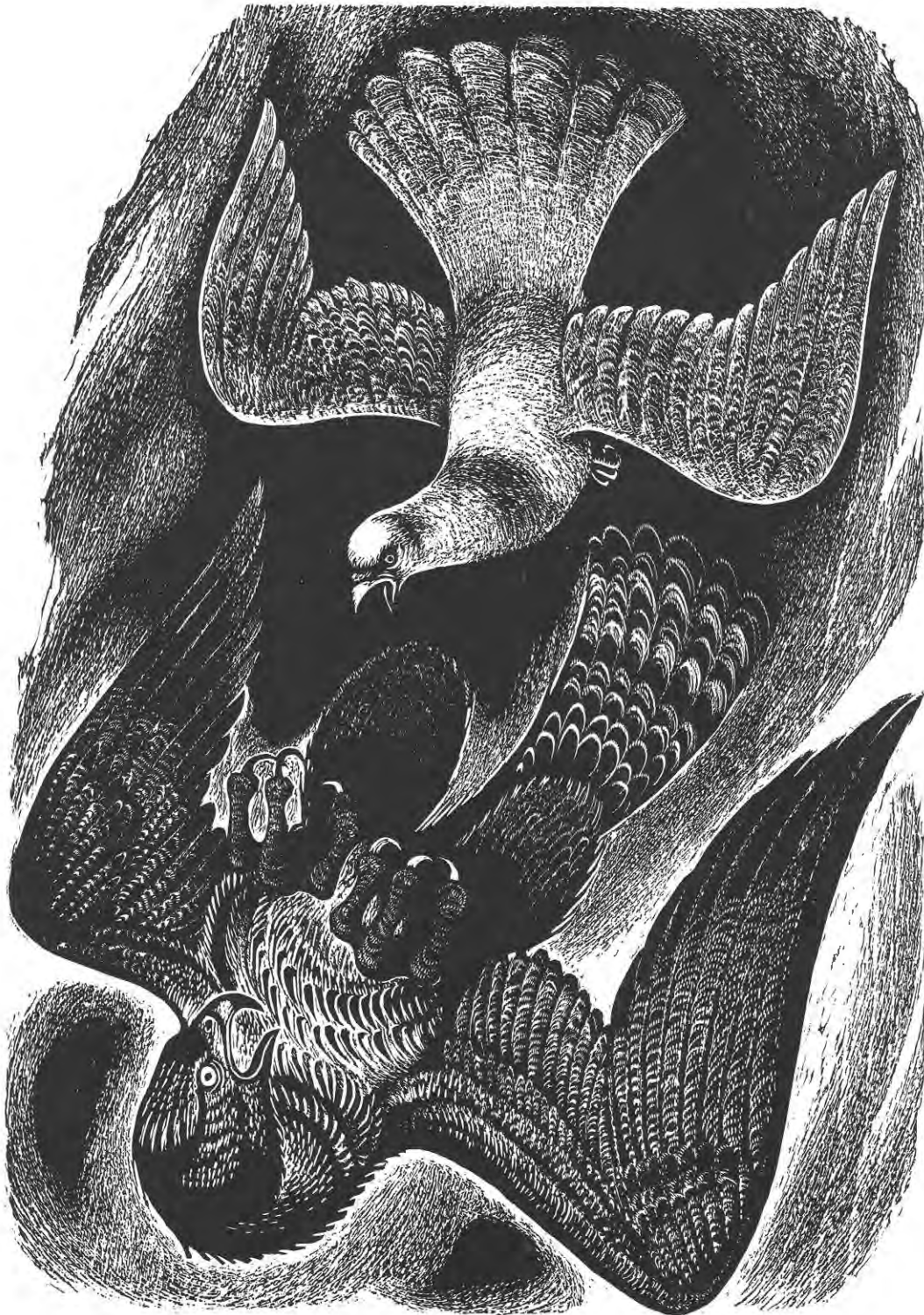


February 1, 1978

*“Can the Government
Cancel Conscience?”*

FRIENDS JOURNAL

Quaker Thought and Life Today



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Vol. 24, No. 3

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FRIENDS JOURNAL



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CAN THE GOVERNMENT CANCEL CONSCIENCE?



Ten years ago, at the height of the Vietnam War, a Friend spoke directly to my condition at Philadelphia Yearly Meeting when he said, "Many of us support our sons' conscientious objection to serving in the armed forces. But what about ourselves? Do those of us who are beyond draft age, or not otherwise subject to the draft, conscientiously object to giving our *money* for war?"

For me, this struck deep, as did the words, "Two things are needed to fight a war: warm bodies and cold cash." For the first, the full flush of youth is required for combat. For the second, there is no age limit for those who must pay tax funds, over half of which are channeled directly into wars, past, present, and future. Everyone is involved. By the payment of taxes, all are required to support the "national defense," or whatever the current euphemism is.

But now, the use of warm bodies as a means of waging

war is fast becoming obsolete. We have already entered the age of electronic warfare. Soon neutron bombs, with the capability of destroying all life while leaving property untouched, may be used. (The Pentagon refers to these bombs as "radiation-enhancement weapons"!)

Infantries, long the backbone of the fighting forces, will be as dead as the Dodo. But not money. Money *is* and will remain the prime mover of mighty armed conflict, whatever its nature.

It was with these kinds of thoughts and convictions that I felt moved to attend a hearing in early December at the Federal Courthouse in Philadelphia. Robert Anthony, who for several years has refused to pay taxes for war, claiming "War Crimes" deductions instead, had appealed for a hearing on his case, in which taxes and penalties now amount to about \$4,000.

I went to court that day to see how the Third Circuit Court of Appeals would respond to the carefully prepared brief detailing Bob's position based upon his religious convictions. What would happen?

Nothing happened. And that's why I'm writing this. There was no hearing. The judges had decided to deal with the case without hearing oral arguments in open court.

So, when I arrived on the 19th floor of the courthouse, nothing was happening but a Quaker meeting. Outside the courtroom, a group of people were standing or sitting silently on the floor of the sleekly shining hall as a small, discreetly lettered sign announced, "Quiet, Please. Court in Session." A secretary hurried past the gathering occasionally, on tiptoe, or letting her heels strike a sharp staccato, as the case might be, while a couple of lawyers, swinging their attaché cases, cast a dubious and inquiring glance at the unexpected group of people in the hall.

For this was not the usual "demonstration," like those which happened frequently during the Vietnam years. These were no beatniks, hippies, freaks, wild-eyed revolutionaries, as some participants were termed in those earlier days. Here were fifty well-dressed, sedate-appearing people, with a median age of about fifty—mostly Quakers, as it turned out—who had made up their minds, who were determined, and who knew how to wait. They knew what they were about—and they had come for the same reasons that I had.

What Bob Anthony's case was about that day was an effort to break the longstanding precedent set by the case of A. J. Muste, the great peace activist, who in 1961 had challenged the U.S. government in the matter of paying taxes for war. The court had then ruled that the income tax does not interfere with religious practice. Whatever attempts have been made since that time to break that precedent—and there have been many—have been thwarted, federal judges repeatedly refusing to examine the deep issues involved: the issues of rights of conscience

and the First Amendment's protection of religious belief.

As I joined the group, I heard a few words being spoken quietly—phrases like "the hard, cold laws that prevail—" while I thought about "Hamburger Hill," My Lai, the Tiger Cages on Con Son Island, the strafing of the rice fields and paddies and the steaming jungles of South Vietnam, the torn and burning flesh, the agony, the debacle as the helicopters landed on the U.S. Embassy in Saigon, the frenzied attempts of Americans and their collaborators to get away, the shame, the dishonor—all so quickly hushed up and supposedly forgotten, once "peace" had arrived.

And then we were singing, "We shall live in peace, we shall not be moved," just as in the old demonstrations. But this time we were singing about *money*. Songs about refusing to pay money for the technology of killing. "Gonna lay down my sword and shield, down at the IRS, down at the IRS, gonna lay down my sword and shield, down at the IRS—gonna study war no more."

As we sang, I found myself watching Wilmer Young. Wilmer has just turned ninety years of age. It was Wilmer who, with A. J. Muste, illegally climbed the high steel fence around the missile site outside Omaha in protest nearly twenty years ago. It's true, Wilmer is a little older now, but he hasn't really changed: his spirit remains the same. He's just climbing fences of a different kind now to protest the killing of people and the destruction of the good earth.

So, as you see, nothing *tangible* happened that day at Federal Court in Philadelphia. It's only that the handful of tax resisters was a little larger this time, a little more determined, a little more aware that they are supporting "an idea whose time has come." They *are* being moved, and my guess is that they are the kind of people who will keep on being moved and helping to move others too. Faith can eventually move mountains—even the tax system.

As we prepared to leave the courthouse, Frances Duthie was showing the "Peace Rose" that had bloomed in her garden that morning, its delicate shell-pink and soft yellow luminescent against the winter-grey day. A few of us found ourselves singing the Biblical words so eloquently translated into music by Bach, "Lo, how a rose e'er blooming from Jesse's rod hath sprung..."

A rose in winter, a kind of miracle. A longing for peace amid the cold grey armaments of war. That longing is a kind of miracle too.

* * * * *

Addendum: I later learned that "the court came up with a complete backing of the government's right to cancel conscience for the sake of the taxing system," as Robert Anthony put it.

But I am convinced that the "Peace Rose" of conscience will yet bloom.

RK



Journey To Clearness

An Account of War Tax Resistance

by Bruce & Ruth Graves

The necessity for an often premature life decision has been imposed for decades upon our young people by the military. Many times, the resulting circumstances are found to be intolerable, and wise counseling is needed for a resolution. Although earlier counseling is more effective, those in need are often unaware of its availability or of their own state of conscientious objection.

Out of past contact with conscientious objection counseling, and our growing awareness of shifting trends in the nature of warfare, we are concerned with the need for counseling of a different character, of a sort affecting all ages. But let us start at the beginning of our journey to answer the query of *how* we grew from then to now.

Since we are two, there are two beginnings. Ruth's started as a childhood victim of Nazi oppression in Germany (her father lives to tell of Dachau), and their flight to the United States just before World War II. That start carried into her adulthood an enhanced appreciation of First Amendment rights and an abhorrence of violence. Like many fellow refugees, Ruth was firmly convinced that the United States was the repository of all those cherished freedoms, but she became gradually disillusioned as more and more details of power politics and international conniving were revealed with the passage of time.

The other beginning was in Indiana, where Bruce grew up as the youngest son of pacifist Quaker parents in a university community. Considering also the vivid experiences of an older brother under the double jeopardy of serving in Civilian Public Service *and* going to jail for his consistent pacifist beliefs under two different Selective Service laws, it is not surprising that Bruce followed a similar path. For him the details were different. More orderly and less painful, these were the procurement of conscientious objector status from the Pennsylvania State Appeals Board and later a period of work in the first year-round AFSC Institutional Service at Independence, IA.

Bruce Graves is a chemistry professor at Eastern Michigan University, and Ruth Graves is the chemistry teacher at Belleville High School. Both are members of the Ann Arbor (MI) Friends Meeting.

Ruth and Bruce met in that same midwest university town, and aside from choosing to be members of the Society of Friends, our early married years were largely those of family and professions, years in which we were no longer pressured by government to form external written attestations of belief to satisfy the draft board. After all, we had *done* that. What else could just we two do to alter this evil? The pacifist ideas could safely rest—or could they? In retrospect, those beliefs that had been yanked forth from us by society, perhaps too early in our lives, needed more time to mature, to become integrated into our very beings.

Perhaps ten years of integration preceded our realization that a different and subtler *written* attestation of belief was being required of us by our society. This attestation was made not once, but *every year* and it was an attestation of beliefs we did not believe. It was a lie. It was our income tax return. We signed it every year, and thus gave money, without objection, to buy the tools of war, even though we did not believe in killing. It was subtle because it was *money* and did not look like death. But when you put them together, it is a contract.

Oh, the integration wasn't entirely silent. There were, for a time, those frustrating years of worry about the hatred engendered by the cold war, the letter writing, and the anti-war and nuclear demonstrating. All of this occurred during a time when militarism increasingly permeated national policy. Here, then, we finally reached a point where the idea of *our* financing the arms race became unbearable. After all, warfare was becoming more automated, thus relying far more on the expenditure of *tax money* than on the conscription of *lives*. In fact, it now appears that conscientious objection itself may be tending toward irrelevance, unless the concept is expanded beyond the confines of the Selective Service system—especially for those over draft age.

At this point we changed our tax returns into something we could in conscience sign and our remittance checks into contracts for the Internal Revenue Service. Each year, the item "Foreign Tax Credit" and about fifty percent of our normal tax "due" was entered. Carrying that credit over to the first page as instructed, we showed each year on our signed returns a credit balance due us from the IRS. To reduce IRS profit from interest and penalty, we still paid tax "owed" as calculated normally, but our check required the IRS to promise to refund the war tax we claimed by their endorsement because of a restrictive clause we placed on the back of the check.

Rather than our refund, the IRS has usually sent a notice for us to sign, correcting our return. We have never signed these, because that means agreeing to the original war tax. Yet the IRS seems to need our agreement to resolve each case legally—that is, unless it should decide to initiate proceedings against us in U.S.

Tax Court. That, in fact, happened to us in 1975 for tax year 1973.

It is frightening to receive a \$4,000 "Notice of Deficiency," even though 180 days are allowed for response. As we eventually found out, "deficiency" is a legal term here. It didn't mean we owed any money (we didn't), rather it meant we hadn't agreed to the correction. In any case it is one of the initial steps in a tax court proceeding, should we choose it to be so. We could have avoided that by an appropriate signature, again, but we plunged into it as an act of faith and perhaps to see if we might further contribute to the erosion of judicial resistance here. After many valuable experiences doing most of our own legal research, seeking help from others, writing legal briefs, newsletters, etc., there finally came our hearing in tax court one June day in Detroit, 1976. Despite the presence of friends who supported us in court (a lawyer at hand for advice and others from the Ann Arbor Friends Meeting, etc.) the experience was unnerving, to say the least. But it was instructive. Although the judge appeared to listen sympathetically, and even suggested how he would support us at times, his decision went against us, and the case is now pending before the 6th Circuit Court of Appeals in Cincinnati. We anticipate a hearing in the spring of 1978.

Out of this experience, we retain a collection of vivid impressions and attitudes. One of these is the strong inner sense (although it can't be proved as fact) that either the judge masterfully created in us the impression of his support when, in fact, there was none; or else the judge *did* support us but was later convinced otherwise by back-room negotiations in the judiciary.

Also, much of the work required to generate the legal briefs necessary for objectors to present their cases appears to us to be *busywork* bordering on harassment on the part of the legal system. Not only is there much redundancy in the legal arguments of scores of our predecessors, but even legal laymen such as we can readily perceive the degree to which this work is overlooked, the courts consistently refusing to face, or answer, the real constitutional charges these objectors continually bring before them. Of much less gravity than enforced killing are a number of past cases in which the courts have granted constitutional relief (e.g., the flag-salute case known as *Board of Education vs. Barnette*), yet they refuse to do so on this infinitely more significant issue.

We now also have a much clearer understanding than before of the many ways in which the Constitution bears upon the war tax objector's situation. Briefly listed, these are seen to be:

- 1) *First Amendment*: Freedoms of religion and of expression, and the right to petition the government for redress of grievances.

- 2) *Ninth Amendment*: Unenumerated rights; that is, because of the change in the nature of war from manpower to machine power, recognition of conscientious objection should today include exemption from payment for machine power (in the form of taxes) as well as from military duty.
- 3) *Thirteenth Amendment*: Slavery and involuntary servitude prohibited. Note that servitude (in law) includes use of another's *property* (e.g., tax money). See also the article in *Friends Journal* (4/15/77) written by Allyn Eccleston.
- 4) *Fourteenth Amendment*: Equal protection of the laws. Conscientious objectors are protected under the Selective Service Act but not under the Internal Revenue Code.

Rather than attempting to correct the injustice implied by the sheer weight of these many constitutional facets, the courts prefer to pick away at individual aspects as if they were minutia. It is ironic that, by initiating action against us, the IRS has unwittingly transformed us into much more knowledgeable, confident, and vocal opponents, by raising our level of consciousness and sparking communication with others on this issue.

Communication is one of the keys to continuation of any struggle, for it dispels the sense of futility, of being alone in the encounter undertaken. It has a wider aspect, in that it leads to a *community* of interest and support. We are reminded here of a passage written by Parker J. Palmer in the *Christian Century* (3/16/77):

We would remember that God calls us to live in community not for ourselves but for others. We would recall that there are true communities and false ones—and that God will know the difference even if we do not. We would learn again that true community leads inevitably to politics, to confronting the powers arrayed against the human interest.

Community is not a new idea, certainly, but, Parker Palmer points out, while loneliness may be seen only as a personal problem, "it has its political causes and consequences." This is a dictum familiar to political scientists as a keystone in the structuring of power. Further, he draws the important inference that our loneliness is an indication of our "political impotence" in a society that approaches a "mass society"—that is, a society in which the members "do not have relations to one another which are free of state interference or control." Friends everywhere who have challenged "powers arrayed against the human interest" surely must have felt such loneliness. Its very real nature becomes clear when such a challenge is undertaken, as well as its disappearance as a community gathers members.

Beside the support function for the individual, the community can serve other functions, the most significant perhaps being a multiplication of points of

leverage, in this case, upon the state. We now ask Friends and others: In what direction should such a community move? At present, the community of war tax resistance appears to us to be a loosely-structured communications network of interpersonal contacts, newsletters, and small organizations perhaps not always widely known. Entrance to this network, we presume, is often gained through need for help by individuals who then grow, gain experience, and are later able to help other newcomers in their various situations. Whether they *do* help others or just gradually fade out of the network, however, is crucial to the power of the community. If we, ourselves, were to fade out as our own tax problems become less immediate, for example, the experience and knowledge we will have gained (even though far from complete) would be lost to the others. It would seem to be a sad waste to have this process repeated over and over again for each member passing through the community.

We, ourselves, hope to resist the temptation to fade out by continuation of contacts, of individual resistance, and of occasional writing efforts. In a larger sphere, the need for an advisory service or clinic for tax resisters does not yet—to our knowledge—appear to be fully developed. Various organizations have, over past decades, provided such services for the classical conscientious objectors (e.g., CCCO, NISBCO, and the Peace Section of the Mennonite Church), to which we alluded earlier.

There are a few organizations emphasizing war tax resistance (e.g., WTR, Peacemakers, etc.), from which a range of handbooks and information is available for individual action. Some may provide counseling: for example, we have recently learned that CCCO is in liaison currently with the Philadelphia Office of War Tax Resistance (WTR), thus affording the wider range of counseling needed by this more recent form of conscientious objection.

We would encourage others to use and support these organizations and especially to assist further the expansion of these newer counseling services. In future times, it may be that the National Legal Service suggested by Marvin E. Frankel in the *New York Times Magazine* (12/4/77) will be of additional assistance.

There are other courses of individual action besides variations on how to fill out a tax return. One such course is to reduce one's income to a level of lower—or no—taxation. For some, this would mean a change in profession, or else a donation of one's professional services to his or her current employer. If it is not desirable to put that kind of commitment into that particular employer's pockets, one can give away up to fifty percent of taxable income to tax deductible organizations, thereby reaching three simultaneous objectives: a) continue one's profession, b) support human interests of choice, and c) decrease war tax payments. Tax liability

on interest income can also be reduced by buying tax-exempt bonds or shares in exempt bond funds. Both Individual Retirement Accounts and Deferred Tax Annuities (sometimes available through the employer) enable the postponement of income to retirement years, when, hopefully, the World Peace Tax Fund Act will have become law. This provides a reasonable chance for legally claiming the exemption on a part of current income, the exempted funds then being redirected to the WPTF Trust Fund for uses more closely aligned with human values.

We are not "radicals" but rather are ordinary middle-class people. The ideas expressed here may seem too gentle to many but too extreme to others. The spectrum of action in tax resistance is very wide and probably would contribute to difficulties in trying to bring about any *unified* actions. In that difficulty lies weakness; but on a smaller scale, it seems to us essential to apply pressures upon our government, not only through tax resistance in various forms, but also through legislation. In that light, we are happy to have been a part of the early organization of the WPTF in Ann Arbor, MI, which took place from 1971 to 1974.

Sometimes we stop to ask *when* the struggle will end—but it is impossible to know. We struggle because we have to; it involves reaching for a human truth, but it is a truth that recedes as it is approached.

And so our tale ends—for the moment—but not the journey.

The journey *never* ends. □

Addresses of Organizations Cited:

CCCO—Central Committee for Conscientious Objectors, 2016 Walnut Street, Philadelphia, Pennsylvania 19103

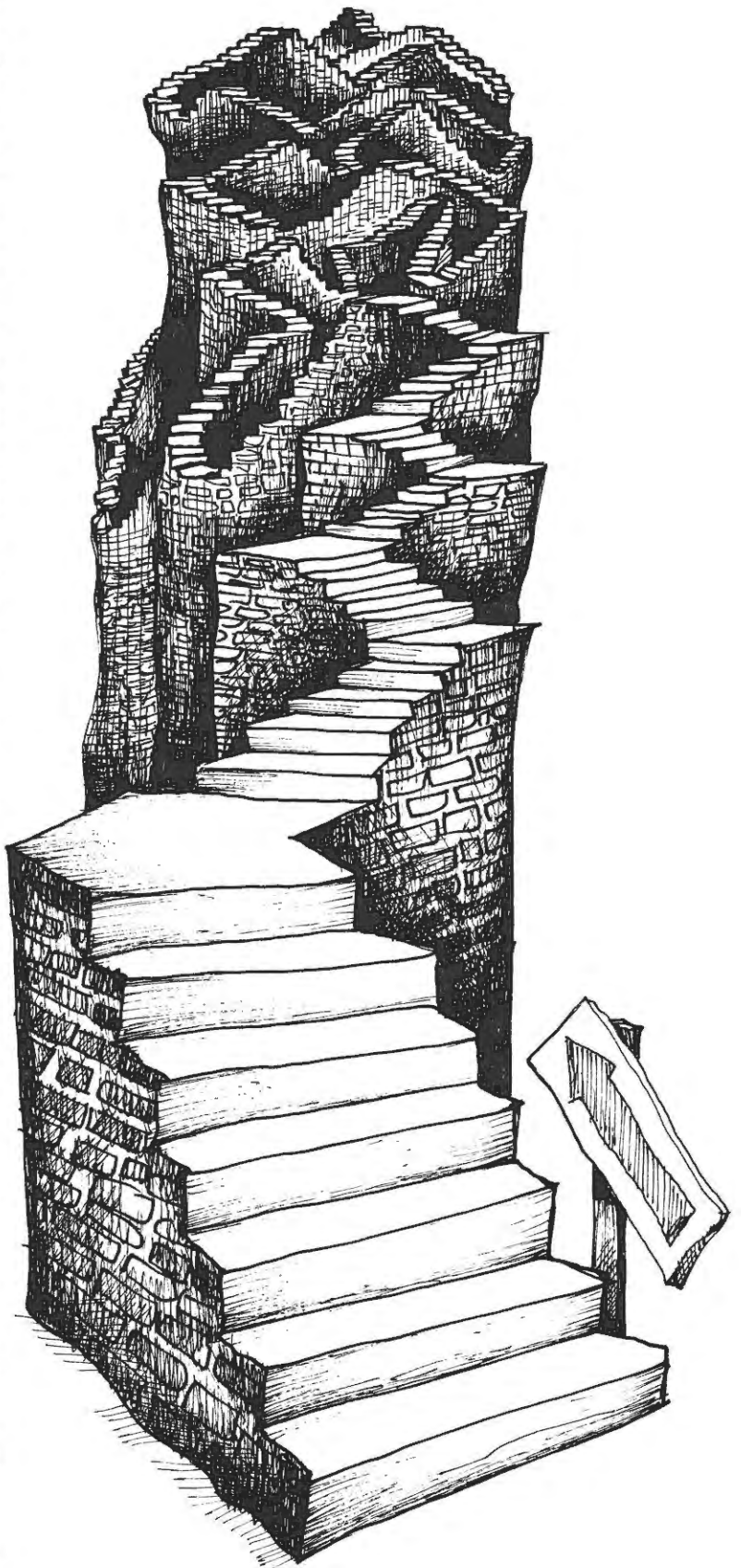
NISBCO—National Interreligious Service Board for Conscientious Objectors, 550 Washington Bldg., 15th & New York Ave., Washington, D.C. 20005 (202) 393-4868

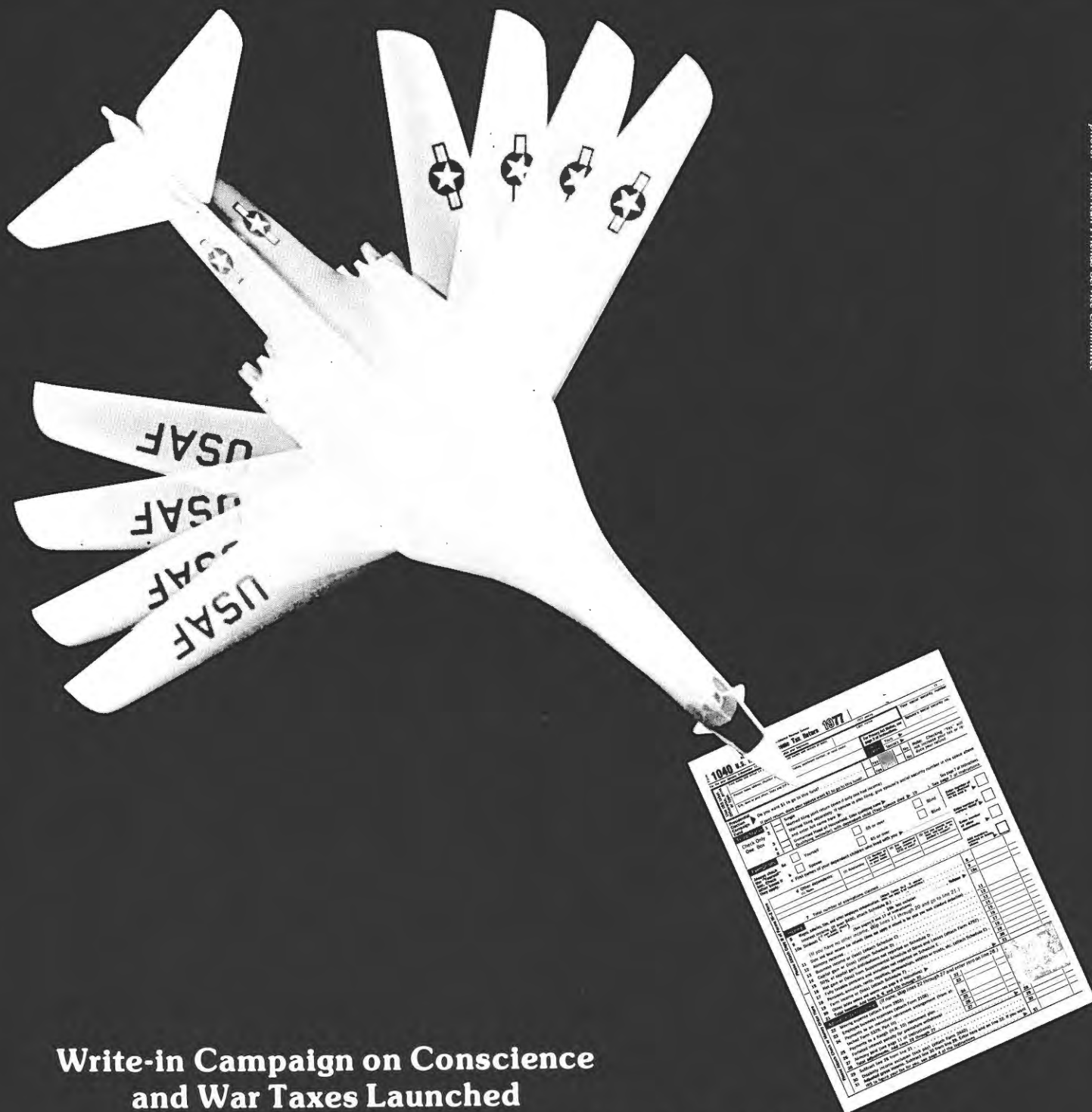
NCWPTF—National Council for a World Peace Tax Fund, 2111 Florida Avenue N.W., Washington, D.C. 20008, (202) 483-3752

MCC—Mennonite Central Committee
Peace Section, 21 South 12th Street, Akron, Pennsylvania 17501, (717) 859-1151
Home Ministries, 722 Main Street, Box 347, Newton, Kansas 67114, (316) 283-5100 ("God & Caesar" periodical publication)

WTR—War Tax Resistance (also People's Life Fund)
339 Lafayette Street, New York, New York 10012
(212) 477-2970 (handbooks, literature, branch offices)

The Peacemaker—P.O. Box 4793, Arcata, California 95521 (handbook, newsletters)





Write-in Campaign on Conscience and War Taxes Launched

A write-in campaign to government officials urging a legal alternative for taxpayers morally opposed to war has been launched by the National Council for a World Peace Tax Fund. The campaign, which will continue through April 15, is aimed at securing enactment of the World Peace Tax Fund bill (H.R. 4897/S. 880) introduced in the Congress by twenty-four representatives and three senators of both parties.

The World Peace Tax Fund bill would provide that the portion of the taxes of conscientious objectors which would normally go for military purposes would be used instead for peace-related projects. Polls indicate that about four percent of Americans are morally opposed to all military spending. The bill would divert about \$2.3 billion of their income taxes from military uses to the

World Peace Tax Fund, which would be established as a government trust fund.

A set of five printed cards has been prepared for supporters to mail to their representatives, their senators, the President and the Internal Revenue Service. Last year, about 100,000 similar card sets were distributed by churches, peace groups and concerned individuals. Many members of Congress reported receiving large numbers of cards. Citing increased awareness of and support for the World Peace Tax Fund effort, supporters predict many more will be used this year.

The tax card sets and other information may be obtained from the National Council for a World Peace Tax Fund, 2111 Florida Avenue, NW, Washington, DC 20008; (202) 483-3752 (25 cents for one set, \$1 for ten sets, \$9.50 for 100 sets).

Political Action By Friends

by Ellis B. Jump

The Society of Friends has always held definite opinions on social questions, and some of us even want to *do* something about these issues. One course of action for accomplishing this wish is to try to influence decisions about the governance of groups or individuals. Our ex-Puritan philosophy often urges us to pass a law to solve a social problem; sometimes such laws will be effective, provided they spell out solutions which are already acceptable to most of the people controlled by these laws. Or we may send a committee to meet with the mayor or school principal, for example.

Whenever Friends do involve themselves in political action, we invariably run into some contradictions. Friends are a minority group, and we seem never to tire of admitting it, if not proudly insisting on this status. What does this position imply? As members of a minority we stress the differences between our values and those of the majority (hence uncritical or crass?). If we should neglect or disregard these differences, we might no longer remain a minority! Unfortunately, being a member of "God's Chosen People" seldom attracts the Gentile vote, and there is where the political power lies. Another minority characteristic which may hinder our political effectiveness is the strength of our convictions ("stubbornness" when I disagree with that conviction). Unwillingness to consider other possible decisions seldom persuades another person of the superiority of our proposal.

Perhaps the sharpest contradiction facing the Friend engaging in political activity is his or her loyalty to personal conviction versus presumed duty as a citizen in a democratic state to abide by the majority decision, even when the individual cannot agree with that decision, possibly even for moral reasons. Friends have long held that the critique of the meeting was a wise check on the enthusiasm or zeal of an individual with a concern. Where do we draw the line between our duties as citizens to be law-abiding, even when we dislike a law, and our duty to obey God's will, as we see it, to the point of civil disobedience? It would seem obvious that no authority charged with responsibility for governing groups of

people can tolerate nullification of its regulations, regardless of the motive for such action.

This dilemma between the necessity for any government to enforce its regulations and the limitation placed on U.S. governments to avoid interfering with religious beliefs or practices of individuals has been answered in part by developing a sort of "social contract" between each citizen and the state. In return for loyalty and obedience, the state will protect the political and civil rights of the citizen. If the citizen does not meet her or his obligations under this contract, the state imposes penalties for such infractions as an alternate choice to conformance. The penalties are supposed to be unpleasant enough to induce most citizens to conform.

The old Selective Service Act provided alternatives to conscientious objectors who chose to obey a "higher law" than this federal statute. In the later years of the Vietnam conflict, conscription for an increasingly unpopular war became unacceptable to so many citizens that the federal courts progressively broadened the definition of conscientious objection beyond the original religious scruple to include almost any *sincere* objection to military service. This judicial re-interpretation illustrates political action at the grass roots level. It would seem that no democratic government can enforce a law which is unacceptable to a majority, or, perhaps, even to a large and vocal minority of voters.

No claim is made that our government operates with impartiality and understanding when it deals with non-conforming individuals. Political institutions seem to function like machines, most efficiently when under *standard* conditions. Friends should recall that one function of individualistic minorities is to test repeatedly the safeguards and controls of our institutions in order to insure that these protections actually do work and can respond to the unusual situation presented by an individual citizen without overriding his or her challenge with

Ellis B. Jump is a concerned and active member of the Multnomah Friends Meeting in Portland (OR). He and his wife, Margaret, have long been involved with Friends World Committee for Consultation and the AFSC.



American Friends Service Committee

automatic or arbitrary rejection.

So then, let us assume that we are Friends with definite ideas about social problems—be they education, militarism, tax reform, penal administration, or conservation—and want to do something about them; how should we proceed? What is our prime motivation? In some instances we have a personal witness—a moral or religious imperative which we must follow in order to maintain personal integrity. The dedicated pacifist is not about to engage in combat for the military, regardless. If offered a legal alternative, she or he may accept it. If he or she has no choice or cannot accept the alternative, a penalty is paid. Such “martyrdom” probably strengthens the resolve of other like-minded persons, but it has little political effect. Other citizens may know nothing of the case or may pass it off as an irrational act by some crackpot. Remember, the degree of sacrifice which I am willing to make for my beliefs testifies to my sincerity, not to the validity of my belief. I would suggest that this kind of witnessing is primarily nonpolitical both in purpose and in effect but is essential for the individual’s intellectual and spiritual integrity.

On the other hand, we may wish our proposal to be accepted by others until, hopefully, we supporters become a majority and the proposal is implemented. This means that other citizens who, at present, know nothing of our plan or are opposed to it must be persuaded. This can be accomplished by inducing them to substitute our values—which will be served by our plan—for their plan. A simpler approach is to stress common values in both points of view and to show how our plan may advance these common aims more effectively. Developing a political strategy can generate its own problems. Often it seems clear what we Friends *should* do on the basis of our principles: make a witness and engage in civil disobedience,

or harass officers, which is considered a criminal act by officials and many citizens. Politically, these actions will antagonize more voters than they will win over. We must choose: a moral gesture or a chance for changing public decisions.

A political reformer may succeed when he or she can appeal to the “enlightened self-interest” of voters; a prophet almost never succeeds, except with the help of historical hindsight and possibly then only to the extent that he or she had felt social forces moving. Jeremiah was a sharp news analyst who perceived Assyrian expansionism, although he phrased his statements as warnings from the Lord. Two generations later in Babylon, the Children of Captivity are supposed to have recalled his words when they accepted a reform program for the rebuilding of Jerusalem.

It would appear that this political way of furthering our ideas rather than by direct confrontation with opponents is consistent with Friends’ belief in the immanent Inner Light. Do we hold this belief only for our meetings, only for God’s children, or for all? Perhaps I should listen to the militarist, the materialist, the self-centered capitalist. What are their hopes, fears, or view of the world? Why should I impugn the sincerity of these people with whom I disagree? I can challenge their opinions and assumptions because *I think* they are wrong, short-sighted, or unjust; this is quite different from my saying “*You are dead wrong.*” In the former case we meet person-to-person. The other could persuade me, but I’ll take the risk. On the other hand, I could win him or her over with my reasons. The latter strategy merely exchanges shots across each other’s bow and passes by with no meeting of minds, no exploration of each other’s assumptions, and certainly no more support for my cause. □

Karen Engstrom

American Friends Service Committee





Bluebirds for Peace

by Sandy Eccleston

Most elementary school children fear, as much as they fear anything, being freaks. A child suspects, even when very young, that she is really quite different from all her peers, but she keeps that to herself. (And there is a long existential walk from that secret knowing to the understanding that, whatever our apparent differences, we are all One.) Most people—especially children—try to stay camouflaged. A child is irritated, and sometimes mortified, by the tell-tale mark that gives her away, whether a crossed eye or a cowlick—no matter how much inward delight she takes in knowing that no one else in the whole world has, has had, or ever will have a thumb print exactly like hers. A child is embarrassed and often angry when a family pattern makes her stand out among her peers. It is years before she really believes that each family has quirks and foibles as painful to its children as her own: a limit of two TV programs from a severely limited list, a rule that older siblings escort younger ones to school, a habit of filling

Sandy Eccleston, a member of Cambridge (MA) Friends Meeting, is concerned with family life as a spiritual journey and the need for taking small incremental steps for transforming daily life in the light of larger concerns for peace and social justice.

lunchboxes with queer vegetarian concoctions, a red house in a neighborhood of white ones.

Parents love their children, and do not want to humiliate them, do not want to strip the protective covering off the frail egos. At the same time, parents are responsible for nurturing in their children's beings the values they hope will flourish there. To nurture the God-seed in our children requires love and discipline and (as any parent who has ever toilet-trained a child knows) a terrific sense of timing. When to weed? to water? to prune? to stake the child to a family principle, while all the crows of contemporary culture caw in her ears?

Making these decisions and interventions exhausts me. Being a mother is the most grueling discipline I've ever attempted, and—by far—the most satisfying to my spirit. (Some decisions must be made on the spot, without hesitation or prayer, trusting in the Light. But, often, the decisions can wait upon contemplation and insight.) For years now, I have been living with the tensions between my values and the values of the culture. I tense up at another level when I feel the strain in my children, stretched between their love for us and their longing to be like everybody else.

"Everybody else" eats junk food, strives to win, pushes to be first in line, fights back, studies to get the best grades, keeps away from people who are poor, plays with guns and Barbie dolls, believes TV commercials, and keeps so busy with clubs and lessons and visiting everybody else that she doesn't know how to be alone. This is not the life I hope for my children, but this is my children's real world. For a few more years I can keep them snug and close among friends and Friends, but not forever.

The longer I insulate them from the world, the likelier it will seem like forbidden fruit. Even more treacherous, they may begin to believe that it is not the food which is unhealthy, or the competition which is divisive, or the values which are destructive, but the "other people" who are "bad." Children yearn for clearcut definitions, for "good folks" and "bad folks." If I quarantine my children, they could grow into little prigs (fearful of being contaminated by other people's values, and bristling with self-righteous indignation) instead of compassionate human beings. Yet if I open the door to the world, having taught them only to love all that lives, they will be broken by the storm of their desire to help in a nightmare of needs.

How to resolve this tension? Day by day, given grace. And, on the days when no grace seems available, by muddling through. Mostly it is a matter of emphasis, of trying to be sensitive to the rhythms of the child's growth. When our daughter Cricket was six, I realized that it was time—much as I loathed the idea of her entering the marketplace—for her to have an allowance. She didn't even

know what an allowance was, nor had she expressed many desires for things which could be bought with an allowance, but soon enough she would be dazzled by the candy, gum, and playthings I dismissed as junk. I couldn't, wouldn't buy them for her, but she should weigh their value for herself. The allowance could be spent on anything, and—I specified—even on bubble gum and Barbie dolls, if they were her heart's desire.

Like the good little parent-pleaser she was, Cricket rarely spent her allowance on anything, although she delighted in having money to give away to people she loved. I was a little aghast at her desire-lessness (having so generously "given" her autonomy!) until she began to challenge my taste for her in food, clothes, haircuts, etc. We had a painful few months until she helped me understand that the freedom to *buy* was nearly irrelevant: it was the freedom to *be* she was starved for. Then I realized that, in all my meditating and decision making, it was the that-of-God in me to whom I was turning. I did not trust that-of-God in her very much, except in the matter of the allowance! Time to get out of her way a bit. . . .

In the spring, all the first-grade girls brought home xeroxed invitations to join Bluebirds. Cricket handed me hers, with that opaque look which says, "Here's something you're probably not going to approve of." I asked her if she wanted to join. She did. Having been a Girl Scout myself, I had a flash of memory of high ideals stirred around in a stew of chocolate mint cookies, American flags, and busywork. But Cricket was seven years old, and second grade was the year of the Bluebird. I went to the organizational meeting of mothers, intending to hold my tongue. The mothers who had volunteered to lead the group were pleasant women with good intentions. The meetings could be held at school, to make it easy (and, since they viewed Bluebird meetings as weekly get-togethers over a cup of Koolaid and a cookie, it didn't matter that the school would not permit them the use of the gym, the kitchen, the art and music centers, or the storage space), but they did feel uniforms would be nice.

It is true that children love uniforms. The official red-white-and-blue Bluebird uniform costs about twenty dollars. I suggested that a white shirt, bluejeans, and a red tie that the children could make themselves would identify the Bluebirds adequately, besides assuring that no child was likely to be excluded for financial reasons. No one else felt much enthusiasm for the makeshift alternative, but it would have been hard to reject such a practical solution. We agreed on shirts and bluejeans and ties.

Cricket looked forward eagerly to the first official Bluebirds meeting and came home sparkling with two bits of news: 1) Sears sells *real* Bluebird uniforms, with a dress and a cap and a pin, and lots of the girls already have theirs! Well, I said, the mothers had agreed on a different uniform; maybe she'd like to save her allowance

to buy a cap or a pin. 2) The Bridge School Bluebirds are going to be in a *parade* in *November*! (A parade in November? What parade? In my heart of hearts, of course, I already knew: November 11—Armistice Day or Veterans' Day or whatever they are calling it these days. I had a flash of the head-on collision between my role as the mother of a marching Bluebird and my role as a war-tax resister, and I grappled for some time to think.) "Oh?" (I tried to be noncommittal.) "What's the parade about?" Cricket didn't know. I told her it was the responsibility of a good Bluebird and a good citizen to know what she was marching for. Some parades celebrate things she would want to celebrate, and some do not. I told her to ask her leader what the parade was for.

For several weeks, she conveniently "forgot" to ask this question. I fretted, stewed in my own juices, and searched for clarity in my journal. I could let the whole thing go—and she might never realize what was going on. But we couldn't tell her at the last minute that we weren't going to the parade because it was pro-war. How would she feel going off to march for something that her parents feel so strongly about they are willing to break the law rather than pay war taxes? Couldn't I just keep silent and go to the parade? No. Aside from my ego and the matter of my image in the community, she knew that her father and I had made the decision, after years of thought, to witness to peace testimony. If we applauded this parade, sooner or later she would be confused and troubled by our inconsistency. It was important to support her, though, not to imply that she had made a bad choice in joining Bluebirds. She would have to decide for herself whether to march or not to march.

What a choice for a loving, loyal, seven-year-old: her parents' values or her friends'. I didn't even know what I hoped she'd choose! Maybe we could find a way out of this choice, but there would be a pack of similar dilemmas on its heels. I prayed for clearness: she was almost bound to choose to please us. The only clarity I could find was to trust her and insist that she accept the implications of her decision.

She came home from Bluebirds in mid-October and told me about the parade: "It's on November the eleventh, and we're making a banner that says 'Bluebird Angels' because that's the name we picked, and I asked Mrs. Waibel and the parade is for the Weathermen." (The Weathermen! I had a flash of the Weather Underground emerging to march through Lexington Center on November 11 in the Bicentennial Year of 1976!) "The Weathermen?" "I think that's what she said." "...If it's November 11, I bet it's the *Veterans*..." "Yes, *that's* it! The *Veterans*!"

She didn't ask me who/what "the Veterans" were. I asked her if she knew. She didn't, and finally she asked. I took a deep breath: "Veterans are soldiers, who have

fought in wars." "But I don't *like* soldiers!" We've been through this many times. "There's nothing wrong with *soldiers*, only with war. Soldiers are people just like everybody else. Your grandfather was a soldier. Even your daddy was a soldier, before he decided war was wrong. Many good people feel that even though war is terrible, sometimes you have to have a war. Everybody pays for the soldiers to fight. Some soldiers get killed. After the war, people feel they should thank the men who fought for them, and thank the families whose fathers or sons died fighting." "I don't want to be in the parade, if it's for war."

"You know that we feel war is wrong and you don't want to support war, but you do want to be with your friends in Bluebirds, don't you? You're only seven, and we don't expect you to believe everything we believe yet. It's okay if you want to do what the other Bluebirds do. It really is. You have to make up your own mind." "I want to be with my friends, but I don't want to be for war."

I was uncomfortable about constructing such a tight dilemma, but I felt there was truth in it. If you walk in a Veterans' Day parade, then you are implicitly supporting war as a solution to conflict. Cricket was near tears, and I ached for her. "Lots of people don't want war, but they don't say anything about being *for* peace. Everyone wants peace. Maybe you could march *for* peace." "YES! ... but how could I?" "Maybe you could make a banner for peace." "What would I say?" "That's up to you. That's the hard part. If you're really for peace, it has to be because *you* believe in it yourself, not because *we* believe in it and you want to believe what we believe. You'll have to decide what you want to say about peace and you'll have to ask Mrs. Waibel." "But that's too hard." "Then you can march in the parade with your friends, or you can stay home. But if you decide to stay home, you'll have to tell your friends. You can't just not show up when they're counting on you. You'll have to explain." "Oh, NO!" There it was: either way, everyone will know that Cricket is a freak! "It's a very hard choice. Let me know whatever you decide, and I'll help you do whatever you want to do."

Two weeks went by. I didn't mention it, and neither did she. Then the phone rang. It was Gail Waibel, the Bluebird leader, sounding frantic. Cricket had told Heidi Waibel that the parade was for war, but she was for peace. Heidi said she was for peace, too. They decided they would carry a banner, and it would say: "Peace. No more wars. People need things." (I was thrilled. I had bent over backwards not to discuss any of the issues we had gone over at other times, but Cricket had gone straight to the essential connection between peace and social justice!)

Mrs. Waibel panicked, knowing full well that *all* the little girls would be against war, and imagined herself

leading a troop of little protesters with peace signs down Massachusetts Avenue in the official Veterans' Day parade. I felt sorry for this nice, apolitical woman who had volunteered to make Koolaid and play games once a week. I told her I understood perfectly and that I had warned Cricket that it might not be possible to carry peace signs, since they would make some people very uncomfortable, that Cricket would have to choose between being in the parade as it was and staying home. "Oh, NO!" said Mrs. Waibel. "We don't want Cricket to stay home!"

Well, I observed that, after all, parades are for ideals. We had agonized over whether or not to burden Cricket with the ideal of peace but didn't feel ultimately that we had a choice, because, all around her, war was being idealized. In the Bicentennial Year, almost all attention in Lexington was being focused on *battles*. No one talks about the history of *nonviolent* revolution, even though there is some research being done. In fact, Gene Sharp, at Harvard, has suggested that the nonviolent resistance of



Sandy Eckstein

the colonists had brought them to the edge of independence and the battles may actually have prolonged the process, etc., etc. (Mrs. Waibel was amazed: "That's fascinating! Why haven't I ever heard that before?") Cricket had decided she didn't want to march in a parade for war. Parades are about ideals, and her ideal was peace. How would Mrs. Waibel feel about a United Nations flag as a symbol of peace? We had one the Bluebirds could borrow. Of course, the UN was a feeble instrument of peace, but it was the best the world had for the moment.

Yes! Mrs. Waibel was all for peace and the UN, and Cricket could carry the flag. I said I didn't think Cricket cared about carrying the flag herself but that I was sure she'd feel glad to march if her group was carrying the UN flag. On the other hand, I went on, the UN was controversial in some circles, and even if Mrs. Waibel endorsed it, the other leader might not like the idea. It isn't that we don't want children to love the United States, but that we want them also to love the rest of the world. How about if the Bluebirds carried their banner, *and* an American flag, *and* a UN flag? Would that cover everything? Mrs. Waibel was pleased I had thought of all this and said she would check with her co-leader, but she was sure it would be fine. She called me the day before the parade. The Bluebird hierarchy had warned her about flag etiquette, and she had spent hours determining what size American flag was needed alongside our UN flag, on what height pole, and then locating the proper equipment.

That night Cricket was pale and tired, and looked like she was coming down with flu. In the morning, I tried to ignore all the symptoms of illness. The weather was wet and cold. In the middle of our hot breakfast, Cricket threw up. AAAARGH! After all this! I called Mrs. Waibel to tell her Cricket would not be marching, UN flag or not. Mrs. Waibel, predictably, was crushed. An hour before parade time, Cricket was looking and feeling fine, and we hoped she'd just had a twenty-four hour upset. We dressed her warmly and decided to take her and the flag to the starting point—and said that she could walk as far with her Bluebirds as she felt like walking.

Parade fever in the air: drums, jeeps, a skimpy unit of veterans and the ladies auxiliary. Mostly: Bluebirds, Campfire Girls, Brownies, Girl Scouts, Boy Scouts, and parents. Cricket hoisted the UN flag, Heidi the American flag, and the other Bluebirds stretched out the banner they had made. They walked the mile to the Green. No one noticed anything unusual—the single UN flag in a thicket of stars and stripes—but the Bluebirds knew. (Cricket had explained in her own words, and they thought it was fine.) Mrs. Waibel knew, too, and—when I thanked her for all her support—she said with graciousness and sincerity that she had learned something herself, and it had been a good experience for Heidi, too. Most of

all, Cricket knew. She glowed.

At home, we thanked Cricket for the work she had done for peace. She shone with a new light—a sense of strength and purpose as well as love.

Epilogue

One week later, when Gail Waibel gave Cricket a ride home from Bluebirds, she leaned out the window apologetically, anticipating another ordeal, no doubt. "Once a year, all the Bluebirds sell candy to raise money. I don't like the idea, but all the troops have to do it." I winced. For years, the Bluebirds have rung my bell—and each year I've told them that I wouldn't buy candy but hoped they'd come back next year with nuts or raisins to sell. But this was no time to get into nutrition, good teeth, and world hunger. We can't react to *every* issue.

I could write to the Bluebirds, suggesting they support themselves and poor people at the same time by peddling Koinonia pecans. Meanwhile I could make it a *small* decision for Cricket. She loves pecans and would be happy to sell them next year, but this year she had twelve boxes of candy to sell. I'd be happy to buy one, and we could all eat it, but that's one more box sold, one less reason for the headquarters to switch to pecans. Cricket said no, not to buy one. I helped her figure out what neighbors to approach and what to say when they came to the door. She and her little brother set out on a high adventure—and, in less than an hour, were back, bright with success. She had sold eleven boxes of the twelve. She herself purchased the last box—with one whole month's allowance! She offered candy to all, had a piece herself, and then it was over—the nearly-full box abandoned in the refrigerator.

I still haven't gotten around to writing the letter to Bluebird Headquarters. A few weeks ago, however, I gave Gail Waibel the *Fellowship* magazine with Gene Sharp's article on "Forgotten History," with a tactful note attached, telling her not to bother reading it if she wasn't interested. I'm not entirely comfortable with taking this initiative and have probably made her somewhat uncomfortable, too—but no one ever said peace-work was easy.

"Let us take the risks of peace upon ourselves, not impose the risks of war upon the world." Not easily done, least of all when we are taking the risks of peace not only upon ourselves but upon our children. No laying trips on little children or Bluebird leaders—only loving initiatives grounded in prayer and openness to whatever response comes. We need to be very clear about the risks, humble about our efforts, and trustful of that-of-God in others as well as in ourselves. Teilhard de Chardin prayed it in these words: "Preserve in me a burning love for the world and a great gentleness. . . help me persevere to the end in the fullness of humanity." □

The Holy Innocents: For a Vietnamese Child

You, naked child screaming running in terror
fleeing what can never be fled
condemned to such cruel dying
my comfort would
forget . . .
but cannot for I
shared in your killing and I
fleeing what can never be fled
must pause to mourn beside your unknown grave.

—Alice Carver Cramer

Untitled

Lord,
I know I need the rain,
 whether it falls cold
 and penetrating
 or warm and melting
As I move through this world,
I grow toward the light of the sun
 its bright coldness
 or mellow warmth
Spirit of love and life,
 guide me on my way
and protect me
from the blue cold winds
of indifference.

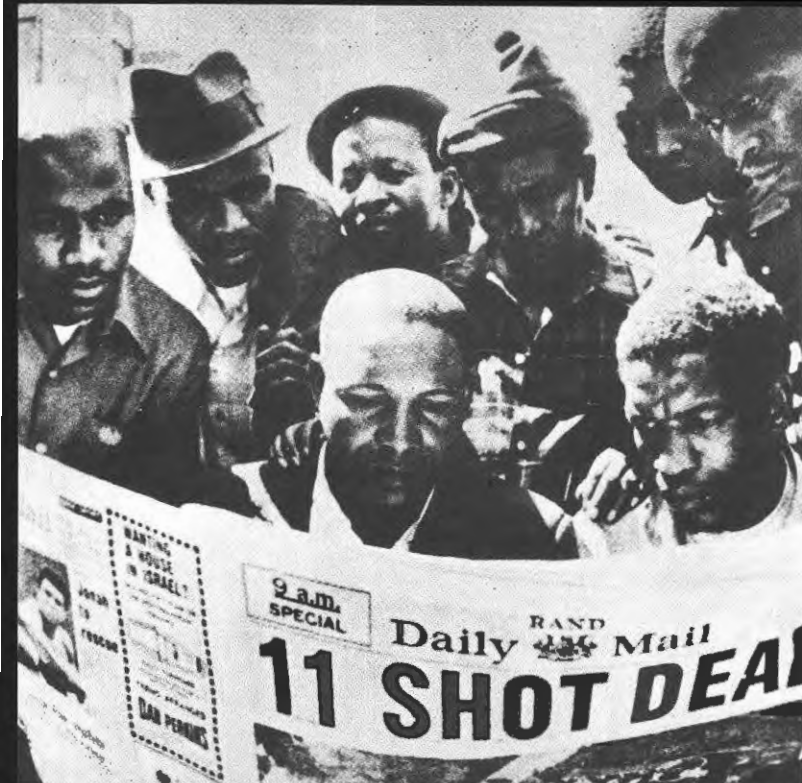
—Jeanne Lischer



American Friends Service Committee



David Camp



BLACK CONSCIOUSNESS And the Quest For a True Humanity

by Steve Biko

Steve Biko died in police custody in South Africa on September 12, 1977. Acknowledged by many as the authentic voice of South Africa, Biko had enormous influence on the course of events there in the past eight years. He was instrumental in the founding of the South African Students Organization (SASO) and became the honorary president of the Black People's Convention, an umbrella organization for a variety of student and community development groups. A passionate believer in Christian liberation theology and Black Consciousness, Biko hoped to keep the coming transition to black freedom and majority rule nonviolent. The following are excerpts from a chapter he wrote for a book on Black Theology.

There is no doubt that the color question in South African politics was originally introduced for economic reasons. The leaders of the white community had to create some kind of barrier between blacks and whites so that the whites could enjoy privileges at the expense of blacks and still feel free to give a moral justification for the obvious exploitation that pricked even the hardest of white consciences. However, tradition has it that whenever a group of people has tasted the lovely fruits of wealth, security and prestige it begins to find it more comfortable to believe in the obvious lie and to accept it as normal that it alone is entitled to privilege. In order to believe this seriously, it needs to convince itself of all the arguments that support the lie. It is not surprising, therefore, that in South Africa, after generations of exploitation, white people on the whole have come to be-

lieve in the inferiority of the black [person], so much so that while the race problem started as an offshoot of the economic greed exhibited by white people, it has now become a serious problem on its own. White people now despise black people, not because they need to reinforce their attitude and so justify their position of privilege but simply because they actually believe that black is inferior and bad....

The racism we meet does not only exist on an individual basis; it is also institutionalized to make it look like the South African way of life. Although of late there has been a feeble attempt to gloss over the overt racist elements in the system, it is still true that the system derives its nourishment from the existence of anti-black attitudes in society. To make the lie live even longer, blacks have to be denied any chance of accidentally proving their equality with [whites]. For this reason there is job reservation, lack of training in skilled work, and a tight orbit around professional possibilities for blacks. Stupidly enough, the system turns back to say that blacks are inferior because they have no economists, no engineers, etc., although it is made impossible for blacks to acquire these skills....

The overall success of the white power structure has been in managing to bind the whites together in defense of the status quo. By skillfully playing on that imaginary bogey—*swart gevaar**—they have managed to convince even diehard liberals that there is something to fear in the idea of the black [person] assuming his [or her] rightful place at the helm of the South African ship. Thus after years of silence we are able to hear the familiar voice of Alan Paton saying, as far away as London: "Perhaps apartheid is worth a try." "At whose expense, Dr.

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*Black peril.

Paton?" asks an intelligent black journalist. Hence whites in general reinforce each other even though they allow some moderate disagreements on the details of subjugation schemes. There is no doubt that they do not question the validity of white values. They see nothing anomalous in the fact that they alone are arguing about the future of seventeen million blacks—in a land which is the natural backyard of the black people. Any proposals for change emanating from the black world are viewed with great indignation. Even the so-called Opposition, the United Party, has the nerve to tell the Colored people that they are asking for too much. . . .

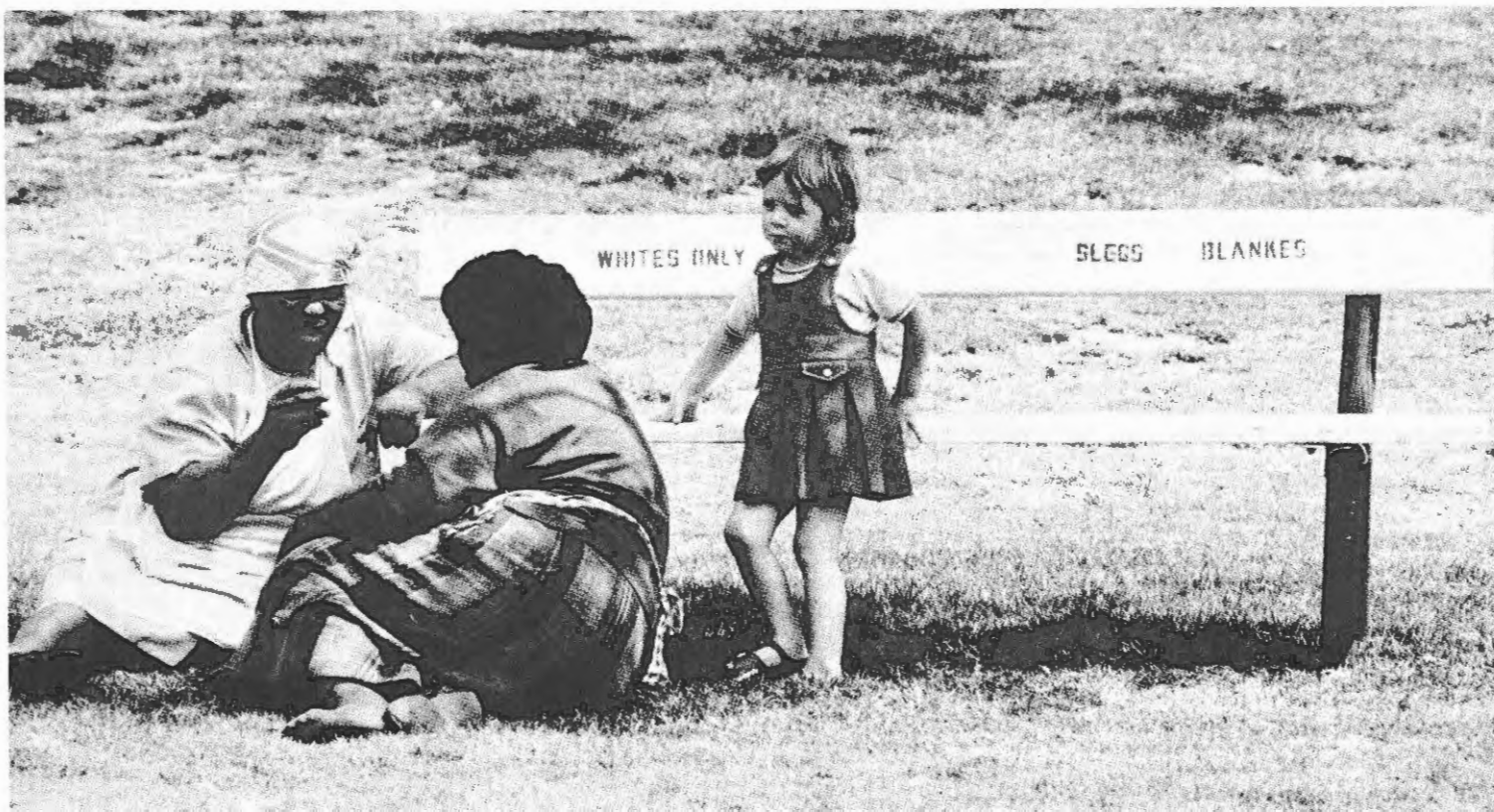
It is not enough for whites to be on the offensive. So immersed are they in prejudice that they do not believe that blacks can formulate their thoughts without white guidance and trusteeship. Thus, even those whites who see much wrong with the system make it their business to control the response of the blacks to the provocation. No one is suggesting that it is not the business of liberal whites to oppose what is wrong. However, it appears to us as too much of a coincidence that liberals—few as they are—should not only be determining the *modus operandi* of those blacks who oppose the system, but also leading it, in spite of their involvement in the system. To us it seems that their role spells out the totality of the white power structure—the fact that though whites are our problem, it is still other whites who want to tell us how to deal with that problem. . . .

The basic problem in South Africa has been analyzed by liberal whites as being apartheid. They argue that in order to oppose it we have to form non-racial groups. Between these two extremes, they claim, lies the land of milk and honey for which we are working. The *thesis*, the

antithesis, and the *synthesis* have been mentioned by some great philosophers as the cardinal points around which any social revolution revolves. For the liberals, the *thesis* is apartheid, the *antithesis* is non-racialism, but the *synthesis* is very feebly defined. They want to tell the blacks that they see integration as the ideal solution. Black Consciousness defines the situation differently. The *thesis* is in fact a strong white racism and therefore, the *antithesis* to this must, ipso facto, be a strong solidarity amongst the blacks on whom this white racism seeks to prey. Out of these two situations we can therefore hope to reach some kind of balance—a true humanity where power politics will have no place. . . .

It is much more important for blacks to see this difference than it is for whites. We must learn to accept that no group, however benevolent, can ever hand power to the vanquished on a plate. We must accept that the limits of tyrants are prescribed by the endurance of those whom they oppress. . . . We must realize that our situation is not a mistake on the part of whites but a deliberate act, and that no amount of moral lecturing will persuade the [whites] to "correct" the situation. The system concedes nothing without demand, for it formulates its very method of operation on the basis that the ignorant will learn to know, the child will grow into an adult and therefore demands will begin to be made. It gears itself to resist demands in whatever way it sees fit. When you refuse to make these demands, and choose to come to a round table to beg for your deliverance, you are asking for the contempt of those who have power over you. . . .

The concept of integration, whose virtues are often extolled in white liberal circles, is full of unquestioned assumptions that embrace white values. It is a concept long



defined by whites and never examined by blacks. It is based on the assumption that all is well with the system apart from some degree of mismanagement by irrational conservatives at the top. Even the people who argue for integration often forget to veil it in its supposedly beautiful covering. They tell each other that, were it not for job reservation, there would be a beautiful market to exploit. They forget they are talking about people. They see blacks as additional levers to some complicated industrial machines. This is [whites'] integration—an integration based on exploitative values. It is an integration in which black will compete with black, using each other as rungs up a step ladder leading them to white values. It is an integration in which the black [person] will have to prove [him- or herself] in terms of these values before meriting acceptance and ultimate assimilation, and in which the poor will grow poorer and the rich richer in a country where the poor have always been black. We do not want to be reminded that it is we, the indigenous people, who are poor and exploited in the land of our birth. . . .

These are concepts which the Black Consciousness approach wishes to eradicate from the black [person's] mind before our society is driven to chaos by irresponsible people from Coca-cola and hamburger cultural backgrounds.

Black Consciousness is an attitude of mind and a way of life, the most positive call to emanate from the black world for a long time. Its essence is the realization by black [persons] of the need to rally together . . . around the cause of their oppression—the blackness of their skin—and to operate as a group to rid themselves of the shackles that bind them to perpetual servitude. It is based on a self-examination which has ultimately led them to believe that by seeking to run away from themselves and emulate the white [person], they are insulting the intelligence of whoever created them black. The philosophy of Black Consciousness therefore expresses group pride and the determination of the black to rise and attain the envisaged self. Freedom is the ability to define oneself with one's possibilities held back not by the power of other people over one but only by one's relationship to God and to natural surroundings. . . .

The first people to come and relate to blacks in a human way in South Africa were the missionaries. They were in the vanguard of the colonization movement to "civilize and educate" the savages and introduce the Christian message to them. The religion they brought was quite foreign to the black indigenous people. African religion in its essence was not radically different from Christianity. We also believed in one God, we had our own community of saints through whom we related to our God, and we did not find it compatible with our way of life to worship God in isolation from the various aspects of our lives. Hence worship was not a specialized

function that found expression once a week in a secluded building, but rather it was featured in our wars, our beer-drinking, our dances and our customs in general. Whenever Africans drank they would first relate to God by giving a portion of their beer away as a token of thanks. When anything went wrong at home they would offer sacrifice to God to appease [God] and atone for their sins. There was no hell in our religion. We believed in the inherent goodness of [people]—hence we took it for granted that all people at death joined the community of saints and therefore merited our respect.

It was the missionaries who confused the people with their new religion. They scared our people with stories of hell. They painted their God as a demanding God who wanted worship "or else." People had to discard their clothes and their customs in order to be accepted into this new religion. Knowing how religious the African people were, the missionaries stepped up their terror campaign on the emotions of the people with their detailed accounts of eternal burning, tearing of hair and gnashing of teeth. By some strange and twisted logic, they argued that theirs was a scientific religion and ours a superstition—all this in spite of the biological discrepancy which is at the base of their religion. This cold and cruel religion was strange to the indigenous people and caused frequent strife between the converted and the "pagans," for the former, having imbibed the false values from white society, were taught to ridicule and despise those who defended the truth of their indigenous religion. With the ultimate acceptance of the western religion, down went our cultural values!

While I do not wish to question the basic truth at the heart of the Christian message, there is a strong case for a re-examination of Christianity. It has proved a very adaptable religion which does not seek to supplement existing orders but—like any universal truth—to find application within a particular situation. More than anyone else, the missionaries knew that not all they did was essential to the spread of the message. But the basic intention went much further than merely spreading the word. Their arrogance and their monopoly on truth, beauty and moral judgment taught them to despise native customs and traditions and to seek to infuse their own new values into these societies.

Here then we have the case for Black Theology. While not wishing to discuss Black Theology at length, let it suffice to say that it seeks to relate God and Christ once more to black [persons] and [their] daily problems. It wants to describe Christ as a fighting god, not a passive god who allows a lie to rest unchallenged. It grapples with existential problems and does not claim to be a theology of absolutes. It seeks to bring back God to the black [person] and to the truth and reality of his [or her] situation. This is an important aspect of Black Con-

sciousness, for quite a large proportion of black people in South Africa are Christians still swimming in a mire of confusion—the aftermath of the missionary approach....

A long look should also be taken at the educational system for blacks. The same tense situation was found as long ago as the arrival of the missionaries. Children were taught, under the pretext of hygiene, good manners and other such vague concepts, to despise their mode of upbringing at home and to question the values and customs of their society. The result was the expected one—children and parents saw life differently and the former lost respect for the latter. Now in African society it is a cardinal sin for a child to lose respect for [her or] his parent. Yet how can one prevent the loss of respect between child and parent when the child is taught by... know-all white tutors to disregard... family teachings? Who can resist losing respect for... tradition when in school [a] whole cultural background is summed up in one word—"barbarism"?

Thus we can immediately see the logic of placing the missionaries in the forefront of the colonization process. A [person] who succeeds in making a group of people accept a foreign concept in which he [or she] is expert makes them perpetual students whose progress in the particular field can only be evaluated by [her or] him; the student must constantly turn to him [or her] for guidance and promotion. In being forced to accept the Anglo-Boer culture, the blacks have allowed themselves to be at the mercy of the [whites] and to have [them] as their eternal supervisors. Only [they] can tell us how good our performance is and instinctively each of us is at pains to please this powerful, all-knowing master. This is what

Black Consciousness seeks to eradicate....

Our culture must be defined in concrete terms. We must relate the past to the present and demonstrate a historical evolution of the modern black [person]. There is a tendency to think of our culture as a static culture that was arrested in 1652 and has never developed since. The "return to the bush" concept suggests that we have nothing to boast of except lions, sex and drink. We accept that when colonization sets in it devours the indigenous culture and leaves behind a bastard culture that may thrive at the pace allowed it by the dominant culture. But we also have to realize that the basic tenets of our culture have largely succeeded in withstanding the process of bastardization and that even at this moment we can still demonstrate that we appreciate a [person] for [her or] himself. Ours is a true [person]-centered society whose sacred tradition is that of sharing. We must reject, as we have been doing, the individualistic cold approach to life that is the cornerstone of the Anglo-Boer culture....

Being part of an exploitative society in which we are often the direct objects of exploitation, we need to evolve a strategy towards our economic situation. We are aware that the blacks are still colonized even within the borders of South Africa. Their cheap labor has helped to make South Africa what it is today. Our money from the townships takes a one-way journey to white shops and white banks, and all we do in our lives is pay the [whites] either with labor or in coin. Capitalistic exploitative tendencies, coupled with the overt arrogance of white racism, have conspired against us. Thus in South Africa now it is very expensive to be poor. It is the poor people who stay furthest from town and therefore have to spend more money on transport to come and work for white people; it is the

Women protest against pass laws, 1957



South African Prime Minister Vorster and Cabinet



poor people who use uneconomic and inconvenient fuel like paraffin and coal because of the refusal of the [whites] to install electricity in black areas; it is the poor people who are governed by many ill-defined restrictive laws and therefore have to spend money on fines for "technical" offenses; it is the poor people who have no hospitals and are therefore exposed to exorbitant charges by private doctors; it is the poor people who use untarred roads, have to walk long distances, and therefore experience the greatest wear and tear on commodities like shoes; it is the poor people who have to pay for their children's books while whites get them free. It does not need to be said that it is the black people who are poor.

We therefore need to take another look at how best to use our economic power, little as it may seem to be. We must seriously examine the possibilities of establishing business cooperatives whose interests will be plowed back into community development programs. We should think along such lines as the "buy black" campaign once suggested in Johannesburg and establish our own banks for the benefit of the community. Organizational development amongst blacks has only been low because we have allowed it to be. Now that we know we are on our own, it is an absolute duty for us to fulfill these needs.

The last step in Black Consciousness is to broaden the base of our operation. One of the basic tenets of Black Consciousness is totality of involvement. This means that all blacks must sit as one big unit, and no fragmentation and distraction from the mainstream of events be allowed. Hence we must resist the attempts by protagonists of the Bantustan theory to fragment our approach. We are oppressed not as individuals, not as Zulus, Xhosas, Vendas or Indians. We are oppressed because we are black. We must use that very concept to unite ourselves and to respond as a cohesive group. We must cling to

each other with a tenacity that will shock the perpetrators of evil.

Our preparedness to take upon ourselves the cudgels of the struggle will see us through. We must remove from our vocabulary completely the concept of fear. Truth must ultimately triumph over evil, and the [whites have] always nourished [their] greed on this basic fear that shows itself in the black community. Special Branch agents will not turn the lie into truth, and one must ignore them. In a true bid for change we have to take off our coats, be prepared to lose our comfort and security, our jobs and positions of prestige, and our families, for just as it is true that "leadership and security are basically incompatible," a struggle without casualties is no struggle. . . .

Some will charge that we are racist but these people are using exactly the values we reject. We do not have the power to subjugate anyone. We are merely responding to provocation in the most realistic possible way. Racism does not only imply exclusion of one race by another—it always presupposes that the exclusion is for the purposes of subjugation. Blacks have had enough experience as objects of racism not to wish to turn the tables. While it may be relevant now to talk about black in relation to white, we must not make this our preoccupation, for it can be a negative exercise. As we proceed further towards the achievement of our goals, let us talk more about ourselves and our struggle and less about whites.

We have set out on a quest for true humanity, and somewhere on the distant horizon we can see the glittering prize. Let us march forth with courage and determination, drawing strength from our common plight and our [kinship]. In time we shall be in a position to bestow upon South Africa the greatest gift possible—a more human face. □



Christmas, 1977

**the crisp white wafer breaks
between our hands and
tongues.**

**in the homes of Soweto there are
no sweet cakes upon the
table.**

**we heal our bones with mourning
and with celebration**

**: the children die
and are born again.**

—L.M. Jendrzejczyk

BOOK REVIEW

A Window on Soweto, by Joyce Sikakane. *International Defence and Aid Fund for Southern Africa*, 104 Newgate, London EC 1, 1977. 80 pages.

"There is no improvement in the ghettos of South Africa and no progress until the whole apartheid system is removed."

These are the closing words of a firsthand, up-to-date account of the intimate daily life in Soweto by one who has grown up in and lived through it. Joyce Sikakane, herself a professional journalist, writes a factual, remarkably restrained, yet thoroughly human and often quite moving sketch of her own life in Johannesburg's huge ghetto. It is illustrated by a number of telling photographs.

The plan of a standard four-room Soweto house, a brief history of how the shantytowns came into being (not omitting demolitions, evictions, pass laws, food restrictions, existence on credit and crime resulting from overcrowding), together with brief sections on the economic, administrative, cultural and medical aspects, constitute a sort of prelude to the biographical material which makes up the other two-thirds of this short but intense booklet.

The headings of the brief chapters which follow summarize this courageous woman's life: *my grandfather... my father and mother... my childhood... children's games... schooldays... insecurity of apartheid... work registration... working on the Mail... detention... interrogation... prison... on trial... re-trial... a banned person... into exile*. After the harrowing experiences of her seventeen-month incarceration, Joyce Sikakane, who meanwhile had become secretly engaged to a Scottish doctor, managed to leave the country in 1973 and now lives in Britain with her husband, her two sons, a daughter and an adopted son.

This book, the author's first, is a valuable documentary and deserves a wide circulation in the world. It will be surprising if it does not make the U.S. reader doubly conscious of the apartheid in this country and doubly resolved to do his or her two cents' worth to combat it.

M. C. Morris

Quaker Lesbians and Homosexuals Hold Conference In Philadelphia

The sixth annual mid-winter conference of the Friends Committee on Gay Concerns is to be held at the Friends Center in Philadelphia on 18-19 Second Month 1978. Its theme is:

WE HAVE SO FAR YET TO GO

Friends and non-Friends, gay or straight, are welcome to attend all or part of the conference. Overnight accommodations and scholarships are available. The registration fee is \$5.00. For more information contact Matty Muir, c/o Committee on the Civil Rights of Homosexuals, 1515 Cherry Street, Philadelphia, PA 19102.



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Announcement

by Violet Bruner Windell

In place of a one-man show, my published limited editions writing, as well as the *Artists/USA* directory which reproduced my cartoon art, is on the shelves of Pendle Hill Library for Philadelphia Friends who might like to read. Other locations are Indiana State Library, Indiana University, and Louisville Public Library.

Critical comment for one section is perhaps true of the whole work:

Written in a unique style, there is a remarkably wide recall of... experiences that perhaps shape later life. It should be of interest to teachers... and to all who work with children—or just to read.

—Religious Humanism, Winter issue, 1969



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LETTERS TO THE EDITOR

Quaker Tax Resister in Missouri

Richard Catlett, a member of our meeting, has been charged with "willfully and knowingly failing to file income tax returns for the years of 1971, 1972, and 1973." He and his attorney feel that this action is part of a pattern in which highly visible war tax refusers are being selectively prosecuted. This claim will constitute a portion of his defense. If convicted, Richard faces a maximum fine of \$10,000 and imprisonment for up to one year on each of three counts. He is currently scheduled to be tried in U.S. District Court in Kansas City, MO, during the January 1978 term of the court.

Richard's refusal to file returns is part of a long and consistent pattern of opposition to war. Growing up in the Springfield, MO, area, as a Methodist, Richard registered as a conscientious objector under the 1940 draft law. He was in Civilian Public Service from May 1942 until after the end of the Second World War. Following CPS, Richard spent about two years on cattle boats working for the United Nations Relief and Rehabilitation Administration.

Richard filed income tax returns for 1946 and 1947. Since then he has refused to file returns on the basis that much of the money received by the government is used for war and for the preparation for war. Although he has been self-employed during most of his years of tax refusal, Richard has, at times, worked for others and had income tax withheld by his employers.

Moving to Columbia in the 1960's, Richard was one of the original members of the Columbia Monthly Meeting when it shifted from an unaffiliated status to become a part of Illinois Yearly Meeting. While attending the University of Missouri, working as a laborer, organizing a local labor union, and operating a health food store, Richard still had time to be involved in peace activities in the community.

In 1974 the Internal Revenue Service seized the health food store which Richard operated and released it only

after \$4,300 was paid to satisfy its estimate of Richard's taxes for the years of 1969 and 1970. Richard made the payment in 1974 because he felt that equity of others in the store would be jeopardized if the store remained closed.

Richard—now sixty-eight years old—and his wife, Carol Kieninger, are the parents of an infant son, Richard Wilson, born May 9, 1977.

Richard has received offers of support from our meeting, from Illinois Yearly Meeting, and from the Community Friends Meeting in Cincinnati, OH. U.S. District Judge Elmo B. Hunter (Federal Building, 811 Grand Avenue, Kansas City, MO 64106) is scheduled to hear the case. Richard's attorney is Irving Achtenberg (Suite 700, Ozark National Life Building, 906 Grand Avenue, Kansas City, MO 64106). Information about the current status of Richard's case may be obtained by writing him at 110 Meadow Lane, Columbia, MO 65201.

*John C. Schuder, for the
Columbia Monthly Meeting*

Brandywine Peace Community

As the April 15th deadline for the payment of federal income taxes approaches, some fundamental questions of reality and responsibility need

to be pondered, especially by those of us who claim fidelity to religious or ethical principles of peace and pacifism. What is the impact, both physically and spiritually, of our payment for—and tolerance of—neutron bombs, cruise missiles, and Trident submarines? What is our personal responsibility for the Armageddon potential of \$100 billion military budgets in a nuclear age when our taxes are used for overkill and first-strike weapons?

These are the questions with which the Brandywine Peace Community and Alternative Fund (formerly, the Brandywine Alternative Fund) has been struggling and inviting others to struggle since its inception in 1972.

Brandywine is a nonviolent resistance community working for peace, disarmament, and a change of values and priorities away from war and preparations for war, to an emphasis on peace, social justice, and people's needs. With a small community housed in Media as a nucleus, the peace presence of the Brandywine group extends into the Pennsylvania counties of Chester and Delaware. Brandywine sponsors both educational programs and action campaigns, as well as public witnesses, in order to highlight the moral, political, and economic imperative of disarmament.

Our group is also making a positive

TAX REFUSAL CASE

Media Monthly Meeting of the Religious Society of Friends wishes to call to your attention the war tax refusal case of its member Robert Anthony, entitled "Anthony vs. Commissioner of Internal Revenue"...

As a Meeting, we have consistently backed and encouraged [Robert Anthony's] position on military taxes. We believe that any citizen who on the basis of religion or conscience is opposed to paying for armaments or war should not be compelled by the tax laws to pay taxes for these purposes. Refusal to participate in any way in killing and warfare is a basic principle of the Quaker faith.

...Robert Anthony's refusal of military taxes constitutes an essential and consistent implementation of Quaker religious principles. The first

amendment to the U.S. Constitution guarantees to the individual the free exercise of his [or her] religion. We assert that the free exercise of the Quaker religion entails the avoidance of any participation in war or financial contribution to that part of the national budget used by the military.

...We call upon the Court to meet its responsibility by upholding the Constitution's guarantee of freedom of religion. For its part, we urge the Congress to speedily enact legislation to provide an alternative for conscientious objectors it provided in the draft law. And we call upon the President to sponsor and expedite, as appropriate, legislation for this purpose.

This letter was sent to the Third Circuit Court of Appeals in Philadelphia in mid-November, 1977.

statement through its alternative fund. This fund, comprised of refused war taxes, personal savings, and group deposits, makes interest-free loans to groups working for social change or providing change-oriented services. Thus, the alternative fund is a small-scale act of beating swords into plowshares and initiating our own peace conversion program.

In past January-April tax seasons, the Brandywine group and its supporters have been present at local IRS offices, presenting the option of war tax resistance, and posing the question, "H-bombs or Bread?" with peace tax counselling available.

"H-bombs or Bread?" The question lies at the very heart of whether our children will have a future. It is the crystallization of the message which has challenged members of the Brandywine

Peace Community and Alternative Fund for the past six years.

For more information contact us at 51 Barren Road, Media, PA 19063 (215-565-0247).

Bob Smith
Media, PA

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I'm still having some trouble on account of the letter about me and my coupons to be used for the AFSC. I can't use the "cents-off" coupons in magazines and newspapers, and I hope my letter regarding this will be in FJ as soon as possible. (You have a wide circulation. I've had coupons from New York and California, as well as in between.)

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3-5—"Marriage Enrichment Retreat" will work on making good marriages even stronger through closer communication. At Powell House, RD #1, Box 101, Old Chatham, NY 12136 (518)794-8811.

3-5—"Art as a Prompter of the Spirit" will attempt through an accepting group atmosphere to enable individuals to encounter the Beyond within, and its transforming power. Leader: Virginia Davis. Cost: \$60. At Pendle Hill, Wallingford, PA 19086 (215)566-4507.

3-5—"Married Couples Weekend" at Pendle Hill, Wallingford, PA 19086 is intended to re-focus the attention of couples on their own marriages and away from the busy-ness and distractions of their individual lives. Leaders: Charles and Eleanor Perry. Cost: \$120 per couple.

6—"Art and Meditation" (an illustrated slide talk) by Dorothea Blom, 8 p.m. in the Barn at Pendle Hill, Wallingford, PA. No charge.

10-12—"A Fresh Look at the Communion of the Saints" will be an exploration of the journey of the people of God—past, present and future. Leaders: Keith Miller and Robert Raines. Cost \$95. At Kirkridge, Bangor, PA 18013.

13—"Symbolic Images" (an evening of exploration and participation) with Herta Joslin, coordinator. 8 p.m. in the Barn at Pendle Hill, Wallingford, PA 19086. No charge.

17-19—"A Place Called Community" will focus on the human need for community. Leaders: Parker and Sally Palmer. Cost: \$55. At Pendle Hill, Wallingford, PA 19086.

17-20—"Spiritual Healing" will explore the power to heal we all have within ourselves. At Powell House, RD #1, Box 101, Old Chatham, NY 12136.

20—"The New Woman, The New Man; Everyone Wins!" will be the topic at Pendle Hill, Wallingford, PA 19086, 8 p.m. in the Barn. Helene Joy coordinates. No charge.

24-26—"Friends in Education" will share and support those teaching in the public schools and interested others at Powell House, RD #1, Box 101, Old Chatham, NY 12136.

27—"A Friendly Concert" (an evening of music) with Wayne Lauser at 8 p.m. in the Barn at Pendle Hill, Wallingford, PA 19086. No charge.

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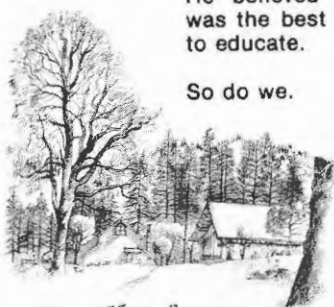
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Baltimore Friends School (coeducational day N-12) seeks Assistant Director of Middle School, senior high school science and mathematics teachers for September, 1978. Send resumes to Byron Forbush, Headmaster, 5114 N. Charles Street, Baltimore, MD 21210.

Friends Meeting at Cambridge seeks Resident Friend(s) to work full time with our large and unprogrammed meeting, live in apartment at Friends Center, beginning in summer of 1978. Please write to Mary Louise Stewart, clerk, Search Committee, 5 Longfellow Park, Cambridge, MA 02138.

New England Friends Home seeks live-in cook beginning January 1978, cooking for 20 people in our informal extended family. In September 1978, we will need a new "intern"—somebody to help us care for our 13 elderly residents. Some knowledge of maintenance desirable. For both positions please write: Director, NEFH, 88 Turkey Hill Lane, Hingham, MA 02043.

The National Gray Panthers, "Age and youth in action," seek fundraiser/executive director. Experienced movement person for this radical group against ageism. Salary \$10,000-\$16,000 year. Please send resume to National Gray Panthers, 3700 Chestnut St., Philadelphia, PA 19104. Attn: Edith Geise.

Schools

Arthur Morgan School. Coeducational junior high boarding school founded in 1962. 25 students, 15 staff. Individualized instruction, family atmosphere. Innovative curriculum. Integrated program of academics, work, arts and crafts, outdoor activities. 3-5 week educational field trip. Beautiful mountain setting. Freedom within a structure. Route 5, Box 79, Burnsville, NC 28714.

Olney Friends Boarding School, Barnesville, OH 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.

The Meeting School, Rindge, NH 03461 (603-899-3366), intentionally small to enable students and faculty to reach decisions together. Students share faculty homes, house and farm duties. Coed, boarding. Accredited—challenging academics: college prep, crafts, farming. Non-discriminatory.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Summer Employment

Openings for college students, married couples, and teachers who wish to be general group counselors or activity instructors at private coed children's camp in Adirondack Mountains of NY State. Employment June 28 to August 28. Quaker directors. See page 22. Write for further information and application. Regis Camp, 107 Robinhood Road, White Plains, NY 10605.



MEETING ANNOUNCEMENTS



Argentina

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

Mexico

OAXTEPEC—State of Morelos. Meeting for Meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10. Convener: International Cultural Center (Villa Jones).

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, clerk, 205-879-7021.

Alaska

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

PHOENIX—1702 E. Glendale, Phoenix. 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-965-5684.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 602-325-0612.

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—Meeting for worship, First-day, 9:45 a.m. 345 L St. Visitors call 753-5924.

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

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

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 277-0737.

LONG BEACH—Meeting for worship, 10 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 9:30 a.m. Phone: 213-457-3041.

MARIN—Meeting for worship, First-day school, 10 a.m. Room 3, First Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call Tom & Sandy Farley, 415-472-5577 or Louise Aldrich, 415-883-7565.

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). Phone: 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. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 962-0848.

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. Phone: 367-5288.

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

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 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 724-4966 or 722-9930. P.O. Box 1443, Vista 92083.

WESTWOOD—(West Los Angeles)—Meeting 10 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2983.

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

PUEBLO—Worship group, 543-0712.

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. Connecticut Hall, Yale Old Campus. Phone: 933-2989.

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. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

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: 762-5669. Marjorie Walton, clerk, 203-847-4069.

Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.

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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

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, 9:30 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

ODESSA—Worship, first Sundays, 11 a.m.

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

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

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.; 11 a.m., babysitting 11 a.m. - noon; First-day school, 11 a.m.-12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

LAKE WORTH—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

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

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. Phone: 843-2631.

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 Ave., S.E.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Sicheloff, clerk, phone 525-8812. Quaker House phone 373-7986.

AUGUSTA—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. Lester Bowles clerk. For information phone 733-4220 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Oglethorpe Ave. 786-5621 or 238-6327.

Hawaii

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

MAUI ISLAND—Meetings every other week in Friends' homes. For information contact Sakiko Okubo (878-6224) or Hilda Voss (879-2064) on Maui, or call Friends Meeting on Oahu at 988-2714.

Illinois

BLOOMINGTON—Unprogrammed, 11 a.m. Sundays, 1011 E. Jefferson St., 1st fl. 828-9720.

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

CHICAGO—57th Street. Worship 10:30 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.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, 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 852-5812.

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 Rds. Mail: Box 95. Lake Forest 60045. Phone: 546-5033 or 234-4645.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-3872.

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2214.

OAK PARK—Worship, 11 a.m., Hephzibah House, 946 North Blvd. Phone: 369-5434 or 524-0099.

PARK FOREST—Thorn Creek Meeting. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. In Galesburg. Phone: 343-7079 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. For information call 815-964-0716 (Peters).

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

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 Rd. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 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.

INDIANAPOLIS—North Meadow Circle of Friends. Unprogrammed worship 10 a.m. 1000 W. 58th St. Phone 253-1870. Children welcome.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

VALPARAISO—Unprogrammed worship Sundays. For information phone 926-3172 or 464-2383.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Paul Kriese. Phone: 743-4928. 463-5920. Other times in summer.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

DES MOINES—Meeting for worship, 10 a.m., classes, 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

Kansas

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

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. 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 Ave., 40205. Phone: 452-6812.

Louisiana

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

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

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone 288-5419 or 244-7113.

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

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

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-8280.

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

BALTIMORE—Worship 11 a.m.; Stony Run, 5118 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.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0689.

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

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

UNION BRIDGE—Pipe Creek Meeting—(near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Acton Barn Cooperative Nursery, 311 Central St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

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

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

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. 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. Phone: 682-4677.

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. Phone: 754-3887. If no answer call 756-0276.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

BIRMINGHAM—Phone: 313-334-3666.

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

DETROIT—Meeting, Sunday, 10 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 and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone 349-1754.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 928-6159.

ROCHESTER—For information call Sharon Rickert, clerk, 288-8286, or Richard & Marian Van Dellen, 282-4565.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 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 Gilliam Rd., 10 a.m. Call 816-931-5256.

ROLLA—Preparative Meeting. Sundays, 8:30 p.m., Elkins Church Education Bldg., First & Elm Sts.
ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.

AMHERST-NORTHAMPTON-GREENFIELD—Meetings for worship 9 a.m. and 11 a.m. First-day school at 10 a.m. Summer months: worship at 10 a.m. only. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 253-9427.

SEYMOUR—Discussion 10 a.m., unprogrammed worship 11. Write: Jim/Donna Rickabaugh, Sunrise Farm, Rt. 1, Seymour 65746.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 565-8442.

RENO—Discussion 10-10:45 a.m. Meeting for worship 11 a.m. October-June, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone 323-1302.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

GONIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

WEST EPPING ALLOWED MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Ball, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Bien, 12 Ledyard Lane; phone: 643-5524.

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:45 a.m. Odd Fellows Hall, West Peterborough. Singing may precede Meeting.

New Jersey

ATLANTIC CITY—Meeting for worship and First-day school, 11 a.m., Room G-207, Stockton State College, Pomona, N.J. Meeting returns to S. Carolina & Pacific Aves. late May for summer. For information call 609-965-4694.

BARNEGAT—Meeting for worship, 11 a.m. Left side of East Bay Ave., travelling 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., Rt. 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 St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. 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.

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

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 12:15 to 2:15.

PRINCETON—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

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

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

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

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

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 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 Sts. Visitors Welcome.

WESTFIELD—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m., First-day school 10 a.m.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. 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, convenor. Phones: 863-4697 or 863-6725.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, clerk.

SOCORRO—Meeting for worship, 1st and 3rd Sundays, 10:30 a.m. 1 Olive Lane. Joanne Ford, convenor. Phone: 835-1149.

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 Sts.

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. Phone: 315-497-9540.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8645.

BULLS HEAD RD.—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-769-4810.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

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

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

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

HAMILTON—Meeting for worship Sunday, 10 a.m., Chapel House, Colgate University.

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeshi, 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—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 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—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., 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.

NEW PALTZ—Phone 255-0270 or 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.

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 1st and 3rd Sundays, 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2844 (Delhi) for location. Babysitting available.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

POUGHKEEPSIE—249 Hooker Ave. Phone: 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 St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

QUAKER STREET—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 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 Sept. 8, 41 Westminster Rd.

ROCHESTER—Rochester Friends Preparative Meeting. For information call: Sharon Rickert, clerk, 288-6286, or Richard & Marian VanDellen.

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.

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale 10583.

SCHENECTADY—Meeting for worship, 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. Jeanne Schwarz, clerk, Galway, NY 12074.

SYRACUSE—Meeting for worship at 821 Euclid Ave., 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: Dirk Spruyt, phone 929-5201.

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

DURHAM—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-888-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

FAYETTEVILLE—Meeting 8 p.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or John Wenberg, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-8100.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette, 834-2223.

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

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

Ohio

AKRON—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-8972.

CANTON—Quakers meet Sundays at 11 a.m. for unprogrammed worship. Christian Arts Center, 29th & Market Ave. N. Phone: 494-7767 or 833-4305.

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 846-4472, or Roger Warren, 486-4949.

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 278-4015 or 278-2384.

FINDLAY—Bowling Green area—FGC. 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 on the Green, 1 East Main St., Hudson. 218-653-9595.

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

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. Sterling Olmsted, clerk. 382-4118.

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m., Rockford Meetinghouse, President St. (Antioch campus). Sunday school follows worship. Co-clerks: Ken and Peg Champney, 513-767-1311.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Margaret Kanost, 321-8540.

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. 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 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 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. Clerk: Cornelius Eelman. Phone 757-4438.

BUCKINGHAM—At Lahaska, Rtes 202-263. First-day school 10 a.m. Meeting for worship 11 a.m.

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day school, 9:30 a.m., meeting for worship 10:15 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

DOLLINGTON-MAKESFIELD—East of Dollington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNINGTOWN—800 E. Lancaster Ave. (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 Ave. 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 a.m. No First-day school on first First-day of each month. Five miles from Pennsylvania, reconstructed manor home of William Penn.

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 Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

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

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

HAVERTOWN—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown. First-day school 10 a.m., meeting for worship 11 a.m.

HORSHAM—Rt. 811. First-day school and meeting, 11 a.m.

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

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

LANDSOWNE—Landsowne and Stewart Aves., meeting for worship, 10:30 a.m., First-day school 11 a.m.

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 1/2 mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, Sept. through May. Clerk Ruby E. Cooper 717-523-0391.

LONDON GROVE—Friends meeting for worship Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Road and Rt. 926.

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

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

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:15 (including adult class). Babysitting 10:15 on.

MIDDLETOWN—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

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

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

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only. 988-3811.

NEWTOWN SQUARE-DEL. CO.—Rte. 252, N. of Rte. 3. Meeting 11 a.m. Clerk, 215-586-7238.

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

NORTHWEST PA—New meeting. 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravacon-Mershon, R.D. 2, Conneautville, PA 16406.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-593-6795.

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 Rd., 11 a.m.

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rt. 23. Worship, 10 a.m. Forum, 11:15 a.m.

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. 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 St.

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 a.m. Clerk's phone: 357-3857.

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. 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.

SUMMEY TOWN-Pennsburg Area—Unani Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

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

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5838.

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse 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. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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.

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19395.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., New-town Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

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 meetinghouse, 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 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

South Carolina

COLUMBIA—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone: 799-8471.

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, J. Richard Houghton. Phone: 615-292-7466.

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

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Carolyn Lyle, 5906 Del Roy. Phone: 214-361-7487.

EL PASO—Worship, 10 a.m., 4121 Montana. Clerk: Michael Blue, 533-0168.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Peter D. Clark. Phone: 697-1828.

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays, YWCA, 318 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

Utah

LOGAN—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. Phone: 752-2702.

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

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. P.O. Box 221, Bennington 05201. Info. 442-6311.

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 St.

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

PLYMOUTH—Wilderness Meeting, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-8942.

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.

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., junction old Rt. 123 and Rt. 193.

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115. June-August, worship 10 a.m.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 552-8575.

VIRGINIA BEACH—Meeting for worship 11 a.m. (Based on silence) 1537 Laskin Road, Virginia Beach, VA 23451.

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7006.

SPOKANE—Silent meeting 10 a.m. Phone 487-3252 evenings and weekends. Skip Welch.

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

West Virginia

CHARLESTON—Worship, Sundays, 10:00-11:00 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 608-365-5858.

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

KICKAPOO VALLEY—Friends Worship Group. 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54852, or call 629-5132.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 258-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Dr., 249-7255.

MILWAUKEE—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 982-2100.

NORTH CENTRAL—Meetings in members' homes. Write Herman Nibbellink, Rt. 1, Medford, WI 54451 or phone 715-748-5178.

OSHKOSH—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.

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