system more or less as it is.

Where is there a peace organization which really expects that, in something less than a few hundred or a few thousand years, war is going to be removed from human society? There is no chance of a major popular uprising against war—as even I (with all my cynicism) thought might be thinkable in the 1950's. At that point there were still people for whom nuclear weapons and intercontinental rocketry were new and therefore shocking. There was still moral indignation about it. But now whole generations have grown up in which nuclear

weaponry is just part of the world, like mountains and rivers, cities and poverty. There is no fresh thinking among peace groups. There is no effective challenging of the political assumptions which underline the war system itself. One hears that the war system is all wicked. Peace groups imply that to get rid of war, one has to change whole generations and the way people are brought up. These may be wonderful things to do, but it implies that it is not possible to get rid of war until then. Others argue that we must first have social revolution—ignoring the fact that wars existed for centuries before capitalism, and ignoring the fact that so-called socialist countries attack and invade each other, and that following most “revolutions,” the military system is often more powerful than under the old regime.

Human Nature, No Less than Animal

Yet human nature may provide other clues. You all have done various things in your lives you don't tell everybody about. When you were a little screaming brat, you got mad at mommy and daddy. “I'm not going to eat!” You engaged in a “hunger strike.” Or, if mommy or daddy were going to wallop you on the bottom and they hadn't touched you yet and whoever was your defender in the family was in the other room, you started screaming like mad, lying on the floor as if you had been slaughtered. And they hadn't even touched you! You were appealing to the “martyrdom” and sympathy against the persecution of a poor, nonviolent, helpless person! Or you wouldn't take out the garbage, at least not on time. This was a refuse worker's strike. Or you wouldn't clean up your room until someone was standing there: “Now take that and put that in that drawer...” That is “non-obedience without direct supervision” or “slow and reluctant compliance.” Or you wouldn't study when you went to school. You'd look out the window, daydream or even sleep in class.

Many animals and pets do all these things. Haven't you had dogs and cats act this way? They want to go with you in the car somewhere—when they know they are not supposed to—they go and jump right in. It's a “sit-in.” Or, they know very well what you're saying to them and pretend they don't, just like you've done yourself. Or you say “move,” and they lie down, whimpering, and look

up at you with the saddest possible look—like some demonstrators do to police. Sometimes, they're being ignored, particularly if there's company coming and there's a big fuss in the house and nobody's paying attention to them when they're trying to say, “Come and play with me.” The dog then goes into the middle of the living room rug and does a “nonviolent intervention”—not biting anybody, not growling at anybody—but getting attention! So we don't have to change human nature—or even animal nature—in order to be non-violent. We can be the same stubborn, obnoxious people we've always been, under the guise of our halos and piety, while accomplishing things collectively that have a political objective. We can draw upon the experiences of other people in other situations. We don't have to convert people to a new religious revelation, or worry about the sensitivity of our souls. That's all nonsense on the political or social level.

The focus here is on a very simple question. It isn't even how do we change all of society? It isn't: how do we create the perfect nonviolent society of the future? It is simply: *how do we get rid of major political violence, including war?*

Nobody who has tried to get rid of war has succeeded. What we do is go on repeating the same things year after year, decade after decade. You read this and that report, change a few words, and it's the same story and the same methods that were used way back—with no evidence that they had the kind of effects that are sought this time. People try to choose between one of the bankrupt political ideologies and another one. It's ludicrous. If we've not been able to solve a problem, maybe the humility that we talk about so often and so smugly should be rooted in the awareness of our ignorance and our failure. Nehru was one of the people who said that to solve a problem, you must first understand it. Maybe we have wars because we're wicked. Maybe we have wars because of a particular economic system that developed two hundred years or so ago. Maybe we have wars because there's not a world government. Maybe we have wars because we (or somebody), in certain situations, feel that there are certain things for which we need to conduct a struggle—sometimes for good purposes, sometimes for bad purposes. And if someone is conducting a struggle for bad purposes, if you're not going to surrender to



John Taylor

them, you have to be able to struggle against them for a good purpose.

Most people have been totally unaware of the history of struggle without violence. Thus, every time they have engaged in a nonviolent struggle, people have had to improvise anew. *Suppose that had been the case with war.* Suppose no armies had been organized. Nobody had studied military strategy and tactics. Nobody had tried to invent new weapons or even develop training in the use of existing weapons. There were no West Points. Then the Martians and Eskimos formed an alliance to conquer all the terrible Southerners who had destroyed their way of life. President Ford would go on television and declare: *"We're going to be invaded from the North. Now you all remember we have experience in fighting with violence. You remember all those times in the kitchen when you threw things at each other, all those barroom brawls that you've had, and all the feuds you've heard about beginning with the Hatfields and the McCoys. Now, with true spontaneity and creativity and with that freshness without regimentation that makes it effective, get out there and fight the invasion from the North."*

Ludicrous!

That's the situation nonviolent struggle has always been in—even against the Nazis. It's amazing it hasn't been wiped off the earth. The explanation must be that there is something very powerful in this technique, so that even when improvised, even when facing an organized terroristic Nazi system, even when confronting one powerful government or another, it has somehow, in many situations, prevailed. But peace workers have often talked nonsense: "Nonviolent means should be used, even if they don't succeed, because it's right to be nonviolent." But if nonviolent struggle has been able to prevail despite highly unfavorable circumstances, it's possible that nonviolent struggle has a power potential many times greater than violence and war. This is possible because it is based—among other things—upon a more accurate perception of the nature of power as deriving from people and ultimately dependent on people.

If we take all this past human experience in nonviolent forms of struggle that have been improvised, and we study and research them and try to learn how to refine and develop them to make them more effective than they have ever been, we won't have to argue *against* violence and war. If *nonviolent* struggle can be shown to be so much more *effective*, then people will *want* to use it. After all, war isn't that effective. In every case, at least one side loses, which is only 50% effective, if you're lucky. The winner pays a very large price, as well. Nonviolent struggle has the potential for building a solution to the problem. We have primitive prototypes of nonviolent defense policy, or civilian-based defense policy, as it's preferably called. We have the experience in the use of this technique in revolution against dictatorships. Civilian struggle has been used in struggles for reform, and in land redistribution instead of guerrilla warfare.

Remember 1939 and planning work for creating an atomic bomb? Realistic? Who would have believed that you could take these tiny things that you couldn't even

see called atoms and somehow put them together to make a more powerful explosive than had ever existed? An insane idea? And yet research money was put into that, although nobody has made a miniature atom bomb in a chemistry set in the basement and gone out and blown up the neighbor's garage with it. Yet we have, in actual human experience, clear examples of nonviolent struggle used by ordinary people. This is what destroyed the Czarist system in Russia in the February 1917 Revolution; it wasn't the Bolsheviks. It was the workers demonstrating in the streets, the soldiers getting sick of shooting them down, throwing down their guns and walking out to join them.

Throughout history, we have overlooked or deprecated the crucial role of nonviolent struggle. It is hardly ever presented in terms to evoke a response in people who read about it. But there is a vast, long history of this undeveloped, crude political technique that has used a myriad of nonviolent weapons: economic boycotts, sit-ins, civil disobedience, protest marches, mutiny, parallel government—about two hundred different methods, capable not only of converting opponents, but, more importantly, of destroying the power of a dictator.

The question isn't—as some pacifists have asked—whether one is able to love a Hitler. The question is, are we capable of *destroying* a Nazi system by nonviolent struggle. If one argues that we have to wait until every last human being is capable of loving a Hitler before we can get rid of war, it's either spiritual arrogance or political bankruptcy.

The problem is how on earth do you fight tyranny? How do you prevent and defeat genocide, whoever attempts to commit it? Unless we answer that question, in the worst racist situations, people are not going to give up war.

With this view of the nature of the problem of war, and the existence of nonviolent alternatives, we need a variety of things. First and foremost is research, so we know what we are talking about, and so other people will respect what we have to say, and respect the product of that research. That involves people participating in the research who hold widely diverse beliefs, and are skeptical of nonviolent alternatives. We need to establish a research institute under the most prestigious possible auspices, with proper funding, to investigate nonviolent struggle, substitute national defense policies, genocide, political violence, and a variety of such things that relate to political structure, from dictatorship to the weaknesses of dictatorship to the nature and structure of participatory democracy. That type of a research program should be accompanied by efforts to inform the general

public of the potentials of nonviolent alternatives in the most severe political conflicts. Television plays could be built around actual historical cases. There would also be more serious public education, including courses in colleges and universities. Such material on nonviolent alternatives would be included in regular history books.

We should look forward to the time when we can establish a new national priority: a ten-year crash program of research and evaluation of whether we can develop an effective nonviolent substitute for war that would provide real defense. This could be undertaken for a mere one percent of the Pentagon budget for a year, every dollar of which could be very usefully spent. Either the nonviolent stuff that peace advocates believe in is utter nonsense (which most pacifists will go on believing anyhow, irrespective of all the evidence against it, so the research won't harm it), or, as I suspect, the research will substantiate many of the claims about the potential of nonviolent means. Even the most informed advocates of nonviolent alternatives may repeatedly have their minds blown at the continuing revelations of the potential that nonviolent struggle has already demonstrated—and the discovery of what it is capable of becoming. The abolition of war does not require anti-war, anti-military lobbies or demonstrations and protest, *but the development of effective nonviolent alternatives to military struggle.*

Even now, with our limited knowledge and before the kind of research we need has been undertaken, it has been possible to involve military officers and strategists in serious discussions of nonviolent strategies as a substitute for military defense in several countries, including the United States. That monster book of mine—*The Politics of Nonviolence*—has had several of its most perceptive and favorable reviews in American and foreign military journals. That's one or two more than I can say for peace journals. The book has been discussed seriously in Austria, where the Austrian military journal carried a long, two-part article by the editor-in-chief on the nature of nonviolent resistance as national defense. In Sweden, it is official policy of the government and the Defense Ministry to research and investigate civilian-based defense, with a view to *adding* it to the predominantly military defense policy they have now.

The view that there is only limited constituency from the peace movement that would take nonviolent alternatives seriously is idiocy. That view is a reflection of the incapacity of the peace organizations' perceptions, dreams, and programs. Why can't we, in an age in which military people know how little military means can really accomplish, convince them of alternatives? What about the conservatives, who distrust big power in Washington, much of which is military—why can't we convince them? Why can't we develop substitutes for violence which can be used in the most dangerous and extreme situations? And we can do that out of more than loyalty to Dr. King or Gandhi. Gandhi drew much of his insights from African resistance in South Africa, from the Chinese use of economic boycotts, from the Russian 1905 revolution, from ecclesiastical disobedience in England, from peasant resistance in Ireland—all this long before he was regarded as a great Mahatma.

The point is, this nonviolent struggle is harmonious

with what we crudely call "human nature." Civilian struggles have occurred throughout history. We don't have to carry our vast sweeping changes that take decades or generations before we can eliminate major political violence. In dozens and hundreds of significant conflicts, including international ones, in ignorance and with improvisation, nonviolent struggle has already taken the place of military violence. The only question is, can we improve it and make it more effective? Can we provide the necessary vehicles and stimuli and resources to speed up the changeover? *Can civilian struggle be made a realistic choice for ordinary people (who don't really like war, anyhow) and for professional soldiers (many of whom hate war because they have seen it first-hand) and for politicians (who often want these kinds of things too)?* Pacifists and other peace workers are so used to being a minority that they have no idea how many people are ready to join them in a search for a substitute form of defense and struggle. But when we see that the basis of an alternative and the readiness of people to explore it are there, then the potential of what is possible to accomplish has been changed. It becomes possible once again to dream the dream of the abolition of war—but this time on the basis of realism and substance. □



René Magritte

Gene Sharp is a research fellow of Harvard University's Program for Science and International Affairs. He also is the author of *The Politics of Nonviolent Action*, a study of the nature of nonviolent struggle as a social and political technique. An extended version of this article appeared in the March 1976 issue of Fellowship. The article was originally adapted by Gene Sharp from two presentations he made under the auspices of the New York office of the AFSC. © by Gene Sharp.

Looking Back To See Ahead

Philadelphia Yearly Meeting in 1776 and 1976

by Lyle Tatum

IN THE SESSIONS of Philadelphia Yearly Meeting, in our monthly meetings, and in our personal lives, we tend to deal with very short spans of time. Instead, I want us to pause to examine a few centuries, in order to remember where we have been and to see if there are any lessons there which clarify where we want to go. We will do it exclusively through the minutes of Philadelphia Yearly Meeting.

We tend to think of two hundred years ago as the early days of Friends, but this is not the case. In 1776, Philadelphia Yearly Meeting was almost one hundred years old, Friends had long since pulled out of the political life of Pennsylvania, and Quakerism as a movement was well into its second century. In other words, we are not looking at the fresh, vigorous, evangelical stage of a new faith.

The year 1776 was not a good one for Friends. The war made it difficult not only because of the peace testimony, but also because Friends were widely considered to be pro-English, or Tories—the equivalent of being called a communist during the more recent period of McCarthyism. If you were not supporting the Revolution, it was natural that you be considered a Tory. Also Friends did have strong ties with, and affection for, England.

A paragraph in the epistle of Philadelphia Yearly Meeting in 1774 stated:

And beloved Friends, we beseech you in brotherly Affection to remember that as under divine Providence we are indebted to the King, & his royal Ancestors, for the continued Favour of enjoying our Religious Liberties, we are under deep Obligations to manifest our Loyalty & Fidelity, & that we should discourage every Attempt which may be made by any to excite disaffection or disrespect to him....

Friends still appreciated that it was the King of England who had given them their firm base for religious liberty in the new world. Also, London Yearly Meeting

was the "parental church" for Friends. In those days Philadelphia Yearly Meeting wrote two epistles, one to London Yearly Meeting and the other to the rest of the Friends. London Yearly Meeting also represented Philadelphia Yearly Meeting in dealing with problems resulting from the colonial status of Pennsylvania.

But the call to freedom was also strong, and some Friends found it irresistible. Part of the minute dealing with query answers in 1775 reported:

All of the Accounts except that from Shrewsbury lament the sorrowful deviation which has lately appeared in many members from our peaceable Profession, and Principles, in joining with the Multitude in warlike exercises, and instructing themselves in the Art of War, which has occasioned painful Labour to the faithful among us whose Care has been extended to advise and admonish those who are concerned therein....

As in this minute, Friends then spoke of the "peaceable testimony" rather than the peace testimony. Friends meeting in 1775 saw the need for a forthright statement on the peaceable testimony, and the task of drawing up a statement was given to the epistle committee. That committee already had twenty members and twenty-six others were added. In addition, Friends present from New York and North Carolina were invited to participate, as were those "Friends desirous of communicating their sentiments."

That made quite a committee with more than fifty members to meet to draw up a minute. Nevertheless, they came in the next day and reported:

It is our united Concern, and desire, that faithful Friends in their respective Meetings may speedily and earnestly labour in the Strength of this Love, for the reclaiming of those who have thus deviated, and... where

such Brotherly Labour is so slighted, and disregarded, that by persisting in this Violation, they manifest that they are not convinced of our Christian Principles, or are actuated by a Spirit and Temper, in opposition thereto, it is our duty to testify our disunion with them.

To "testify our disunion with them" meant that such persons would be dropped from membership in the Society of Friends.

On this suggested minute it was, "the solid, united, sense and Judgement of this Meeting to agree to the same."

Although the Yearly Meeting was clear that members should not participate in military activities or pay direct war taxes, some areas were more difficult to decide. Bills of credit, a form of negotiable instrument sanctioned by the colonies, were controversial. The use of them stood in a similar position to the payment of taxes today. To those Friends who were trying to get other Friends to stop using bills of credit, the Yearly Meeting minuted a bit of advice:

... we affectionately exhort those who have this religious Scruple, that they do not admit, nor indulge and Censure in their Minds against their Brethren who have not the same, carefully manifesting by the whole tenor of their Conduct, that nothing is done through Strife, or Contention, but by their Meekness, Humility and patient Suffering, that they are the Followers of the Prince of Peace.

Raw nationalism is an ugly thing, and that is what Friends faced in 1776 as their country fought for independence. The year 1776-77 was undoubtedly, for Friends, the worst year of our history on this continent. Yet the minutes of Philadelphia Yearly Meeting do not sound as if a war was being fought all around Friends. The minutes speak of:

... This time of outward commotion
... The contest between Great Britain and these colonies
... The confusions which now prevail
... The unsettled state of public affairs
... The spirit of strife and contention now prevailing
... The troubles which have lately arisen

The ending of slave-holding by Friends was still a big issue at Yearly Meeting in 1776. Philadelphia Quarterly Meeting had sent in a pessimistic minute, but Friends had a committee at work, and later in the session it reported:

... where any Members continue to reject the Advice of their Brethren, & refuse to execute proper Instruments of Writing for releasing from a state of Slavery such as are in their power... and no hope of the Continuance of Friends Labor being profitable to them, that Monthly Meeting after having discharged a Christian duty to such should testify their disunion with them... which being read and much time for Friends freely to express their Sentiments, the Judgement of the Committee is now confirmed....

Friends can hardly be accused of having made a hasty judgment. It was eighty-five years after the first Friends anti-slavery minute had been approved in Germantown, and four years since John Woolman had died.

Having come to this position on slavery, Friends approved a new, precise query, "Are Friends clear of importing, purchasing, disposing of, or holding Mankind as Slaves?"

Although 1776 is considered to be the end of slave-holding by Friends, the minutes of the Yearly Meeting continue to report meetings working for several more years on the problem of slave-holding Quakers.

Philadelphia Yearly Meeting of 1776 met in September, just a little more than two months after the original fourth of July. As we have seen, pressure on the peaceable testimony had been growing over the previous few years. In the face of this, the Yearly Meeting minuted:

... we cannot consistent with our Christian peaceable Testimony... be concerned in the promoting of War or Warlike Measures of any kind, we are united in Judgement that such who make religious Profession with us, & do either openly, or by Connivance, pay any Fine, Penalty, or Tax, in lieu of their personal Services for carrying on the War under the prevailing Commotions, or do consent to, and allow their Children, Apprentices, or Servants to act therein do thereby violate our Christian Testimony, and by so doing manifest that they are not in Religious Fellowship with us...

The closing minute of Philadelphia Yearly Meeting for 1776 reflected both apprehension and trust in God.

The Consideration of the Difficulties, & Distresses to which we as a Religious Society are & may be subjected in the present Commotions, & unsettled State of public Affairs hath united the minds of the faithful, at this Time, in deep, awful Reverance, and by the Renewings of divine love, & Regard,



such have been enabled to supplicate the Father of Mercies for Wisdom & Fortitude to maintain a Conduct consistent with our Holy Profession...

The minutes ended with the customary phrase, "To meet again the usual time next year, if the Lord shall please."

The Lord did please, and the Yearly Meeting met again in 1777, but many Friends were absent. Nobody made it from New Jersey, because "whereby travelling and passing from Place to Place is obstructed... there are no Friends nor any Accounts come to hand from the three Quarterly Meetings in the Jerseys..." The clerk wasn't there either, nor were a number of other leaders, all of whom had been exiled to Virginia. The epistle to London Yearly Meeting told the story:

Some of our Friends of this City have been taken up, and banished to Virginia, by those who exercised assumed Power among us, without a hearing, upon a groundless Suspicion, & for not taking a test which in Conscience they could not assent to, nor sign a Paper called a Parole; others in New Jersey have been fined, & Imprisoned, on like Account, and many in each Province have had their property distrained, for fines imposed for not training, and some imprisoned on that Account...

Among the unusual difficulties Friends faced in 1777 was a widely circulated paper which accused them of aiding the British. A strong denial of having had anything to do with the paper was minuted, but Friends wished to make it clear to everyone that they were assisting neither side. Thus, they drew up a refutation of the false charges, restated the peaceable testimony in detail, and charged a delegation with delivering their statement to General Washington and General Howe in person.

Six men set out to deliver the statement the second day of the week following Yearly Meeting, and their venture is recounted in the Philadelphia Yearly Meeting minutes of 1778. General Howe was near Germantown, and the

delivery of the message to him was uneventful. The vastly different nature of war in those days is illustrated by the fact that General Washington was less than one day's ride by horseback away from General Howe. The message was delivered to Washington the day following the visit to Howe.

Although Howe had let the delegation go on their way unimpeded, Washington sent them to stay in Pottsgrove for a week so they would not have any current intelligence information about the location of troops. The men were entertained in Pottsgrove by other Friends and then went separate ways. Later, they reported to Yearly Meeting that:

The presence of the Master was very sensibly felt, who made way for us beyond Expectation it being a critical and dangerous season... It was a time of close-humbling Baptism.

As usual, we read in calm language in the minutes about difficult times. In the answers to the query about meetings being held we learn:

Philadelphia Quarter in answer to the first Query informs that their Religious Meetings are kept up, except at Fairhill in the northern District Monthly Meeting, that Meeting House being so torn up by the British Soldiery and others, that it has not been occupied for several Months past... And the Meeting House at Radnor being taken by American Soldiery, and made a Barrack for considerable time, Friends have been obliged to Meet at a Friends House... And the Meeting House at Reading, Friends have been deprived, since the early part of last Fall by the American Soldiery for an hospital, and as it continues to be occupied by them Friends are obliged to meet in a School-House. The Meeting Houses at the Valley, Gwynedd and Plymouth have also been at times Occupied by the American Soldiery.

And Chester Quarter mentions that about the beginning of the First Month last, forcible

Entry was made in the Meeting House of our Friends at Uwchlan, for an Hospital for the American sick soldiers. . . . The Report from Burlington Quarter intimates that lately on a First Day at Mount Holly the Meeting was not held as usual, by reason of an army passing thro' that Town. . . . Except the above Instances it doth not appear but that Friends have been careful to keep up all their Religious Meetings.

In spite of their many hardships, Friends were holding firm. Loyalty oaths were going strong in 1778. It was minuted:

...on the subject of the declaration of allegiance and abjuration required by some late Laws passed by the Legislatures who now preside in Penn. & N.J., . . . we cannot comply with the requisitions of those Laws. . . in some places Fines or Taxes are and have been imposed on those who from Conscientious Scruples, refuse or decline making such declaration of Allegiance and Abjuration, it is the united Sense and Judgement of this Meeting, that no Friend should pay any such Fine or Tax. . .

How do we measure up today to these Friends of two hundred years ago? On their base Philadelphia Yearly Meeting has continued for two more centuries. On our base, are their 200 years of mileage left?

In an epistle to London Yearly Meeting in 1766, Philadelphia Yearly Meeting wrote:

We trust there is a Remnant this Day who not only believe but can in Experience declare that the Kingdom of Christ is not of this World, May we therefore faithfully labour for the increase of this Righteous Kingdom & Government, under the immediate Instruction of Christ, who in every age, hath pointed out to his People, the Business peculiar to them.

What is the business peculiar to Philadelphia Yearly Meeting in 1976? Do we know? Do we really ask? Do we have the courage to come into our business sessions saying, "Thy will be done," or could the clerk often save time by summarizing in advance what we are about to say? I think the minutes of two hundred years ago reflect that they did better than we do in expecting to be divinely led in business sessions.

Voltaire described George Fox as "impeccably behaved and divinely mad." We are impeccably behaved. The divinely mad are difficult characters, but we could use more of that kind of openness to being led down new and strange pathways.

Some Friends of 1976 also have a problem with commitment. You may remember the story about the young man who was very much in love and wrote to his

girl friend that he would climb mountains for her, he would chop down forests, he would slay dragons, he would wrestle lions and so on. After he signed the letter he added, "P.S. I'll be over Thursday night if it doesn't rain."

We laugh at that kind of commitment, but attendance at our meetings for worship is noticeably less if it rains. This year, as in every other year at Yearly Meeting, we also remind ourselves of our lack of commitment in our contributions. But two hundred years ago Friends insisted on commitment. In one last look at the minutes for 1776 we read:

...in these Times of difficulty, & Trial, Friends should be particularly vigilant in the Exercise of a watchful, Christian Care over themselves, & each other, that thus we may by divine Assistance be mutually helpful in maintaining a Conduct uniformly consistent with the Spirit of our Religious Principles.

Personal conduct is the last thing we wish to challenge today. Too often we are ready to help with the excuses that it really is necessary to mow the lawn on Sunday morning.

The problem of commitment is related to the problem of belief. With all of our uncertainties, we can hardly ask much of others. Just one of the many problems in this connection is sincerity, a virtue we have turned into a vice by forgetting that the individual light needs to be confirmed by the corporate light. Have we changed the 1776 religious vocabulary and in the process forgotten the truth that lies beyond old words? The man on a cloud with a beard is dead. But do we overlook the Living Presence which is all about us. . . here. . . now. . . ?

I reluctantly conclude that in the last two hundred years we have slipped in our willingness to be led, in our commitment to Quakerism, and in the vitality of our belief.

At Fifth and Arch streets, just one block from the Arch Street Meetinghouse, is the Free Quaker Meetinghouse. The building is kept up by the National Park Service. The Junior League provides guides for tourists. The Free Quaker Meetinghouse is a monument to Friends who deserted the peace testimony two hundred years ago.

Two hundred years from now, what will be said about Philadelphia Yearly Meeting of 1976? Will the Junior League be the ones left to say it? Will there be a pile of rubble at the corner of Fourth and Arch Streets indicating the decay of mortar and faith? Or will Friends in 2176 be looking back to say, "1976 was an exciting time for Philadelphia Yearly Meeting. Those Friends met the challenges of their day. They built for the future. They kept the faith."? □

Lyle Tatum, a member of Haddonfield Meeting in New Jersey, is coordinating bicentennial activities for Philadelphia Yearly Meeting. This article is an abridged version of a talk he gave at the 1976 sessions of Yearly Meeting this March.

July 4, 1876

"Weep Not For Me"

by Margaret Bacon

JULY 4, 1876 dawned hot and sunny. Philadelphians of all races and walks of life prepared to celebrate the 100th anniversary of the birth of their nation by attending the ceremonies planned at Independence Hall. Mothers packed their picnic baskets, checked their children for scrubbed hands and necks. Men, enjoying the unusual luxury of a day off, dressed in their best, if lightest, suits.

For five frightened but determined women, the morning of July 4 must have been a time of some anxiety. Susan B. Anthony, Matilda Gage, Sara Spencer, Lillie Blake and Phoebe Couzins, all officers of the National Woman Suffrage Association, had volunteered for an act of civil disobedience of breathtaking proportions. At the height of the celebration they would interrupt the program and read, or attempt to read, a women's declaration of independence to the startled audience.

Months previously, the National Woman Suffrage Association had politely asked for a place on the official program. It was their suggestion that Lucretia Mott, eighty-four year old mother of the woman's rights movement and one of Philadelphia's greatest citizens, be given a spot to read the women's document on the program as a fitting tribute to both her immense contribution to the new nation and to the evolving role of women in the life of the country. Accompanying her was to be Elizabeth Cady Stanton, the moving force behind the Seneca Falls Convention of 1848.

"It [the request] was peremptorily denied!" Phoebe Couzins wrote in a newspaper account of the event. "While upon that platform in Independence Square as honored guests sat those who had been false to their country in its hour of peril, and an ex-Confederate general read the declaration of our fathers to the hosts of black men set free by these women, Lucretia Mott, that grand apostle of liberty, who had battled for freedom for half a century, was not so much honored with an invitation. I heard Bayard Taylor read an invocation to the Goddess of Liberty while the woman higher than a goddess, worthier of his best thoughts and entitled to the reverential devotion of the nation, sat within the shadow, unhonored and unsung, and the assembly knelt in mock heroics before imaginary shrines."

When they heard they were to have no place on the program, Lucretia Mott and Elizabeth Cady Stanton

decided not to appear at the ceremonies at all, but to go directly to the First Unitarian Church where they had arranged to hold a National Woman Suffrage Association convention. The insult to their leaders, however, was too much for some of the younger and more fiery women (Susan B. Anthony, at fifty-six, made up in fire what she lacked in youth) and the plan for interrupting the proceedings was agreed upon.

As a small sop to the women, some tickets of admission had been issued to the area around the podium reserved for honored guests. With these tickets in hand, as well as the embossed Declaration of Women's Rights, Susan B. Anthony and her small band were able to pass the military guard and find seats. Early in the program Richard Henry Lee, of Virginia, read the original Declaration of Independence. At its close Susan B. Anthony with her escorts arose and made her way to the podium. The next item on the agenda was to have been, incongruously enough, a salute to Dom Pedro, Emperor of Brazil. The orchestra was bustling about preparing to play the Brazilian hymn when the women approached the master of ceremonies. That gentleman turned pale, but simply bowed as Susan presented him with a copy of the Women's Declaration. The group then turned and scattered printed copies of their document through the crowd as they made their way down from the platform. Everywhere hands reached out for copies, and people climbed on their chairs to see what was going on. "Order, order," one of the officials cried vainly.

After making their way to a platform erected for musicians in front of Independence Hall the women mounted it, and, while Matilda Gage held an umbrella over her head to shield her from the broiling sun, Susan B. Anthony read the Women's Declaration in full to rapt attention and frequent applause. Then, having exhausted their supply of printed copies, the women returned to the First Unitarian Church, where for five hours the aged Lucretia Mott presided over the ensuing convention.

Lucretia was a little woman and had to climb to the pulpit in order to be seen. "Well friends," she said, "I am not high-minded but like Zacheus of old, who climbed the sycamore tree his Lord for to see, I am small of stature and shall have to climb up for you to see me." As she reached the podium and bowed her head in prayer



God help this country
and our finite world
if women with conscience
and even a modicum
of understanding of our
political institutions
do not now assert themselves
in taking responsibility
in the life of this
community and nation...

Virginia Taylor

the Hutchinson singers, famous 19th century composers and producers of songs about reform, burst into "Nearer my God to Thee." According to the contemporary newspaper account, everyone wept. "Weep not for me," Lucretia said. "Rather let thy tears flow for the sorrows of the multitude. My work is done. Like a ripe fruit I await the gathering. Death has no terrors, for it is a wise law of nature. I am ready whenever the summons shall come."

Later, at the end of the convention, a foreigner asked permission to say a few words. "When I shall be asked upon my return what was the greatest object of interest I saw in America I shall say the women's meeting in Samuel May's old church. It was worth crossing the ocean to see and hear Mrs. Mott and her noble co-workers in this cause. The men in yonder square have had no meeting that future generations will revere. They are not making history, they are simply applauding in their fathers what they have not the courage to do, and you are the historical meeting of the hour, that American citizens a century hence will be honoring. Your name, your pictures, your courage and devotion to truth will be carefully sought for and honored in fadeless memory."

Margaret Bacon is a special writer for the American Friends Service Committee's Information Services Department. The author of numerous magazine articles and several books, Marge is presently writing a biography of Lucretia Mott.

Spirit of '76

(If I could only get to Philadelphia)

In this year of our Lord
I would journey into Philadelphia
I would journey into Philadelphia
I would journey into Philadelphia
There to examine the heart of John Quaker
and John Quaker
and John Quaker
and John Quaker
and John Quaker

And I would ask him
"Where are the Indians, John?"
"Where are the Indians, John?"
"Where are the Indians, John?"
And I would ask him
"Is your drinking water clean?"
"Is your drinking water clean?"
"Is your drinking water clean?"
And I would ask him
"Are thee well-nourished?"
"Are thee well-nourished?"
"Are thee well-nourished?"

And I would ask him
"Is this roadway safe?"
"Is this roadway safe?"

And I would ask him
"Do your horse and your house make comforting sounds?"

And I would ask him
"Do you laugh a lot?"
"Do you laugh a lot?"

And I would ask him
(If strangers are welcome)
In full breaths, without fear
To tell me if the children thrive
And how the neighbors are
And whether wars have stopped
And how business and government
Are planning his well-being
And bleeding the blood of his heart,
And whether strangers are welcome.

Yes, I would journey into Philadelphia
(If Strangers are welcome)
And I would ask John Quaker,
Yes, I'll probably ask John Quaker,
Well, I might ask John Quaker,
If Strangers are welcome,
I will ask John Quaker,
"What is the State of Thy Love?"

jerry ackerman
March 1976

The Quaker Image

by Ruth Kilpack

MARY DYER, cast in bronze and larger than life, is now firmly cemented in place at the entrance of the gleaming new center of Quaker activities in Philadelphia. It looks as if she is there to stay—at least for the next two or three hundred years. An awesome thought, but an inevitable one, since Friends traditionally forge their intentional works to withstand the rigors of time and clime, both physical and political. Thus, barring nuclear or other exigencies that could level the whole city of brotherly love in the twinkling of an eye, Mary Dyer will continue to sit for many a day to come, a silent, spare figure vigiling at the gates of Philadelphia Quakerism.

To an observer accustomed to the heroic monuments of Baltimore, for example, where at nearly every other downtown street corner victorious generals rein in curvetting chargers, thus extolling power, pride, and the virtues of bloodshed in a righteous cause (as well as the glory of the male ego), this serene female figure seated on a crude bench brings something like a shock. What is there in such a statue to draw the eye or captivate the imagination? Can a lonely Quaker martyr of the seventeenth century who died for the sake of conscience command the attention of our present age?

Not only is the figure undramatic in the usual sense of the word, but even the position of the statue is enigmatic, turning its back as it does on the busy thoroughfares and facing inward, away from the crowded city. Is Mary Dyer to speak only to Quakers then? Or is there something that draws the attention of the greater world as well—something commanding in the still face withdrawn in meditation, in the plain features, the long angular hands quiescent among the folds of the homespun skirt, the rudely-cut hair under the simple cap, the plain cloth folded across the bosom?

But is that enough to hold the attention for long? What is there for today's action-oriented vision to grapple



with? Perhaps the monument should have been conceptualized to depict a more heroic woman facing the gallows in lone defiance of the knotted rope soon to leave her a pitiful and scorn-evoking bundle of rags dangling on the Boston Common in the name of religious freedom.

But such posturing has been left to lesser artists to portray. Here the action is implicit in the immobile figure. Here is the quiet obedience without scheming for consequences, here is the giving up of self to the power of God, the patient waiting for the light to be kindled within, for fears to be stilled, for the breath of life to be renewed—that life that cannot be choked off even by the gallows. Here, then, is the prelude to action.

Why was this seventeenth century martyr chosen for the place of honor on Cherry Street? Among the notable personages in Quaker history there are many who might have been chosen: George Fox, William Penn, James Naylor, John Woolman; or Elizabeth Fry, Lucretia Mott, Margaret Fell. Why Mary Dyer, whose only ultimate claim to fame lay in her ability to die an ignominious and cruel death for her religious convictions? Was this merely an accidental choice? Or is she, perhaps, the unique symbol demanded by our times: a reminder of the spark of the divine inherent in human life and now in danger of being erased from our consciousness in a materialistic age? Mary, the good die-er, an ordinary person who accepts the challenge of death for the sake of life and truth.

Perhaps there are feminists who feel vindicated to find a sister thus appointed to the seat of honor. I would guess, however, that many are puzzled by the statue's unmilitant stance, celebrating as it does, the silent withdrawal from the screaming emergency; the simple act of waiting for divine guidance, so unfamiliar to our hypertensive times.

So Mary Dyer has been mounted on a pedestal at the

gates. What will she become now? What thoughts will she evoke in the Friends hurrying past her to meet with endless committees planning their endless work? Is she indeed a Quaker saint, the object of adulation for her inward fire and high resolve? And as such has she become yet another symbol of an action accomplished once and for all for an old and wealthy Quaker elitism?

I remember when Sylvia Shaw Judson, the Quaker sculptor, came to Pendle Hill to do a study in preparation for the statue, commissioned by the General Court of Massachusetts to commemorate the 300th anniversary of Mary Dyer's death on Boston Common in 1660 "because she chose the death penalty rather than abandon the principles of freedom of speech and conscience." Chosen to serve as the model for this study was Anna Brinton, Quaker teacher and leader, and my imagination was fired by the implications of this choice.

But I remember my puzzlement when I viewed the finished head for the first time. The measurements were precise and true to life—but the head seemed so small! And I found myself asking whether my imagination had expanded even the physical dimension of this admired person into heroic proportions. Or is there a spirit, a charisma, that transforms some persons into dimensions larger than life?

The finished statue of Mary Dyer is indeed larger than life, though it bears little physical resemblance to Anna Brinton. But in the planes of the face and in the spirit that hovers in its features there remains an element of the friend we loved in its free acceptance of what life might bring and the courage to stand by that acceptance.

On a hot Sunday afternoon in the late sixties my daughter and I spent hours looking for the finished statue on Boston Common. We looked in the old sheep pasture, we followed the sound of tinkling bells and found young men dancing in circles in some Eastern religious rite, the bells on their ankles sounding at each step. Those dubbed "hippies" were everywhere—chanting, singing, dancing or meditating—while children prayed and nearby preachers exhorted their hearers to repentance as marijuana scented the air. Anti-war demonstrators were massed here and there, just back from confrontations or planning new ones, all of them suspect for their nonconformist ways. Policemen kept wary eyes out for unlawful acts in this "un-American" scene, ready to crack down on any hint of transgression, waiting impatiently to close up the whole place by sundown.

But we did not find Mary Dyer in the old sheep pasture, though she might have been quite at home among the youth who practiced the art of civil disobedience and confronted the government individually and *en masse* in opposition to the continuing war in Vietnam. The trappings were different, perhaps, from those of the seventeenth century. But the spirit issued from the same source: the freedom to speak out against the destruction of their fellow human beings in a distant land and the acceptance of the bloody blows such action would bring upon their own heads.

It was not until late afternoon that we found Mary Dyer under the very shadow of the State House itself as it

stood white and impressive amid trees and shrubbery. Below its windows she sat, hands at peace in her lap, head bent in meditation, vulnerable. I remember the comment of a Massachusetts senator to a reporter the previous winter as he stood looking out the window at the driving snow: "I don't like to see a lady sitting all alone out there in the snow like that. It bothers me."

But the senator might have spared his sentiments, slightly condescending as they were, to "the weaker sex." Mary Dyer, for all her frailty, had a tough, determined core, buttressed by a faith in a power beyond herself, and she was quite equal to the snow, I felt, as she had been to the earlier occasion.

A near-replica of the Mary Dyer statue was presented to Earlham College in Indiana in the mid-sixties, and there was no little consternation among members of the administration when, one Saturday night, before the statue had been permanently cemented into place, some college pranksters spirited it into the college meeting house where it was found the next morning, too late to be removed in time for meeting. The response might have been predicted from those who sat in Sunday morning worship service, dominated as they were by the large statue in their midst. Said one astonished freshman at this Quaker college, "I thought Quakers didn't worship images!"

So has the world come to expect that "Quakers do not worship images," a principle based, perhaps, not on the Second Commandment, "Thou shalt not make unto thyself any graven image . . ." but on the sentiment that Quakers have known from their very beginning that "the spirit bloweth where it listeth" and that it can never be captured and crystallized in one sacred image. It appears eternally new and in unexpected form and guise to each generation.

Perhaps it is that spirit that dwells in the common person—in each of us—that has been magnified in Mary Dyer, becoming larger than life in our view, so that we stand in awe before it. And perhaps it is that spirit that leaves her to her lonely vigil before the gates of Friends' endeavors: to remind us that no past action, however magnificent, can redeem the present, for we of the present must act for ourselves; that the deed of one lone person cannot be claimed as an accomplishment by the mass of those who claim it through name and association only; and that for Quakers, all labors for whatever good and at whatever cost must spring from the silent waiting and receptiveness to divine leading that Mary Dyer exhibits. Such is the true prelude to action. □

Ruth Kilpack is a member of Concord Monthly Meeting in Pennsylvania. Her contributions to the Journal are being received with increasing frequency and being accepted with constant gratitude.

Unpopular Thoughts on a Popular Theme

by Karl F. Handel

*"Why 'twas a very wicked thing," said little Wilhelmine.
"Nay. . . nay. . . my little girl," quoth he.
"It was a famous victory."*

Southey

WHAT TO ME is most remarkable about the bicentennial is not the magnitude of the celebration, nor the ingenuity shown in connecting every conceivable function of American life to a patriotic theme, nor even the immense expenditure involved. (Philadelphia alone, I am told, asked for one hundred million dollars.) What to me is most impressive and oppressive is that no one has asked the basic question: Is the Revolutionary War a proper subject for joyous celebration?

What, after all, are we celebrating, with our mock battles and china plates, our commemorative stamps and painted fireplugs but a long, bloody and—from any wide point of view—totally unnecessary war? Even from a non-pacifist view, it is hard to regard the American War as one of the inevitable, pragmatically understandable human conflicts. It was never, in 1776, a question of one people or race rebelling against the dominion of foreigners, or a harshly oppressed social class throwing off the weight of a cruel aristocracy. In addition a large and vocal part of the most enlightened opinion in both England and America was in favor of conciliation.

I have always maintained that from any broader perspective the revolution was another of humanity's many failures. It was a failure which the revolutionaries won, as someone wins almost every failure, but it was another obvious breakdown in the ability of people to live together without killing each other. It is one more massive proof, if any proof were needed, that even the most civilized and humane people generally cannot devise any better way of solving their political and economic

problems than years of mutual slaughter.

Am I being too solemn? Isn't the bicentennial simply an occasion for people to draw together in innocent good fellowship for a sort of giant birthday party? It gives everyone a chance to join in with neighbors, to teach children a little bit about the past, to turn, perhaps, an extra honest dollar or two, to be exposed to the ideas of John Locke and the other English progenitors of the constitution. How can anyone but a professional wet blanket find fault? As long as we persist in looking on war as something glamorous, dashing, and actually rather fun, as long as our heroes are resourceful soldiers like Anthony Wayne and Ethan Allen (not to mention more sacred names), we will be kept from anything like the sensible cosmopolitanism which the changing world makes more and more necessary.

I believe that the sort of emotion which the bicentennial is designed to arouse—the provincialism, the old-fashioned patriotism which can think of the great masses of humans as "the enemy" and not be aware of the common humanity that links us—belongs to the past and I think the sooner we rid ourselves of it the better. If there is any validity in the old Stoic maxims that all the world is our fatherland and that all men are brothers, then it must follow that what draws us together and increases understanding among us is good, and what raises walls between us and teaches us to think: "I am a Whig, an American, a Jew, Arab, Turk, Scot; I am labor, management," and so forth, is evil, however it may disguise itself with sonorous names, fancy dress and

innocent amusements.

Leonard Woolf, in writing about the coming of the second war, defines civilization as the ability to recognize that each person, indeed every living thing, the dog, the pig, the "dew-bedabbled hare," has an individuality, an "I" exactly as we do, that wishes for life, suffers, struggles against death. Barbarism is the blunting of this ability so that we can think of others outside ourselves or even our own particular group not as individuals like



Margaret Reynolds

ourselves, but as "them"—redcoats, dam' Yankees, huns, gooks. It is this blunting of sensitivity which makes cruelty possible, and it is precisely this frame of mind and spirit, albeit in a mild and non-violent form, which is generated by the celebration of the revolution.

I think the revolution should be remembered—for that matter, it would be impossible to forget it—but not with the carnival spirit that prevails now, but rather with a decent regret that our ancestors, in the face of economic and political difficulties, could think of no solution except killing each other.

However trite and banal it sounds, I wish the millions and millions of dollars which are being spent to arouse the barbarian in us could be spent to increase understanding and mutual kindness between peoples, so that such a chapter in human history might not be repeated. □

Karl Handel lives in Paoli, PA and has taught in Friends' schools for many years. A gardener and stamp collector, Karl considers himself "a friend of the Friends."

I WAS TALKING recently to a young American who was in the painful position of wondering whether he should obey the draft or resist it—a question of conscience that must arise for every young man in this country who thinks.

The young man got talking about saluting the flag. "For over twelve years of my life, when I was at school," he said, "I had to salute the flag every day." I said, "I've never had to salute the flag in Britain. I never saw a Union Jack when I was at school or college." Then I told him what I had to salute.

I attended an ancient school, St. Mary's College. What I had to salute by taking my hat off was a niche over the gate leading into the central quadrangle of the school, which was established in the fourteenth century. Before the Reformation, there had been a statue of the Virgin holding the Infant Jesus, in the niche. During the Reformation, the statue was torn down and I suppose broken up. But when I was at school, from 1902 to 1907, we still took off our hats to salute the empty niche, though the school was outside the jurisdiction of the local bishop and had been since the Middle Ages. That was the only act of obeisance or loyalty we had to make.

Do you see the difference? Our salutes represented loyalty to Christianity. Loyalty to Church prevailed over loyalty to State; loyalty to Church for us meant loyalty to one's own personal conscience, the paramount loyalty.

In Britain, one refers to Church and King, not to King and Church. The Church comes first—"Church" again standing not for the official establishment but the individual conscience. Conscience comes before the idol of the national state.

The question upon which the survival of the whole human race depends is the same all over the world: What is our chief God? Where is our first loyalty to go? I believe it should go to the human conscience.

Arnold Toynbee
as quoted in *The Center Magazine*

A Review-Essay in Dialogue

by M.C. Morris and Hank Skrypeck

The Raft Is Not the Shore. By Daniel Berrigan and Thich Nhat Hanh. *Beacon Press, Boston.* 139 pages. \$7.95. Paperbound, \$3.45.

Skrypeck: *The Raft Is Not the Shore* is a deceptively quiet, unassuming book, a record of conversations between two poets, both "religious," that is, both members of religious orders in their respective churches. Thich Nhat Hanh is a Vietnamese Buddhist monk and Zen master; Daniel Berrigan, a Jesuit priest. Through a search to comprehend the roots of their own traditions, they have been led to that point which is the ground of the religious experience. More a book of meditations than anything else, yet immensely more than what that usually means, this book is a result of both men's profound personal examination of what "religious" can and should mean in this time which has been called, with justification, an "end-time."

Morris: Seldom has the reading public had a comparable opportunity to listen

in on a dialogue between such outstanding representatives of different religious faiths as these two. It goes like this:

Berrigan: "...The religions are going the way of the state; obsession with survival at any price. There is a terrible casuistry that trades off human bodies and looks on an abstract, future good as an excuse for present evil."

Nhat Hanh: "'Kill now and save later.' That has been very true in the case of Vietnam too. Remember the time a certain village was destroyed. Someone said, 'We had to destroy the village in order to save it'..."

Skrypeck: In the background is the Vietnam War which brought these two nonviolent activists together; the refusal of each of them to accept the war and the incredible human toll it exacted

made them international figures. Nhat Hanh, a leader of the "third force" which struggled for reconciliation between the warring sides in Vietnam, exiled and for the past several years head of the Vietnamese Buddhist Peace Delegation in Paris, has worked constantly to aid victims of the war. He helped found the School of Youth for Social Service (SYSS), which has sent young volunteers over the whole of South Vietnam to support peasant self-help projects, build schools, bring medical assistance, reconstruct bombed-out villages, and aid refugees and orphans.

Daniel Berrigan, as so often happens to those lionized by the media, is at once known and unknown. He was at one time devoured by headlines billing him as the "revolutionary priest," then dropped like an empty husk when his name in a headline no longer sold the

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paper. His consuming concern is that we must learn to live humanly; his life is dedicated to asking the "wrong" questions, offering that there is an alternative to business as usual, and that the only meaningful alternative to our own self destruction is reconciliation: We must become open, faithful to each other.

Morris: The dialogue is not confined to religious and theological subjects, although some of the most telling observations occur when these are being discussed. In speaking of his seminary teaching, for instance, Berrigan remarks at one point: "I thought one reason for the deep trouble among the students... was that there was no atmosphere around them inviting them to become Christians. Rather, the atmosphere was urging them to become experts in Christianity. And the two are very different things..." This thought is supplemented in another context by Nhat Hanh when speaking about the Master in his monastery. "I realized," he says, "that it is by watching the Master, his way of living and listening, that you find the things that are useful for your own work. It's not by studying the scriptures hours and hours with explanations of a professor that you find those things..." It is in passages like these that the really basic correspondences between Buddhism and Christianity emerge, for here both co-authors are speaking out of their own personal experiences.

Skrypeck: A question of Nhat Hanh's points out a guiding theme of *The Raft Is Not the Shore*: "The suffering of Vietnam, has it offered a lesson to

America? Has it helped Americans to re-examine their self-image? Does it help at all?" We watched a country being torn to shreds on our TV screens, poured incredible human and material wealth into the machinery of death to "save the people," spawning a mindless, soulless violence which we have yet to see the end of. Now that the war is finally over, what does it mean to us? Have we learned anything about ourselves?

Berrigan speaks of memory as a creative power able to put "broken lives together, into one body." Certainly this is the very essence of religion: binding together what is disintegrated, unreconciled. Doctrines and dogmas are utterly worthless if they do not foster this healing of the human spirit. The conversations shared with us in this book touch on the virtually unplumbed resources which lie buried in our various spiritual traditions, and give a suggestion of the direction in which we must begin to move. What is life-sustaining in these traditions can then come to vitalize our political life. Yes, our political life—for this is the "message" of this book: that politics is life, and that politics bereft of life, carried out as blind adherence to ideology, is a sham, the grandest delusion.

They speak of the exercise of memory as creative power; to re-member is to re-recreate, to find and cultivate what unites and makes whole, to discover within ourselves the power that casts out fear, the ultimate barrier and in the end the only barrier to reconciliation. To be reconciled is to re-member ourselves and each other, to make whole, to draw together, to re-unite. In the spiraling madness of nuclear weapons stockpiling, sabre-rattling detente, first-strike capability, and other preparations for holocaust, it becomes imperative that we learn to see each other as human beings,

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not enemies, that we learn not to serve the ideologies and absolutisms that divide us. This is as simple as having faith in people, not the inventions of people... and as difficult as overcoming fear of each other.

Morris: Other subjects of these gentle "Conversations toward a Buddhist/Christian Awareness"—which originally took place in Paris—are eucharist and death, prisoners and priests, exile, self-immolation, government and economics. Daniel Berrigan opens their consideration of the last topic by speaking of the tacit "gentlemen's agreement" between the church and money: "...It was our investments that were keeping us, in many cases, from telling the truth about the war or giving witness to peaceableness during the war. We simply couldn't do it because we were bound to property and possessions. In the church hierarchy there is practically no one who admits the connection between our consciences and our investments. It seems to me that we will never really become a church until this is faced." And Nhat Hanh: "The church reflects the society in which it exists."

Skrypeck: The thread drawing these reflections together is a compassion born of suffering and struggle, of seeking the kernel hidden away in the scriptures and dogmas of traditional religion. These two persons are living examples of that religious faith which opens up limitless horizons, the vast possibilities of the human spirit. Knowing these possibilities, they—and we—cannot rest content with our present excuse for human society. So this book

is an exploration of how a religious vision, which is a profoundly human vision, will affect the way we deal with each other both as individuals and as societies. It is a call for us to be responsible for our own lives, and for the consequences of our decisions (and non-decisions) on other human beings, a call for me to accept that my life can—and does—have meaning beyond my own ego-self. It is a call to build a world in which murder has no place and cannot be justified; a world in which children can grow into full human beings, not just exist as starved and mutilated hostages of warring adults. A world for the children: a dream, yes, but if the world is not fit for children, then for whom is it fit?

Yet these men are not disembodied dreamers; they have both felt the very real cruelties institutions inflict on those who obstruct "progress."

Morris: In an effort to reach some positive conclusions, they take up the subject of "communities of resistance" in the final chapter. "...resistance means opposition to being invaded, occupied, assaulted and destroyed by the system. The purpose of resistance here, is to seek the healing of yourself in order to be able to see clearly. This may sound as though it falls short of a positive act of resistance. Nevertheless, it's very basic" (Nhat Hanh).

Skrypeck: Such a community is starting from the foundations, attempting not just to change our political structures, but to liberate our imaginations, our vision, so that truly human alternatives can be created by us as a community. "Obviously one doesn't continue to

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resist unless one has a vision; it's ridiculous to think so. If one has only politics to resist politics, then everything goes! If one has an ideology to resist an ideology, everything goes. What is required to resist the barbarian is a vision, a tradition, a faith; everything else goes except the people, the community, the symbols of salvation" (Berrigan). The last chapter is a kind of summation of the book, a more explicit suggestion of where such resources of strength and vision are found: these resources, of course, are within each of us, and are discovered and nurtured by coming together to share and grow in strength and vision. It is necessary to form communities of resistance, communities dedicated to building a real alternative to our present mad world.

Morris: It is the informality, directness, intellectual honesty and depth of these conversations between Buddhist Zen master and Jesuit priest that make them compelling reading. Lastly, but by no means secondarily, ten of Vo-Dinh's haunting woodcuts—a number of which have appeared in Friends Journal—illustrate and complement the text of this unusual document.

Skrypeck: *The Raft Is Not the Shore* presents a perspective of compassion and joyful life which is altogether too rare in these days. Two men who have suffered at the hands of the "system" as much as these have—especially Nhat Hanh—could afford to be cynics, yet there is here a spark of that compassion which liberates. I only hope it is contagious.



M. C. Morris, a frequent contributor to these pages, has had much experience in international peace and relief work. Hank Skrypeck, a new contributor, is working toward developing a community of nonviolent resistance in Albuquerque, NM. Their reviews were written separately and later woven into the present dialogue.

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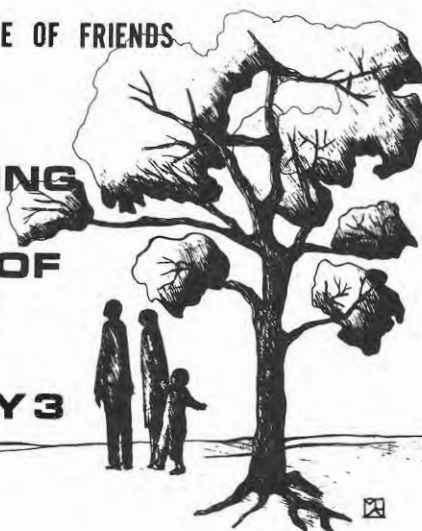
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JUNE 26-JULY 3

ITHACA COLLEGE

ITHACA, NEW YORK



For complete 1976 Conference Information, including
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Friends General Conference
1520-B Race Street
Philadelphia, PA 19102

Classified Advertisements

CLASSIFIED RATES

MINIMUM CHARGE \$4. 20¢ per word. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 insertions, 25% for 6. Copy needed 30 days before date of issue.

Accommodations Abroad

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

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

London—Kenyon, 23 Sutherland Avenue, London W.92HQ. Room and breakfast \$10.00. With private bath \$13.00. Other meals if required. Pleasant garden, TV room. Convenient theatre and shops. Telephone: 01-286-9665.

Oxford—From September 1976. New furnished apartment in green surroundings 1 mile from center. Two bedrooms, study, lounge/dining room. American conveniences. £28 plus rates. (212) MO6-8048. Box N-669, Friends Journal.

Visiting the Cotswolds in England? Shakespeare country? Old meeting houses? Historic cathedral cities? Stay with the Lintons. Details March 1st Friends Journal, p. 145.

Furnished Cottage available June, July, August in Suffolk, England. Modernized, sleeps 2/4, small garden. \$50.00 per week. Apply Jack and Phyllis Fields, Quaker Meeting House, Church St., Colchester, Essex, England. Telephone Colchester 40447.

Books and Publications

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

For Rent

Cottage on China Lake, China, Maine. Four weeks beginning July 11th. Well-equipped. Ample sleeping. Steep wooded lot. Good swimming. Float. \$150 per week. Contact: Margaret A. Cates, 9 Harrison St., Wayland, Mass. 01778.

Rough cabin, Southern Vermont, secluded, sleeps four. Pond, woodland, 75 acres. \$300 year, \$150 summer-fall. H. Mayer, Andea, NY 13731.

For Sale

Non-competitive games for children and adults. Play together not against each other. Free catalog. Family Pastimes, RR4 Perth, Ontario, Canada K7H 3C8.

**The Best Things In Life Are
often found on
the Journal classified page**

Beautiful land. 5 acres rugged Maine woodland for sale by Quakerly owners of 350 adjacent unspoiled acres. Near Blue Hill and coast, overlooking salt-water bay, with 500' road frontage. Phone: 215-LO6-2436 or write: DBA, Inc., 213 Idlewild Lane, Media, PA 19063.

Two year old condo-townhouse, 1100 Cable Hill Drive, Springfield, Delaware County. Living room, dining room, den with fireplace, powder room, eat-in kitchen, large pantry. Second floor—two bedrooms, two baths and laundry. Includes disposal, dishwasher, stove, refrigerator, washer, dryer, central air conditioning. Corner with yard, pool, lovely wooded fully maintained grounds. 85% financing available. Asking \$41,000. Call Kathy Heilig, 687-4400.

Downdest Maine. 1½ acre wooded shore lots, sandy and rocky beaches, beautiful view from \$14,000. Terms. 215-688-7013 or 207-546-2609.

Personal

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

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

Positions Vacant

William Penn College and Iowa Yearly Meeting seek a person to serve as Campus Minister and nurture the religious life and growth of the Penn College community. Salary range will be \$9,000 to \$11,000 for nine months. If interested, please send: letter of application, a resume, and references. Send to: Edwin E. Hinshaw, Campus Ministry Personnel Committee, William Penn College, Oskaloosa, Iowa 52577.

World-wide opportunities in Christian service. All skills needed. Ages 18 to 70. Single or families. Two-year term. Write Christian Service Corps, (Dept. Y), P.O. Box 9336, Washington, D.C. 20005.

Married couple to teach Spanish and be house parents for 8 students for one year. Write or call The Meeting School, Rindge, NH (603) 899-3366.

Admissions Director. Oakwood School, a Friends secondary boarding school, invites applications for the position of Admissions Director. Candidates should have interest in full participation in the life of the community and in carrying out Friends concerns through secondary education. Candidates need planning and administrative abilities, strong verbal and writing skills, and strength in interviewing prospective students and parents. Write to David Bourns, Director, Oakwood School, Poughkeepsie, NY 12601.

Schools

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

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

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

Olney Friends Boarding School, Barnesville, Ohio 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. BROCHURE (614) 425-3655.

Summer Rentals

Cottage and lodge in Vermont. Both secluded, rustic but completely furnished, gas and wood stoves, running hot/cold water, no electricity. Hundreds acres wilderness, brooks, unspoiled lake, neighboring mountains. Cottage suitable large family, \$70 weekly for couple, \$7 each additional person. Lodge up to two families, \$100, \$7 each person over four. June-September. Box D-674, Friends Journal.

Cliffside glass and cedar house overlooking river and mountains. 32 acres; meadow, ponds, woods. Fully furnished. Luxurious solitude. \$300/month; \$750/May 15-August 15 to careful Friends. Write Ruth Agnor Herring Realtor, 16 W. Washington Street, 24450. 703-463-7391.

Wanted

Winter of 1976—Female companion for active retired teacher in her modern Maine island home. Good quiet place for painting, writing, or hobbies. Retired nurse would be helpful to island. Neat, cheerful non-smoker desired. Room and utilities furnished. Details to be worked out. Box 0-672, Friends Journal.

Looking for people interested in forming community outside of Philadelphia or Washington, D.C. Nonviolent orientation, outreach. Write Anne Henderson, 5501 Holmes Run Pkway, Alexandria, VA 22304.

"Quaker Wedding"—steel engraving by Percy Bigland. Box M-680, Friends Journal.

A TIMELY CONCERN

You may have noticed that recent issues of the Journal have arrived on or before publication date. This requires advancing deadlines and publication schedules. Please send classified ads, meeting notices, space reservations for camera-ready display ads, and copy for display ads for which type is to be set, at least four weeks in advance of publication date. Vital statistics, announcements and calendar items will appear every third issue.

Meeting Announcements

Alabama

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

Alaska

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

Argentina

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

Arizona

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

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

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

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

California

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

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

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

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

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

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

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

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

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

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

MONTEREY PENINSULA--Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

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. 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., YWCA, 303 Walnut St. Clerk 408-427-2545.

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

SONOMA COUNTY--Redwood Forest Meeting. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: (404) 539-8544.

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

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

WHITTIER--Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 am. P.O. Box 122. Phone: 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.

REHOBOTH BEACH--Worship Sunday 10 a.m., 5 Pine Reach. Phone 227-2888.

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

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

District of Columbia

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

Florida

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

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

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

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

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

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

MIAMI—CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 443-9836.

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

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

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

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

Georgia

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

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

Hawaii

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

Illinois

CARBONDALE—Unprogrammed worship, Sundays, 10 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) 724-3975.

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

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

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

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

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

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

Indiana

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

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

INDIANAPOLIS—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.)

VALPARAISO—Worship, Sundays 10:30 a.m. AFSC, 8 N. Washington St. (926-3172 evenings).

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

Iowa

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

CEDAR RAPIDS—Unprogrammed meeting. For information and location, phone 364-0047.

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, 10:30 a.m. Sunday. 311 N. Linn, Iowa City. Clerks, Agnes Kuhn and Cathy Lange. Phone 337-2298.

MARSHALLTOWN—Unprogrammed meeting—welcome. Phone: (515) 474-2354.

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

Kansas

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

Kentucky

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

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

Louisiana

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

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

Maine

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

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

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

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

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

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt 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 Nghbd 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. 106. 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., Donian 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). One Meeting for Worship 10 a.m. during summer beginning June 13 through September 12. Visitors welcome. Telephone 876-6883.

FRAMINGHAM—841 Edmands Rd. (2 mi. w. of Nobscot). Worship 10 a.m. during summer beginning June 13 through September 12. Visitors welcome. Phone 877-0481.

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

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

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

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

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

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

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

Michigan

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

BIRMINGHAM--Phone: 646-7022.

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

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

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

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

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

Minnesota

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

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

Missouri

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

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

ROLLA--Preparative Meeting. Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

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

Nebraska

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

Nevada

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

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

New Hampshire

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

DOVER--Dover Preparative Meeting--Worship 10:30 a.m. 141 Canal Ave. Anna C. Stabler, clerk. Phone: (603) 868-2584.

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. Odd Fellows Hall. West Peterborough. Children welcome.

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BRUNSWICK--Meeting for worship and First-day school, 11 a.m., Quaker House, 33 Remsen Ave. Phone: 483-9271.

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

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

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

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

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

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

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

SHREWSBURY--First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

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.

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

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

New Mexico

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

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

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

New York

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

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

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

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

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

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

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

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

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

GRAHAMSVILLE-Catskill (formerly Greenfield-Neversink). 10:30. During winter call 292-8167.

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—10:30 a.m., followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: (516) 423-3672.

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

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

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

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

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

SOUTHOLD—Colonial Village Recreation Room, Main St.,

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

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

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

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

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

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

ONEONTA—10:30 a.m. worship; baby-sitting available, 11 Ford Ave. Phone: 433-2840.

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: Robert Gwyn, phone 929-3458.

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

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

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

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

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

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

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

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

Ohio

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

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

CINCINNATI—Community Meeting (United): FGC & FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45219. (513) 861-4353. Wilhelmina Branson, Clerk. (513) 221-0868.

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

DAYTON—Unprogrammed worship, FGC, 11:30 a.m., 1304 Harvard. Clerk, Marjorie Smith. (513) 278-4015.

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

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

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

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

N. COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 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: meetings irregular, on call. Visitors contact Jan Suter 893-3174 or Alice Nauts 475-5828.

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

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

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

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

Oregon

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

Pennsylvania

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

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

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

CHELTENHAM—See Philadelphia listing.

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.

DOWNINGTOWN—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, Haverford. First-day School 10 a.m., meeting for worship 11.

HORSHAM—Route 611, Horsham. First-day School and meeting, 11 a.m.

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

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

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

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

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

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

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

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

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

MILLVILLE—Main Street. Worship 10 a.m., First-day school, 11 a.m. A. F. Solenberger, 784-0267. Dean Gilton, clerk, 458-6161.

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. Also 5 p.m. through June 18.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 10:30 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

South Carolina

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

South Dakota

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

Tennessee

CHATTANOOGA—Worship 10:30, Forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

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

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

Texas

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

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

DENTON—N. Texas evening worship. Every other Sunday 4-6 p.m. worship and pot luck supper. Campus Ministries Bldg., Texas Women's University. Call 807-382-1200 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 10:30 a.m. Cache Library, 90 N. 100 E. Ph. 752-2702.

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

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

Vermont

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

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

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

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

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

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, 10 a.m., worship 11 a.m., 4500 Kensington Ave. Phone 282-9062. June-August, worship 10 a.m.

ROANOKE-BLACKSBURG—Galen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. (703) 382-8728.

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

Washington

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

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

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

KICKAPOO VALLEY—Worship 10 a.m. Write Stromquists, R 1, Eastman. (608) 874-4432.

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.



Guatemala: A Chance to Help in the Rebuilding



The February earthquake in Guatemala killed almost 25,000 people, injured some 75,000 and left more than a million homeless. It has been declared the second most severe earthquake in the history of Latin America.

Now that the rubble is being cleared away, the Guatemalan people must start to rebuild. The American Friends Service Committee is undertaking a long term program to help them build stronger homes, a more independent system for marketing their agricultural products, and firmer bonds of community.



**AMERICAN FRIENDS
SERVICE COMMITTEE**

National office
1501 Cherry Street
Philadelphia, Pa., 19102

Please Help!

I want to help in the rebuilding of Guatemala. Here is my check for_____.

Please keep me informed of future program developments.

Name_____

Address_____

City_____

State_____ Zip_____

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