

June 15, 1978

FRIENDS JOURNAL

Quaker Thought and Life Today

*Depart from evil,
and do good;
seek peace
and pursue it.*

PSALM 34:14

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FRIENDS JOURNAL



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Geoff Tschbein

The grandchild of a Quaker grandfather and a Mennonite grandmother, I have found it a moving experience to work on this special issue which brings together the beliefs of these two traditions as well as that of the Church of the Brethren. The Historic Peace Churches have long had much in common. While they have often cooperated on mutual concerns in the past, the last two years have been marked by an effort to join together to find new ways of making peace. We believe that now, while the UN Special Session on Disarmament is underway, is an important time to take note of this cooperative effort.

Our special thanks go to the members of the steering committee for the New Call to Peacemaking, as well as to the authors and editors from each of the three traditions, whose contributions made this special issue possible.

—Susan Corson

A Pastoral Letter On Human Survival

Dear Friends,

When political leaders are blind, deaf, dumb, to the voice, agony, privations of their people

the religious communities must speak up.

We believe that nothing less portentous than the survival of humankind is at stake. The communities of faith, vessels of the word of God

must announce that word
in season and out
day and night.

Did not the prophets and Jesus proclaim
at the risk of their good repute, their very lives
this word to the nations, as well as to their
own communities?

*Shame to you
who make unjust laws
and publish burdensome decrees
depriving the poor of justice
robbing the weakest of my people of their rights
despoiling the widow and plundering the orphan
To whom will you flee for help
What will you do when called to account
when ruin from afar confronts you?*

(Isa.10:1-4)

and Jesus takes up the word of Isaiah, to announce his own ministry;

*The spirit of the Lord has been breathed on me
He has anointed me
has sent me to bring the good news to the poor
to proclaim liberty to the captives
to the blind, new sight
to set the downtrodden free
to proclaim the Lord's year of favor.*

(Luke 4:18-19)

Sisters and Brothers:

We suggest with all possible urgency
that in the year 1978
this word, announced with fearless truth
is the heart of our message
to endangered humanity

The nuked conscience
of political, military and economic interests
has seized on the lives of our people,
with astonishing arrogance—

would seize on the sovereignty of our God.

The spirit of money, the spirit of violence
symbolized in the boiling frenzy of nuclear
weaponry

mocks the spirit of the Lord,
blasphemously anoints
not the servants of the Lord
but the nuclear idols and their benighted adorers.
They bring bad news to the poor
They proclaim enslavement of the free
They inflict blindness on insightful people
They tread underfoot the freedoms of all
They proclaim a demonic Year of the Neutron.

Let us turn from this blindness, this folly, this fascination
with death.

Let us consecrate the year 1978 as the Lord's Year of
Favor; a year in favor of human life.

Let us proclaim our horror at the neglect of the poor, the
violation of life worked in our midst by the sinister
presence of nuclear idols.

Let us work with our people, especially in areas of
nuclear contamination and danger, to create root
communities of resistance.

Let us declare that centers, factories, laboratories of
weapons developments are off bounds to our con-
sciences. Let us explore with people employed in death
industries, the conflict between conscience and wages of
death. Let us study together the conversion of such
industries to the ways of life.

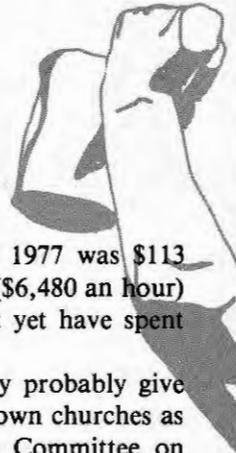
Finally, enlightened by study and inspired by worship, let
us drive out the noon-day demon of despair and give flesh
to our hope for a habitable human future by common
action.

The time is short.
The people are in dismay
The religious tradition is endangered
by silence, by equivocation, by dread.

Let us take courage
to announce the word of Isaiah and Jesus
to include ourselves in the circle
of faithful witness.

*Signed by an ecumenical
group of eighty-six clergy
and lay persons*

Why a New Call to Peacemaking?



by Norval Hadley

What is the "New Call to Peacemaking"? It started as an effort to find a positive approach to the problem of violence. It has become an effort of the three Historic Peace Churches (Church of the Brethren, Mennonites, and Friends) to answer the question, "If war is wrong, what's right?" It seeks to find approaches to peacemaking that are not only positive, but creative, practical, contemporary, and so biblically based and spiritually sound that they will attract the widest possible participation.

The New Call to Peacemaking seeks to address itself to a society that is fed up with war and the arms race and frightened at the prospect of nuclear war. It says, "Look, here's another approach to the problems of conflict."

There never was a time when war was less popular or less productive. There never was a time when there was more interest in the ideas of pacifism and nonviolence. Nor was there a time when all-out war was more untenable. It means near-total destruction for all sides. Peace can no longer be a pet project of a few radical peaceniks in the church. Peacemaking has become our only means of survival. The United States is capable of destroying every Russian city with a population of 100,000 or more forty times. Russia can destroy our cities twenty times. It is now possible to fire missiles with such accuracy that they can destroy enemy missiles in their silos. If an enemy, knowing this, ever suspects we have fired ours, they will fire theirs. This puts nuclear war on a hair trigger, like two gunfighters in a dusty street.

We are caught in a military system. The military seeks to build a strong stockpile of weapons in order to "keep the peace." But there are problems. Military structures are hierarchical, with no room for dissenting voices in policy definition or execution. Militarism subverts domestic democracy. It fosters deceit and distrust through spying and various forms of subversive interference in the affairs of other nations and private citizens. Militarism is marked by a built-in thrust to overrun any stated limits. An effort to cut down is perceived as cowardice; domestic critique is "siding with the enemy." The final effect is to raise, rather than defuse, the risks of war.

We are caught in this system. Some of us do not want to continue in this direction. The administration's

military budget request for Fiscal Year 1977 was \$113 billion. If you had spent \$1.80 a second (\$6,480 an hour) since the time of Christ, you would not yet have spent \$113 billion!

Few Christian people realize that they probably give only two-thirds as much money to their own churches as they give to the military. The Friends Committee on National Legislation points out that all the federal income taxes withheld from your paycheck from January 1 to June 23 go for military purposes. Not until June 24 do you begin to support any other part of the budget.

There are five specific goals of the New Call to Peacemaking. We hope to encourage a spiritual rededication to the Christian peace witness among our own constituencies. We seek to clarify and express the biblical basis for our peace witness. We want to extend to the larger church a call to respond to the gospel imperative for peacemaking. We hope to develop and propose to the U.S. government courses of action for peacemaking. We want to explore strategies and actions to promote peacemaking in contemporary society.

To accomplish these goals, three task forces have been working for some time: one on the biblical and theological basis for peacemaking, the second on a peacemaking lifestyle, and the third on building the institutions of peace. Thirteen regional conferences were held across the U.S. last fall and more were held this spring. These have been leading up to a national conference at Green Lake, Wisconsin (October 5-8). From two years of study and research, from the mingling of ideas at the grass-roots level and sharing of concerns, from the papers and suggestions of resource people at regional and national conferences, the New Call to Peacemaking hopes to speak decisively and convincingly to the problem of violence.

The Historic Peace Churches believe that peacemaking is central to the gospel. When the angels announced the coming of Christ, they proclaimed "Peace on earth."

We recognize that our call will require radical faith. We will be asking people to follow the Lord into lives of direct identity with the poor and oppressed. We will be suggesting radical changes in order to reduce inequalities as a step toward removing the occasions for war.

Some will heed the challenge of the New Call to Peacemaking out of commitment to Christ and the gospel, and a concern to obey God's commandments. Others will heed the challenge of peacemaking just because it makes so much sense in our time. Now is the time for us to "take on ourselves the risks of peace rather than impose on the world the risks of war." □

Norval Hadley is general superintendent of Northwest Yearly Meeting of Friends Church and president of the Evangelical Friends Alliance. He is also chairperson of the Central Planning Committee for the New Call to Peacemaking.

A Call to a Peacemaking Life Style

We live in a society of unprecedented affluence. Nearly everything about us encourages us to seek material goods, earthly power, and prestige. Yet around us, in our own country and across the world, are people who are involuntarily poor, who do not have the necessities of daily life, who cannot find employment. Sitting in our air-conditioned living rooms and offices we wonder why the poor of the world cannot be less violent and why the U.S. government and many U.S.-based corporations support violent and oppressive governments. What do our life styles have to do with peace in the world?

For such a world, the Bible has a message. At the heart of the gospel is not only the gift of peace, but a call to peacemaking. It is a call to a life of reconciliation with God, self, neighbor, and nature.

Both the Old and New Testaments speak of a concern for the poor and for economic justice. The Law (Leviticus 25) outlined the practice of the Jubilee Year; every fiftieth year all slaves were to be freed and all people returned to their ancestral lands, a practice which tended toward equality of property for all. The Year of Jubilee meant new freedom for both the poor and the wealthy, a setting right of relationships, and a new commitment to study God's word. The Prophet Isaiah spoke of a time when captives would be freed and the poor would have good news preached to them. At the beginning of his ministry, Jesus quoted Isaiah, proclaiming the Year of Jubilee. "Today this Scripture has been fulfilled in your hearing," he said (Luke 4:21). The new order was good news to the poor. It was also freedom for the rich, like Zacchaeus, who found salvation in giving back what he had taken unjustly and in making reparations.

At the core of the Bible's message is not a legalism of prescribed actions for reconciliation nor an austerity which calls all material things evil. Instead, we are called to a simple life, an uncomplicated, intentional life that is concerned with doing one thing: seeking first the kingdom of God.

The Christian life *is* the simple life. It is not a life of gluttony and striving after things, nor a life of joyless scrimping, but a joyful sharing of the things we have with God's children wherever they are. Because of our love for God and neighbor, we live at a level at which the earth could support all people. A life of simplicity does not depend on force on the part of ourselves or others to protect our possessions; the radical response of Jesus is voluntarily to give away one's cloak when one's coat is taken away. We are to live in a manner which does not require an army to protect what we have. The simple

life is a life of peace.

The call to a peacemaking life style is, first of all, a call to the church, which is to make that way of peace become flesh. The church is called to be a new society which lives out God's peace. If this peace is not a reality in the church, how can we expect it of the world?

Peacemaking is an essential part of what it means to be a Christian. Becoming a member of the church means accepting the call to peacemaking, including the call to work for justice. The church needs to ask people if they really want to live a life of reconciliation. Are they willing to commit themselves to God's peace? The primary issue before the Historic Peace Churches is repentance for the ways we have not lived out this peace in our hearts and lives, and the rebirth of community among us, resulting in a new life style of peacemaking empowered by the Spirit of God.

Any witness we make must be an expression of a new reality of peacemaking which we are living, a new reality that has visible social form. This peace needs to become flesh among us in our interpersonal relationships, both within the church and in our relationships with the world. This includes beginning to experience inner healing of all the scars, brokenness, hostility, and alienation within and among us; the daily practice of Matthew 18:15-20, living a life style of openness and honesty, speaking the truth in love, and seeking unity and reconciliation before meeting for worship; a commitment to defenseless suffering love, the way of the Cross, living in the Spirit that does away with the causes of war; resisting the temptation to use psychological violence in manipulation, coercion, or putting others down.

The healed, forgiven people within the church will express their oneness in Christ through sharing in tangible as well as intangible things. How can we love our brothers and sisters in the church if we have enough material possessions and they are in need? (1 John 3:17) Some form of economic sharing is needed after the pattern of equality represented by the Old Testament practice of Jubilee and the community of goods of the post-Pentecostal church. This sort of economic sharing already has expressed itself among us in mutual aid funds from which church members in need may be given money, and in intentional communities where all income and property are shared.

Whatever form such sharing takes, these principles should be clear: the church cannot witness against the gaps between the rich and poor in the world as long as there is disparity between wealth and poverty in the midst of the church; the property that we have is not our own, but a trust from God to be used for the good of all. Let us

begin to give up private control and ownership of possessions and discern together as a church how those possessions should be used. Church members should be willing to let each other know their financial needs and excesses. Our economic lives, like the rest of our lives, are to be put under the lordship of Christ.

Another aspect of the corporate life of the church is cooperation, which is the basis of Christian conduct. Competition, on the other hand, has many side effects which lead to conflict and is not basically Christian. We are, however, caught in a world in which we all are involved in some way in competition. What is our responsibility? The following suggestions might be helpful: Take our directions for conduct from the Bible rather than from society and seek the guidance of the Holy Spirit. Seek positive and cooperative ways of living together as individuals and as groups of the people of God. Work toward the use of noncompetitive incentives in human relationships. Train our children with noncompetitive games, minimize competition in sports and the classroom, and develop noncompetitive alternatives in sports and in economic activities.

Our attitudes toward living in harmony with people will often be reflected in our attitudes toward the rest of the created world. Reverence is the door that opens into respect for life, into humility and sensitivity, into an awareness of the need for interdependence among human beings as well as other actors in the amazing plan for the operation of planet Earth. We call upon the church to devise programs for building this attitude of reverence. Individual life styles must include the learning of ways of becoming more conscious of our kinship with the earth's total life, and of the just use of its resources.

As more people learn to live as if all living things mattered, we will begin to build a foundation for a nonviolent way of life. Our call to exercise dominion over the natural world (Genesis 1:24) does not include destroying and raping the earth, but rather taking responsibility for and exercising stewardship over what God has shared with us and what we should share with others.

Just as Jesus' message was a threat to the political and social leaders of his day, so will our call to simple obedience to the will of God call for a reordering of priorities in our government and society. By work and by example, the church should deliver a prophetic message that doom is at hand, that peace will never come without economic justice in the world. There is no peace without justice.

The church must identify itself with the poor of the world as Jesus did. This involves living at a just world standard which would mean a drastic reduction in the standard of living for most of us. North Americans, as a whole, consume far more than their share of the world's resources. If even twenty percent of the people of the

world lived on our standard there would be nothing left for the remaining eighty percent. According to the United Nations Department of Economic and Social Affairs, daily intake of calories in the United States was 3,290 in 1970, compared with 1,760 in Bolivia. According to researcher Albert Fritsch of Washington, D.C., Americans consume 2.2 times as much energy per capita per year as people in West Germany, also a highly industrialized nation. Americans consume 4.2 times as much as Japan, 9.5 times as much as Jamaica, 380 times as much as Haiti, and 1,185 times as much as Nepal, at the bottom of the scale. In the United States the average person throws away ten pounds of garbage per day. A just world standard means using less and wasting less.

Our economic system, which brings us affluence, also brings us a style of life which makes us think in terms of having rather than being. We are conditioned to think in terms of buying, consuming, and possessing property. Property has become a symbol of status and achievement. Unknowingly, many live "under the influence" of a \$26 billion-per-year advertising enterprise in the United States. Many are possessed by their possessions. The rat-racing, consumption-happy life styles do not add up to the good life. They lead to increasing anxiety and helplessness.

Making possible a world with economic justice will take more than individual or small group action. It will take changes in an economic system which exploits the poor in the United States and abroad. The capitalist system is antithetical to the simple life. Its motivations are wrong. Selfishness, competition, and greed are at the heart of capitalism. Profits, rather than people, become the prime incentive to progress. It pushes us to measure life by the abundance of things. Its vaunted freedom is largely freedom to exploit. The rich and powerful have much freedom, the poor have little. The glut of goods and our consumption of them deny essentials to many of the world's people.

A recent "Open Letter to North American Christians" from thirteen church people in Latin America reminds us that "not a few of our misfortunes flow from and are perpetuated within a system that produces benefits for your country but which goes on swallowing us more and more in oppression, impotence, and death...Your American way of life...the opulence...and your economic and military dominion feeds on the blood which flows from the open veins of Latin America... All this (genocide, hunger, malnutrition, tuberculosis, and unemployment) is carried out in the name of democracy...on the backs of our people... Our country is becoming one gigantic prison...one vast cemetery... This letter seeks to be an anguished, fervent call to your conscience and to your responsibility as Christians."

The message comes clearly: we and our life styles are

the problem. The problem is not that many poor nations lack natural resources. The problem is that our wealth and our economic system siphon off the minerals and protein from the poorer nations to feed our over-consuming affluence. Only since 1972 has the United States become a net exporter rather than importer of food, and much of what is exported goes to the developed rather than the developing countries.

We must go beyond our preoccupations with relief, disaster projects, and rehabilitation. Many of these are useful, good, and necessary. Yet some aid upsets local economies, fosters dependence, and condones and cooperates with unjust political and economic systems. Dom Helder Camara, Catholic bishop in Recife, Brazil, says, "It is not aid we need. . . . If the affluent countries . . . are willing to pay fair prices. . . , they can keep their aid and relief plans."

This critique of capitalism is not to say that other economic systems do not have flaws, indeed sometimes some of the same flaws. Although God ordains that societies have some form of government and some form of economics, no particular system is ordained of God and without its demonic aspects. But this critique can help us to recognize the evil aspects of the system under which we live.

Our affluent life styles are directly related to global issues of war and peace. The U.S. military justifies its "peacekeeping" presence in dozens of countries by its protection of U.S. economic interests abroad. Its presence—as well as our government's support and training of regimes which oppress their own people—serves to reinforce a system which buys raw materials cheap abroad and sells manufactured goods at high prices. How can we write our Congresspeople about reducing the size of the military, while we are living at a level of affluence which requires a military to protect it? To live at a just world standard would puncture the justifications for defending our own shores and for policing the world.

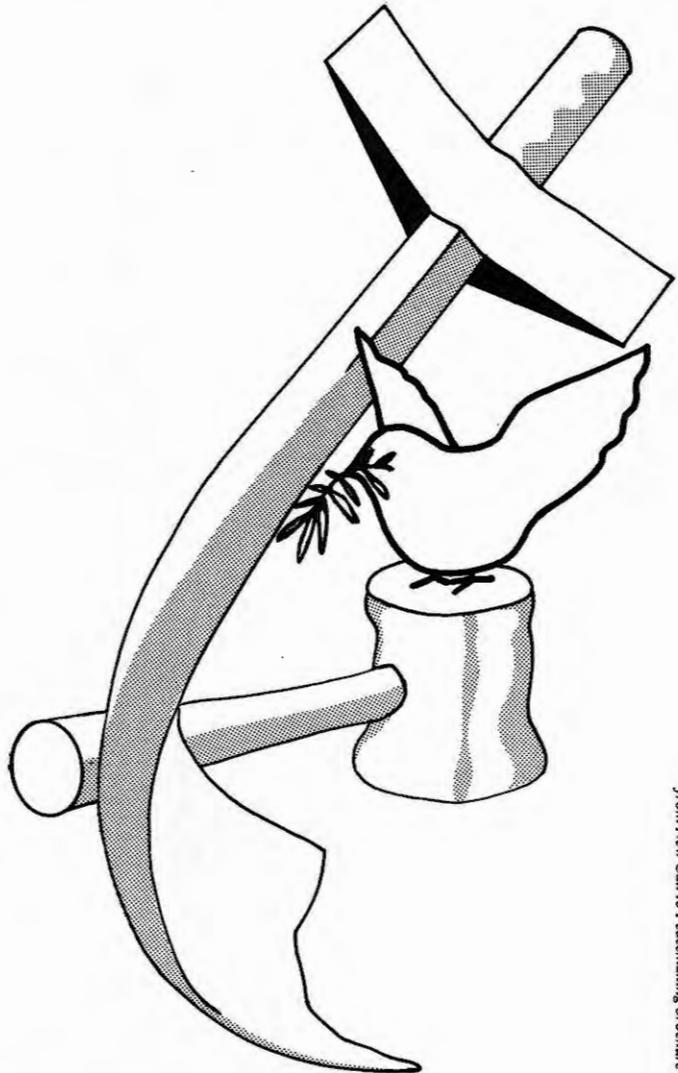
For the Historic Peace Churches, the time is here for new approaches. Private or denominational efforts to assist hungry people and to right the wrongs of the world are not enough. Let us move toward greater witness in the political area. Government policies, aid and trade agreements, tariffs and trade barriers, and monopolies may nullify all private efforts. Let us try to shape governmental policies so that they serve the best interests of humankind. Let us recognize that our U.S. super-affluence is perpetuated by economic and political systems which oppress and kill others. Let us recognize our obligation to witness to and oppose the principalities and powers of our era which have become incarnated in the political, economic, and social institutions of our day. Let us seek to change exploitive systems by any means consonant with the spirit of Jesus. His actions had the

effect of tearing down the major systems of his day.

Our witness to the world will also mean a persistent message that war-making and economic exploitation are against the will of God. For centuries the Historic Peace Churches have witnessed to the evils of war by refusing to take part personally in the military. Many among us have refused to carry guns or have done alternative service or have refused to register for the draft.

Especially in recent years—in light of increasing military budgets and the trend toward fewer soldiers and more expensive weapons systems—many conscientious objectors have chosen to witness against war by refusal to pay voluntarily those federal taxes that will be used to fund present, past, and future wars. Some have done this by lowering their income below the taxable level; others who owe taxes have refused to pay the portion that would go for the military.

The call to a peacemaking life style is primarily a call to the church. Our task is to save ourselves and the rest of



from *New Call to Peacemaking* brochure

the church from the worship of affluence, and the military and economic systems which support it. Our task is to return to a simple and single-minded obedience to God. The Latin American "Open Letter to North American Christians" is a Macedonian call to transform the life of the church.

A simple life style is more than just cutting back on consumption; it is a radical reordering of priorities to put

love and justice ahead of material things. Let us follow God's call regardless of the consequences, and in non-conformity to the injustice around us. □

This article was excerpted from the working document, "A Call to a Peacemaking Life Style," prepared by the New Call to Peacemaking Life Style Task Force. Members of the task force are: Art Gish and T. Wayne Rieman, Brethren; A. Keith Smiley and Lee Stern, Friends; Lois Barrett and Kenneth B. Hoover, Mennonites.

A Message of Concern

To Hartford Friends, and for Friends Everywhere

by Elizabeth Boardman

Friends: we gather today to consider the New Call to Peacemaking which Brethren, Friends, and Mennonites everywhere are hoping to have heard before the year's end. I am full of unanswered questions about this new call. Who called? Who has heard? Who is answering? What is the answer? (The child Samuel answered, "Here am I.") If we have answered, "Here am I, Lord," what will we do now that is new? Shall we say with Isaiah, "Send me, Lord," and wait for God's leading?

Or, shall we do more of what we have done for scores of years: write letters to Congress, the White House, the editor, "speaking truth to power"; trying to persuade, convince, and teach the way to peace? ("Peace is the way.") Or, shall we stand in silent witness or walk for reconciliation? Shall we build bridges of understanding, nonviolent armies, or new institutions for keeping peace?

Or will it be nay-saying to the war disease? Withholding our selves and our substance from the military by conscientiously objecting to conscription or the payment of war taxes; withholding our funds from the corporations that profit from war; withholding our votes from war-lord politicians? Not very new. Not very creative.

How can we be more positive as peacemakers? Shall we give all we can to the peaceful politicians, the good causes, the organizations that work for social change? What is "all we can give"? A little time? A little cash? A little skill? Do we have nothing more than these to give?

Friends seek for light, and listen for truth, and act on conscience. Here are creative gifts to give for peace, but how? Few of us can write or teach or preach. Most of us can only live our faith.

Only live our faith? We can all live our faith, if only we will. We can all let our light shine, and speak our truth, and follow our leading, if only next door. Any one of us can witness to Friends' testimonies in our daily lives so that they are clear for all to see and understand. We can all "be patterns" and "let our lives speak." We can all "bear fruit"—the kind of fruit by which Jesus told his disciples they would know his friends.

Put more simply, if Quakers are to become good peacemakers, they must start by being better friends. Jesus asked us—commanded us—to love one another, second only to loving God. Surely we all love each other. We love our nation, families, and friends. We try to love our neighbors. We hope to love our enemies. Yet surely we can all do more and better loving. Perhaps a call to loving is the way to making peace.

Why do those phrases have a hollow sound? Am I perverse, to question still? Yet questions still come



*Fritz Eichenberg, Detail from "A Feast at the Court,"
from Reynard the Fox, © 1954*



crowding: Do we love others in such a way as to call out their love in response to ours? Is our loving more than one-way good will? Is it closer to the Greek "caritas" (caring), or to the later and diminished "charity"? I struggle with these questions because I am convinced that the loving on which peace is based is two-way loving. My queries start to hurt when I must ask myself, not "Whom do I love?" but "Who loves me?" "Who is eager to be my friend?" "Who sees in my life something to which she or he responds with recognition and delight?"

It is hard to face my honest answers to that last query, because I know that it is not the poor—who see in my life complicity in their oppression; it is not the enemies of my class, my economic group, my race—who see me in stereotype as prejudiced, unfair, untrustworthy, and antagonistic; it is not the unprivileged—who see my privileges, my power, my position, my education, my comforts and my skills, even my health as ill-gotten gains unjustly won at their expense. So I must ask: "What is it about my life that separates me from the love of my neighbor?"

Paul tells us that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." What is it, then, that separates us from the love of

brothers and sisters?

Paul says: "If God be for us who can be against us?" For me, the next question is inescapable: "If so many of my neighbors are against us, can I be sure that God is for us?" When we support so many human institutions that deal unfairly with our neighbors because of their God-given human differences from ourselves, or because of the way they live, or think, or believe, can God be for us?

When we accept as our right and due the comforts and powers of the well-born, the well-to-do, the well-educated, forgetting that wealth for one often comes from poverty for another, can God be for us? When we lay claim to vastly more than our share of the irreplaceable treasures of our God-given planet, and waste and defile much of what we claim, can God be for us?

When we say "yes" by our silence to our once great-hearted nation's becoming the neighborhood bully in our little global community, the big boss who controls friends by economic take-over, and foes by threat of utter devastation, can God be for us?

I want to answer "Yes—God is always for us. 'He knoweth our frame; he remembereth that we are dust.' He is all-loving, all-forgiving to them that love Him."

But *do* we love God? Did you notice? Like so many good U.S. citizens, I passed the First Commandment over lightly when I spoke of love earlier. But now I have to ask: "Is there any way to know?" I cannot answer. I can only ask another question.

How can we earthlings love the Lord our God on earth except by caring for this planet and God's creatures, which are the source and solace of our lives?

And how can our love of God have meaning in our lives, unless our way of living permits neither greed, nor pride, nor oppression, nor prejudice, nor privilege, nor carelessness, nor love for friends, nor loyalty to country, nor height, nor depth, nor any other creature, to separate us from the love of our brothers and sisters who, like ourselves, were born children of God? I think that peace depends upon inseparable love. And I think that comes from God, at the request of those who yearn to heal their separation.

Of one thing I am sure: that the closest I will ever come, in my flesh, to seeing God, will be when I see God's love in the eyes of my brother whom we have beaten, or my sister whom we have violated, or my neighbor whom we have exploited, or my enemy whom we have threatened to destroy. Only when those whom we have wronged can feel—and meet—our need to be forgiven, will peacemaking be possible for us in the U.S., and peace be restored to God's children on this earth. □

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Moving Toward A Disarmed World

by Robert C. Johansen

Pacifists bear a special responsibility to explain to the non-pacifist majority of people why pacifism has a new political relevance. Because war can destroy our civilization and harm unborn generations, the evidence is mounting that pacifism may be not only morally right, but also politically prudent. Modern technology has made war less practical than ever before. The arms build-up decreases our security. The following article, excerpted from an issue of the Journal of International Affairs, is designed to help implement a goal on which pacifists and many non-pacifists can agree: complete disarmament and abolition of the war system.

My use of the term "global humanism" below is not intended to replace more familiar Christian language, but instead to include people—as well as their most humane values—from all the world's living religious faiths, and some secular ideologies also. Collaboration among such groups is required to build a new system of peace.

If military strength and destructive capability yielded an increase in human security, the present era would be the most secure in history. Yet ours must be one of the least secure generations in many centuries, if not since the time when the species gradually turned from hunting and gathering to agricultural production roughly 10,000 years ago.

The incongruity between arms and human security prompts us to examine alternatives to current, mainstream approaches to arms control. At stake is the abolition of the war system and initiation of a process leading toward that goal.

Why is disarmament so difficult to achieve? It is opposed by almost no one, yet it is generally favored only under security conditions that are probably impossible to realize in the present international system. The failure of national governments to achieve disarmament or even a halt in new weapons deployment increases feelings of insecurity. To dispel the insecurity, governments usually

conclude that more armaments are necessary. The more security that a society seeks and can afford, the more arms that society is likely to have.

Those who advocate deploying ever more destructive national arsenals are less interested in the preservation of the species as a whole than in defending or acquiring benefits for one part of it. Stated differently, advocates of enlarged military capability for the major powers are nationalists, not humanists. Ignorant of or hostile to the idea of a global human interest, they practice segregation or "territorial discrimination," as deadly and unfair in its consequences as outright racial discrimination.

For the national security managers of a major power, the meaning of "security" usually is expanded in practice to include far more than the physical protection of a society from external military attack. It refers also to the governing elite's ability to maintain or increase its wealth and power. Additional arms contribute to the elite's security, but not necessarily to the population's security.

In countries large or small, ruling elites often view disarmament as a threat to their relative status and sphere of influence. In short, arms are deployed for a combination of reasons that include a desire to maintain security in the narrow sense, as well as to provide economic and political advantages for government officials and their close supporters. The same combination of reasons that stimulates arms deployments also prevents reductions.

Therefore, to achieve disarmament, one must ask: under what new circumstances might political leaders decide that their retention of arms would not contribute to the maintenance of their wealth and power? The most obvious way for this to occur would be for domestic political support to erode as long as the arms buildup continued.

Desirable as such erosion of support might be, it is not likely under prevailing conditions because most citizens believe that arms contribute to security. *The most promising avenue to take toward disarmament, therefore, is to examine the link between security and arms, to weaken that link where possible, and to forge a heavier link between security and disarmament.*

To what extent does security depend upon arms? National security never was equivalent to human security, but now it is less equivalent than ever before. A century ago, if enemy soldiers could be kept beyond or near the

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borders of one's nation, the vast majority of the population remained safe within the country's territory. Today, a rival from 10,000 miles away can, within a few minutes, penetrate and completely destroy a society's heartland.

Furthermore, technological advances have increased the penetrability of the modern state by non-territorial warfare, or what is usually called terrorism. The ease of making and transporting plastic explosives, "suitcase" nuclear bombs, and non-explosive radiological weapons magnifies the seriousness and extent of non-territorial warfare in the future.

Irrational actors and accidents, when coupled with the speed and destructiveness of modern weapons, widen the gap between national and human security. Insanity, suicide attacks, nuclear accidents, or unthinking passion for a cause could destroy large parts of a society whose national arms could offer little protection and, in many cases, actually increase the likelihood of disaster.

Finally, non-military factors such as insufficient food, shelter, and medical care threaten human security in ways that cannot be alleviated by military means. For most people, security is more closely tied to economic and environmental than to military considerations. Neither the plight of the poor nor the ecological dilemma of the rich is mitigated by armaments. Existing arms produce far less security, and for a far smaller percentage of the world's population, than is commonly assumed.

In summary, human security no longer correlates positively with national military power. The planetary increase in destructive capability and military influence jeopardizes our most cherished values, including life itself. If the emerging world is to become more secure, disarmament is essential. Can it be achieved by pursuing prevailing arms control policies?

Even if officials proceed in the future in a manner characteristic of their most successful moments in the past three decades (e.g., the atmospheric test ban, the Non-Proliferation Treaty, and SALT), they would not achieve the desired goal of a disarmed world. These mainstream approaches are based on assumptions that are barren land on which to sow seeds for disarmament:

- Because of military rivalry and mutually antagonistic national perceptions, the desire to maintain a stable military equilibrium leads almost always to arms build-ups rather than reductions.

- To retain a national war-fighting capability perpetuates a war system in which there is constant upward pressure for weapons development.

- The reluctance to develop policies aimed explicitly at international system change sustains a global political and authority structure within which disarmament is impossible.

- And official opposition to transnational monitoring

and enforcement prevents loosening of the past link between national arms and security, making arms reductions—when isolated from political transformation—a security hazard rather than a security benefit.

What is called for is a fundamentally different approach if we are to overcome the minor impact of thirty years of arms negotiations. We need an approach which, unlike the mainstream view, stresses a global rather than national perspective on human security, and which establishes institutions that serve not the interests of elites but of larger humanity.

This global humanist approach sees disarmament hope only in fundamental, structural change of existing institutions. Unlike mainstream approaches, it sets out to abolish the war system rather than merely to control or reduce the weapons of war. For the non-pacifist majority, maintenance of the present system makes arms seem necessary. In a world of competing, armed sovereignties, the arms race has no logical ending point.

As an alternative, these guidelines are helpful for initiating a disarmament process aimed at creating a more appropriate, global security system:

Efforts should be aimed at system change. Although it is intellectually accurate to argue that some incremental changes may buy time or stabilize arms even though they do not lead to system change, in practice global humanists probably should not devote time or energy to them. Any action not aimed at system change may be interpreted as tacit endorsement of the present war system.

An example of this problem was the major effort by the American Friends Service Committee, Clergy and Laity Concerned, and other peace groups to prevent the deployment of the B-1 bomber. After thousands of person-hours of effort, the President, for essentially military reasons, decided not to deploy the bomber. His action was aimed not at decreasing armaments, but instead at stopping B-1 production because the B-1 had been technologically bypassed by a more advanced, functional equivalent—the cruise missile. President Carter might well have made this decision even without the anti-B-1 campaign. The result certainly did not make disarmament any easier. The new emphasis on the cruise missile has complicated the SALT talks and created perhaps insurmountable problems for inspecting future agreements on strategic launch vehicles.

The point here is not that all the efforts by the anti-B-1 campaign were wasted. Some valuable education no doubt occurred. However, advocates of arms reductions should learn the futility of attacks on one part of a military organization's programs and of the focus on policy change rather than system change. Activists' efforts may be better spent on transforming the system than on halting one symptom of the system.

Citizens should organize themselves and act without

waiting for governments, especially the major powers, to take positive action. The political leadership of the world's largest military powers probably will not be enthusiastic about moving toward a new system in which military power will play no role. A successful disarmament strategy must, at the outset, mobilize local people even though they will face active opposition from many national elites in the present nation-state system.

The first phases of a disarmament strategy in one country should not be heavily dependent on reciprocal responses by a rival government. Just as citizens in a particular country should not wait to act until their public officials take bold steps for arms reduction, so citizens in the United States, for example, need not wait until the Soviet Union is prepared to take identical steps.

To many persons this suggestion may sound extreme. Yet, rejection of this suggestion has stalemated past negotiations. Without the prior existence of a global agency with authority to implement precisely equal, simultaneous reductions, the latter are almost certain not to occur, regardless of how intensely one works for negotiated reciprocity. Tradition, vested interests, biased perpetual patterns, and mutual suspicions influence decision-makers so deeply that even if arms reductions equal in their disarming consequences could be defined, they would not be so perceived or accepted.

Major national initiatives can be taken without jeopardizing U.S. security. Because the U.S. deterrent capability greatly exceeds the force needed for a minimal deterrent, enormous cuts could be made without undermining the conditions that even most deterrence theorists regard as essential for maintaining a credible deterrent.

During the process of implementing national initiatives, alternative, non-military means for helping achieve security should be strengthened. These should include transnational monitoring and police enforcement agencies to verify and insure compliance with community-established norms for arms reductions that probably would be stimulated by major national initiatives over a period of years.

In addition, when a social movement becomes serious about disarmament, far more attention will have to be given to civilian resistance as a means for defense. In his exhaustive study, *The Politics of Nonviolent Action*, Gene Sharp has built a credible case for what is usually perceived as the incredible idea that careful planning, practice, and a communicable dedication to a worthy goal can produce a non-military defense that may be as effective as a military defense. And, Sharp claims, it can be done at a fraction of the material and moral cost.

Given the disinclination of major governments to press vigorously for abolition of the war system, an effective disarmament strategy must be based on citizen action at the local level with coordination and focus for impact in both national and transnational arenas.

Even though their goals are radical in the sense of seeking fundamental system change, political moderates will

feel most comfortable using conventional means of education, consciousness-raising, lobbying, campaigning, organizing, and personal witness. Those people who have tried such means and found them weak and insufficiently penetrating politically will search for other actions, such as tax resistance and civil disobedience, that convey a seriousness and urgency more equivalent to the threat of planetary militarization.

A desirable proposal, which also has mobilizing potential, is to reduce military budgets by a given percentage each year until military expenditures have been eliminated. People can generate enthusiasm for budget reductions. They are easily understood and can produce financial payoffs to their proponents if savings from military spending were used for tax cuts, economic development, or environmental protection. Budgetary restrictions have a second advantage in being comprehensive in their effects. They avoid the loopholes present in limited arms control agreements that restrict one type of weapon while allowing new deployments of other weapons. If nations committed themselves to cut their military expenditures by say, ten percent each year, at the point where annual expenditures passed below the amount needed for simple maintenance of existing weapons, they would be effectively reduced because of obsolescence and decay.

Whatever particular issue is chosen for mobilization, the proposal should be based on an explicit acknowledgment that comprehensive disarmament and abolition of the war system are the goals. Proposals should be advanced in the context of these overall objectives, rather than as ends in themselves.

The positive image of a secure, disarmed world can become the most important mobilizing agent in creating a movement for a more just and peaceful world system. Present standards of judgment for employment, prosperity, human rights, and ecological balance would be surpassed in a world society unburdened by military expenditures. Such a world, at the least, would probably bring these consequences:

- There would be an enormous increase in human security; no nation would possess the capability to launch a war.
- A world security agency would enforce prohibitions against the possession or production of weapons. It would also police trouble-spots and patrol borders where tensions were high.
- The diversion of funds from buying arms to serving human needs would eliminate malnourishment and the most dehumanizing consequences of poverty.
- The harmful effects of military procurement would be eliminated from domestic economies. Inflation would be easier to control and employment would increase (as non-productive weapons procurement was phased out); crime and other social ills that accompany unemployment would decline.
- The unnecessary depletion of scarce resources and the contamination of the environment with pollutants

would be less difficult to curtail.

- A worldwide increase in human rights would accompany the decline of the military instrument on which dictatorial regimes ultimately depend. Covert interventions by intelligence agencies could no longer be justified on national security grounds.

- Local and state governments in the United States would be revitalized. As Washington's single most powerful bureaucracy (the Department of Defense) was phased out of existence, the relative dominance of national government over state and local government would decline. Moreover, local political institutions would improve in quality when no longer forced to compete with the Pentagon and its supporters for attention and resources.

- Enhanced global equity of wealth and power would result as military power, the great instrument of inequity, declined in importance.

To be sure, such a world would be no utopia. Conflicts of interests would still be vigorously waged, although in non-lethal ways. Many difficult problems, such as immigration restrictions, petroleum shortages, and trade imbalances, would remain. Yet disputes over all such problems will exist in the future even if mainstream policies are followed and the arms buildup continues. Resolving them will be far easier, and populations will be more secure, if nations have initiated a disarmament process than if they are heavily armed.

Any reasonable assessment of the consequences of the arms buildup and of the diminishing utility of military power to achieving human security demonstrates the need for disarmament. Yet most officials and scholars—disciples of the mainstream approaches—deliberately design arms control policies that will produce no fundamental attitudinal and institutional changes—changes without which disarmament remains impossible. As a result, there is at present no serious effort by major governments to move toward a disarmed world.

A global humanist approach, designed to avoid the defects of past arms control policies, offers greater promise. It forges a strong link between security and disarmament. Only a citizens' movement, perhaps led by religious groups, at first can generate the needed pressure to challenge vested military and economic interests that favor continuation of the war system, despite the near certainty that indefinite perpetuation of that system spells disaster for the human species.

Whether such a movement can be successful, no one knows. But it remains the most hopeful of the available, none-too-hopeful avenues that one can take towards increased human security. It provides a feasible political opportunity for bringing our society's behavior into closer harmony with what is probably our most important and least honored religious value: the sacredness of human life itself. □

The Holy Spirit And Peacemaking In the Friends' Experience

by *Barbara Reynolds*

“**T**here is a principle which is pure, placed in the human mind, which in different places and ages hath had different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren.”

There are those, even among Friends, who might disagree with the phrasing of John Woolman's theology as quoted above, but if “the harvest of the Spirit is love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control,” then few would question that John Woolman's life produced these fruits in abundance. Surely the Holy Spirit was the “source of his life” and he allowed that Spirit to “direct his course.”

A hundred years earlier, George Fox had discovered this same principle in his own soul and recognized it with joy as the Spirit of the Living Christ. In his exuberance, and over the years, he ascribed many names to this Presence: the Inward Light, the Seed of God, the Spirit of Truth, the Divine Presence, the Christ Within. And as he began to share the good news that Christ “was come to teach his people himself,” his message spoke with power to many who had been empty and seeking. Most of these, like George Fox himself, were thoroughly acquainted with the scriptures but were troubled by the outward ritual and religious hypocrisies of their times. George Fox's glad tidings, that Jesus Christ was directly available to all, brought them together to seek for Christ's guidance and truth. These early Friends were bound together

not by doctrine or preaching but by a common loyalty to the Inward Light, by shared prayer and silent waiting upon God, and by a willingness to follow God's leading, no matter to whom it might first be manifested. As a result, they experienced a strengthening of each individual's will to hear and to respond. As Robert Barclay described it, "... when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it I found the evil weakening in me and the good raised up. . . ."

According to Quaker doctrine, the Light Within is that same Spirit of Truth which is promised in the Gospel of John, who will "guide you into all the truth," "teach you everything," and "call to mind all that I have told you." For the Quaker, this truth is not head knowledge alone, to be spoken or written, but wisdom in the heart to be lived. "George Fox did not theorize about the Inner Light. He walked in it," according to Monsignor Ronald Knox. Revelations through the Spirit, Friends believe, are progressive, according to the ability of each individual or the Society as a whole to receive them. As the measure of Light in the conscience increases, one is "guided up to God"; and as God's will is more perfectly understood, the same Spirit gives the power to obey.

Quakers came to their pacifist position in the same way that they reached their other social testimonies: by responding to the movings of the Divine Spirit of Truth in their hearts and to the words of Christ in the New Testament. Because Friends place an emphasis on the possibility of God's Holy Spirit illuminating even the most hardened conscience, they cannot condone any system of violence or oppression that would make it impossible to speak to "that of God" in every human being. To appeal to the Light of Truth in another is to open that person to spiritual influences from within, while violence or coercion applied to human beings reduces them, as well as the oppressor, to the level of that physical world where only force operates. By force, people are degraded to a subhuman level; by trust and goodwill, they are uplifted to the divine.

Awareness of the full social implications of such commandments as "Love your enemies," "Resist not evil but overcome evil with good," "All they that take up the sword shall perish by the sword," and "Blessed are the peacemakers" came slowly to the Society of Friends as a whole, although individuals recognized early that fighting with outward weapons is out of God's will. As early as 1645, two years before George Fox began preaching, an inward experience had touched William Dewsbury, who was, at that time, a soldier. "The word of the Lord came to me and said: 'Put up thy sword into thy scabbard; if my kingdom were of this world then would my children fight,' which word enlightened my heart and discovered the mystery of iniquity, and that the Kingdom of Christ was within and that the enemies [were] within, and [were] spiritual, and that my weapons against them must be spiritual, the power of God."

In 1651, when George Fox was given the opportunity to be released from prison if he would accept a commission in the army, he refused, stating that he "lived in the virtue of that life and power that took away the occasion of all wars and I knew from whence all wars did rise, from the lust, according to James' doctrine. . . . I told them I was come into the covenant of peace which was before wars and strifes were."

Quaker soldiers in the Irish Army (1656) "came to be convinced of the Truth gradually" and, like the early Christians, "divers of them as they became farther enlightened refused to bear arms any longer and became ministers of the Truth."

The so-called Peace Testimony, which has formed the basis for Friends' refusal to be complicit in war, was actually written in 1661 by George Fox and other leading Friends as a response to charges that Friends had taken up arms against the government: "We utterly deny all outward wars and fightings with outward weapons, for any end or under any pretense whatsoever. And this is our testimony to the whole world. The Spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and again to move unto it; and we do certainly know, and do testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any [person] with outward weapons, neither for the Kingdom of Christ nor for the kingdoms of this world."

Under the guidance of the Inward Light, the Society of Friends in its Discipline has remained faithful for more than 300 years to this testimony, although individuals, following their own consciences, have sometimes chosen to bear arms and are no longer disowned for so doing. During the colonial period, Quaker captains of vessels refused to carry guns to protect themselves from piracy or privateers; and even during the Indian Wars, Friends lived on the frontier unarmed and with unlocked doors. The fact that few were harmed while settlers all around them were killed or driven out indicates that an attitude of trust inspired by goodwill and a complete absence of fear can often be a greater protection than weapons.

The development of a positive response to conflict rather than a purely negative attitude toward fighting was a direct outgrowth of the Quaker form of worship, of "waiting on the Lord." The worship which is experienced in a "gathered meeting," when words cease and even thoughts are stilled, brings members into what Fox referred to as "the hidden unity in the Eternal Being." In this unity, Friends experience a sense of oneness with all human beings and with the Spirit of God in their midst which puts down tension and conflict. A similar unity is sought in meetings for business, and decisions are made only when all of those present find themselves in agreement. According to an official pamphlet issued by the Society in 1917, Friends "believe that Christianity requires the toleration of opinions not our own lest we should unwittingly hinder the working of the Spirit of

God.”

Since no vote is taken, forward movement on major issues may take weeks or even years, as in the slow progress over nearly a century before Friends could reach a definitive position in regard to slaveholding. This unique method, which takes the long view and eschews crash methods which might coerce the conscience of another, requires great patience. It is more creative, however, and its results are more permanent, since it offers opportunities for deeper sharing and allows new perceptions to arise out of a Spirit-led synthesis of old ones. As Howard Brinton said, “The Light shines deep within. The will is not moved from the surface of the mind but from its depth. . . [and is] not primarily influenced by arguments based on practical, logical, or historical considerations, nor by authoritative credal statements. [People] are spurred to action requiring genuine self-sacrifice by a deep inner conviction arising in the soul.” Because final consensus represents a greater degree of conviction on the part of all members, the results of this process have a far-reaching effect upon the Society as a whole.

The experience of coming into unity out of divisiveness within the meeting has served to strengthen Friends’ con-

fidence in the power of good to prevail in other situations. Members of the Society have been present on nearly every battlefield since the beginning of their history, “speaking to that of God” on both sides, bringing relief, assisting refugees, repairing devastation in the wake of combat, and feeding and caring for its victims. Again, Howard Brinton said, “War, unlike floods and earthquakes, is a result of wrong human attitudes such as hatred, greed, and fear, and these qualities can only be changed by their opposites. If it is to be genuinely effective, Quaker relief work must minister not only to bodily needs but to spiritual needs as well.” One of the greatest spiritual needs in the face of human inhumanity is the reassurance that God has not abandoned us, that God sends to our aid those who care and who, refusing to accept the label “enemy,” seek only to prevent, to reconcile, and to bind up the wounds of conflict.

Over the years, Friends have been led to attack the roots of war through education, attempts at mediation or reconciliation, appeals to governments, and the establishment of centers for the exchange of views across barriers of misunderstanding or tension. Standing with those who suffer injustice, they seek to assist the oppressed to find Spirit-filled responses that will make for peace by converting the enemy or oppressor into an ally.

To quote H. G. Wood (1958): “We know that Jesus identified himself with the suffering and the sinful, the poor and the oppressed. . . . Yet he never flattered the workers, never fostered in them feelings of envy and hatred, and never urged them to press for their own interests ruthlessly and fight the class war to a finish. He called them to love their enemies and pray for them that spitefully use them.”

Increasingly, Friends have recognized the relevance to peacemaking of their other testimonies such as simplicity, equality, and integrity. In their meetings they have considered the plea of John Woolman: “O that we who declare against wars, and acknowledge our trust to be in God only, may walk in the light, and therein examine our foundation and motives in holding great estates! May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions.”

Friends are also being called to consider more prayerfully the words of Jesus on the Cross, “Father, forgive them; they do not know what they are doing.” Those who accept war and the violence of military institutions are as truly imprisoned by their traditional concepts as were the slaveholders of the last century. The concern to raise up that of God in every human being is calling Friends to consider ways to speak in love to those who put their trust in outward weapons, as well as ministering to those who suffer as a result of their use. As stated by London Yearly Meeting in 1938, “We may never desert the victims of oppression, but we must endeavor to realize the conditions and needs of both the oppressor and of the oppressed. While we hate wrong, we must love



Fritz Eichenberg, “Fierce Feathers,” © 1943

our fellow wrong-doers. There is no place for self-righteous indignation, since the roots of evil are in our own hearts. Only by penitence and love can tyranny be overcome."

One Friend's response to a question often asked of pacifists ("What would you do if you were attacked by someone who threatened to kill you?") reflects an openness to "that Spirit that delights to do no evil": "I being innocent if I was killed in my body, my soul might be happy; but if I killed him, he dying in his wickedness would consequently be unhappy; and if I was killed he might live to repent; but if I killed him he would have no time to repent." (Thomas Chalkley)

A religion based on truth must be constantly growing. To profess a faith is worthless and may do much harm unless it is continually in touch with and verified by one's life. The Society of Friends has made few outstanding contributions to orthodox theology but has specialized in an individual and corporate witness based upon the inward experience of, and response to, God in the soul. Although they have often fallen very short of the mark, it has been the aim of Friends to call people back to the Light of Christ and to live as if the Kingdom of God were a present reality.

"The life of the Spirit must be a life of fearless adventure. Jesus dared to live in love with all [people]. He lived as though the ideal were already realized. Through him we understand that God does not coerce [people] into goodness, because goodness cannot be gained that way, but that he seeks to win [people] to goodness by forgiving and self-sacrificing love. To overcome evil only by good, to overcome error only by truth, to overcome hate only by love always seems foolish and risky. . . but it is just this venture that is characteristic of the Christian way of life, that constitutes the necessary challenge to the existing order, and that calls forth the heroism and devotion necessary for the needed transformation." (*Christian Life, Faith and Thought in the Society of Friends*, London Yearly Meeting, 1922.)

Friends today, with a watered-down concept of an "Inner Light" and a program of social action divorced from spiritual need, fall far short of the heroism and devotion of Quakers 300 years ago. But the world is waiting, as it waited in the time of George Fox, for an individual or group to call it back to that Spirit which once dominated the lives of early Friends and held them in fellowship together. And the world is ready for the Spirit of Truth to guide humankind into that life of fearless adventure which will overthrow the abomination of war and establish God's reign of peace. □

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Mennonite Spirit In the Cause of

by Maynard Shelly

Measured by the people eager to ride on their coat-tails, Mennonites have made it—at least, in Kansas. Senator Bob Dole, aspiring candidate for President of the United States, spied a crowd of Mennonites congregating on the Kansas state fairgrounds at Hutchinson. He invited himself to speak at the nonspeaking event, which was really a folk festival disguised as a benefit auction.

The purpose of the gathering, usually called a relief sale, was to raise funds for overseas and domestic anti-poverty programs. It was an institution at work to support an institution of peacemaking—the Mennonite Central Committee.

Flattered that someone from Washington should take note of their humble efforts, the sponsors of the relief sale brought Dole to the livestock pavilion at the beginning of the day's major event.

While the TV cameras swept across the audience, Dole made the most of his legislative efforts to win a larger share of the nation's wealth for farm families. He did not explain that the flames of inflation are largely fueled by the U.S. mania for more and more military weaponry, a cause which he supports with vigor. Nor did he boast of his opposition to the efforts to send aid to the victims of U.S. oppression in Vietnam.

Outside the sales barn, Dole spoke to the press, roundly scolding President Carter for such alleged pacifist tendencies as not ordering immediate and urgent production of the newest and deadliest weapons for the nation's armory.

That evening, Kansas television made a blend of the day's soft and hard news—the patchwork quilt of Mennonite singleness of mind for peace and the Senator's appeal for increased kill ratios. Images of Mennonite piety, deftly edited from the kaleidoscope of diversity that is the Mennonite community, flickered across the screen. The politician's scolding droned in the background.

The travesty came to its climax when a reporter asked Dole whether he, unlike President Carter, would have

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more promptly deployed the neutron bomb. Firmly and triumphantly, the Senator said, "Yes."

Casual viewers of the evening news must have assumed that the Senator was speaking not only for himself but for the Mennonites, who had so trustingly received him into their midst. He was not, of course. But he had had a heady ride at Mennonite expense.

That's far from being the whole story, though one might be tempted to leave a survey of Mennonite peacemaking efforts at that. And not all Mennonites, by any means, would describe the Dole experience as negatively as I have here. Like the other peace churches, we stand in danger of being outwitted and coopted by the forces of nationalism.

In attending my first New Call to Peacemaking conference at McPherson, Kansas, last fall, I was struck by the similarities among the groups of Brethren, Friends, and Mennonites. The groups had a unity that reflects common exposure to the greatest of all levelers—U.S. culture. In spite of shades of tradition and theology, they sometimes seemed only to be echoing the U.S. consensus.

The conference's major paper called for a peacemaking life style of defenseless, suffering love and voluntary poverty. Most striking was the groups' pained response to the paper's criticism of capitalism.

"Capitalism was singled out when all economic systems should have been criticized. We do not baptize capitalism as the Christian system, but capitalism has no corner on selfishness."

The reflexes to rise to the defense of capitalism were vintage American and devoid of peace church coloration, whether Brethren, Friend, or Mennonite. The appeal to deeper levels of peacemaking is often lost in defensiveness. Granted that this is true and that we have repented of being seduced by the Doles and other high priests of the U.S. death style, Mennonites do seek to be peacemakers.

Two days after Dole appeared in that cattle shed in Kansas, I was attending a national consultation in Indiana on domestic hunger and poverty. Mennonites were not officially involved, but I observed Mennonite contributions to the search for relief from poverty. Twice I was told of Mennonite volunteers working in different cities

who were giving aid to the poor. Especially valued was the work of a crew doing house repairs in Cincinnati. Efforts to identify with the suffering of the poor are characteristic of the Mennonite spirit in peacemaking.

To correct the causes of poverty, the people at the consultation, which was sponsored by the National Council of Churches, agreed that economic and social systems need radical changes, possibly even a revolution. But how does one win the support of the larger Christian community, which is as frightened by the *hope* for change as by change itself?

Only an appeal to study the Bible and to return to the words of Jesus were seen as answers. Mention was made of a book written by an author from the Mennonite tradition: *Rich Christians in an Age of Hunger: A Biblical Study* by Ronald J. Sider (Intervarsity Press, 1977). It opens up the Bible in such a way that readers can see the heart of God's concern for the poor.

Among the very few other books that were promoted to these social activists conscious of the meaning of life style in the struggle against poverty was another Mennonite book: *The More-With-Less Cookbook* by Doris Janzen Longacre (Herald Press, 1976). More than just another cookbook, it is an unapologetic partisan for social change. Of course, a plea for eating less will not do much to solve the world's hunger problem. But it does grab the attention of chronic overeaters, and it is a beginning at pushing the Christian life style back on the track.

Sider puts the cookbook language into biblical vocabulary. After making his case for sharing as the will of God, he says, "More and more Christians are coming to realize that their Lord calls them to feed the hungry and seek justice for the oppressed."

Another Mennonite prophet has addressed theologians in their libraries and classrooms. The aim has been to push them out into the social and political arena. In the *Politics of Jesus* (Eerdmans, 1972), John Howard Yoder argues forcefully and convincingly for the revolutionary content of the gospel, in terms that Bible scholars cannot ignore. In his exegesis of the verses beginning at Luke 1:46, Yoder says, "In the present testament of the gospel, we are being told that the one whose birth is now being announced is to be an agent of radical social change."

And this is an assertion confirmed by later events. In Jesus' own declaration of his mission in Luke 4:18, he cites a passage from Isaiah and thus affirms the prophecies from the mother's mouth. "Here the passage from Isaiah 61 which Jesus turns upon himself is not only a most explicit messianic one," says Yoder, "it is one which states the messianic expectation in the most expressly social terms."

Such convictions, as voiced by these three writers, are not new or particularly startling in the context of the peace church tradition. But for much of Christendom,

they are still radical.

Writers and theologians have had no corner on the peacemaking witness. Almost spontaneously, Mennonite Disaster Service has emerged from congregations and communities during the last twenty-five years. From the beginning, it has been a people's movement using the resources of people from all walks of life to lend a Good Samaritan's hand in time of natural disasters that strike suddenly.

The pattern for such disaster aid emerged in the World War II days of Civilian Public Service. Conscientious objectors in Mennonite-administered camps grew impatient with assignments to do forest and soil conservation work in out-of-the-way places. They often asked for something of more direct service to humanity. An occasional flood or emergency in regions close to their camps gave them chances to work with people in urgent need.

When the young men returned to their home communities, the exhilaration of having cleaned up after a tornado or mucked out a basement filled with mud was not forgotten. Thus Mennonite Disaster Service was born.

What Mennonites have done in the area of bringing order out of the physical chaos of some natural disasters is now being envisioned for the more complex crises brought about by personal psychological, and social conflicts. On the same weekend that Senator Dole was trying to plow a presidential furrow with the guileless of central Kansas, a meeting was taking place in Kansas City, where a much smaller group was taking the first steps toward a disaster service that might minister to *social* disasters.

Such planning does not imply any special Mennonite genius for this hard kind of peacemaking. John Howard Yoder, in making an inventory of the group's resources for such a task, noted that Mennonites have not demonstrated any special success in handling conflict and tension in their own congregations. But they can hope that, by giving support to resolving conflicts for others, they will find insights that can then be applied at home.

One understanding already achieved is that problems are a normal part of life. "Dealing with conflict in the midst of community is part of the process of becoming a community," Yoder told the planners for the conciliation service. "The idea that Christians don't confront is not biblical. Conflict is natural, normal, not an abnormality according to the Bible. That is when the Holy Spirit is there—when we're doing serious business with each other, working out our differences."

But the drive to peacemaking cannot be contained inside the cup of organizational structure and within the walls of institutions. For example, many Mennonites took part in late April in the Rocky Flats National Action in Colorado. Resistance to the payment of war taxes is becoming the witness of choice for a growing number of Mennonites.

No one can speak about Mennonite institutions for peacemaking without including the Mennonite Central Committee—an agency approaching sixty years of service that began with grain shipments to Russia during the famine of the 1920's in the wake of the Bolshevik Revolution. This interMennonite task force has programs in almost sixty countries overseas, as well as ministries in the United States and Canada.

What does the Mennonite Central Committee do? Agricultural development with an emphasis on food production is the agency's special task in Bangladesh. Economic and technical services are developing alternate fuel sources like methane gas and windmills in Nepal, Chad, and Kenya. Teachers work in secondary schools in South America and Africa. Community health programs that focus on prevention and family planning are part of its ministry in Indonesia, Zaire, Haiti, and Paraguay.

While carrying out such traditional service programs, the Mennonite Central Committee has not shrunk from dealing with controversial causes. It continues to give aid to Vietnam at a time when such assistance is not favored by the U.S. establishment. Likewise, it is undertaking a relief program in Mozambique with special emphasis on refugees from Rhodesia.

Work with Native Americans in the U.S. and Canada focuses on justice questions. The needs of persons in prison, the aging, and undocumented aliens in the U.S. are not overlooked.

Which brings us back once more to the relief sale in Kansas, which was one of seventeen such money-raising affairs. Each year, these relief sales raise a million dollars for the support of the work of the MCC. This is in addition to regular church contributions.

Yet relief sales, so typical of our life style, are an embarrassment to many Mennonites because they represent so much that is wrong (or improper), both for good stewardship and good community development. Sales and auctions hardly seem appropriate ways to raise funds—especially for anti-hunger and anti-poverty programs. How can one feed one's self in order to feed the starving?

And what about relief? Sending food and clothing overseas has long been scorned by administrators of overseas development programs as counter-productive. It induces dependency when independence needs to be encouraged. While outright relief is only a small percentage of the total Mennonite operation, it is often the impression of relief sale organizers that this is the cause that justifies their feverish activity.

While leadership people fret over the inner contradictions of it all, the relief sales expand and prosper. As a people's movement, they may be the most unique expression of the Mennonite peacemaking style and spirit. And it may be that in that spirit, the Holy Spirit also moves and works for peace. □

Two Friendly Critiques

The following two articles were written in response to New Call to Peacemaking: A Challenge to All Friends, a publication of the Faith and Life Movement, distributed by the Friends World Committee. This eighty-page book was prepared as the Quaker response to the New Call to Peacemaking, with the hope that it would "attract new individuals and groups into productive peacemaking activity."

Let's Look at Economics

by Russell Johnson

Since receiving a copy of *New Call to Peacemaking* I have read and re-read this booklet, hoping to find my initial disappointment relieved. However, this has not happened, and I feel moved to suggest what seem to me the missing ingredients in the analysis there presented.

The booklet is an affirmation of the continuing strength of the peace testimony among Friends—and I am thankful for that. I am thankful also that Friends are being asked to address themselves again to its relevance in the contemporary world.

I realize that single-cause theories of human behavior are apt to be oversimplified. Aggression and war occur for a variety of reasons, and the essays in this Faith and Life publication all contribute to our understanding and commitment—but the omissions are so significant that their absence makes this collection of essays all but irrelevant to our task at this time.

I write as a United States citizen and a twenty-seven-year staff member of the AFSC, seeking understanding of the *why* of U.S. foreign and military policy as it has been practiced in recent history as well as at the moment. If our task is "peacemaking," we ought certainly to know what we are up against.

The first striking omission is that there are only one or two brief references, by [the late] Charles Wells, to the infamous wars in Indochina in which this nation was so

Russell Johnson has had a long involvement with the AFSC, primarily as director of conferences and seminars in Southeast Asia 1960-65. Since 1965 he has been with the N.E. Regional office and is currently a program associate with the Peace Education program.

deeply involved during the past two decades. When one considers that U.S. foreign policy in Asia is almost identical today to what it was when the U.S. became involved in Indochina, it would seem that a fundamental subject of inquiry in this study would be these recent wars and their causes. Not so.

The great issues of human rights and of national liberation are also ignored by this study. Surely during the remainder of this century the struggle around these issues will largely determine the possibility of peace. As the U.S.-sponsored regime in Saigon collapsed in 1974, Japan's leading newspaper, *Asahi Shimbun*, made the following editorial comment: "The war in Vietnam has been in every way a war of national emancipation. The age in which any great power can suppress indefinitely the rise of nationalism has come to an end."

In righteous tones President Carter criticizes the Soviet Union for its maltreatment of dissident intellectuals, while largely ignoring the even worse treatment of dissidents by the many right-wing dictatorships kept in power through U.S. grants of economic and military aid, such as South Korea, the Philippines, Indonesia, Thailand, Iran, Uruguay, and Brazil, to mention some of the most notorious. Then there are Rhodesia and South Africa. How can we study paths of peacemaking and ignore the increasing likelihood of violence and war growing from the injustice that is prevalent in these societies, all of which are surrogates of U.S. power?

On page eight of the "Introduction," the editor, Norval Hadley, states that the "final chapter on 'Just International Distribution of Food and Resources' by Franklin Wallin, president of Earlham College, is included because of the firm conviction that unjust inequality will always foster conflict." With this conclusion I completely agree, based upon my Asian experience and study of the problem. However, the role of the U.S. government and the multinational corporations (now more accurately designated by the UN as transnationals) in support of injustice worldwide is not touched upon at all in the study.

The existence of the Corporate Information Center of the National Council of Churches is evidence that that body is aware of the role of giant corporations in relation to issues of justice and of war and peace. In the Center's publication: *The Philippines: American Corporations, Martial Law, and Underdevelopment*, a valuable case study, Ronald Mueller of American University is quoted: "My past five years of work in this area have led me to conclude that the multinational corporation is one of the most basic and powerful impediments to world justice which is currently operating in the international economic arena." Mueller co-authored with Richard Barnet the widely acclaimed book *Global Reach*, which amplifies and documents this conclusion.

I can appreciate why such loaded terms as "imperialism" and "exploitation" are omitted in the study, but the omission of any reference to or description of the realities they denote is very difficult to understand. One can read the entire green-jacketed booklet without recognition that the economic system of this nation and the corporate establishment which controls it are a factor in the question of peacemaking of which Friends must take note.

Stewart and Charlotte Meacham, longtime AFSC staff members who recently completed a four-year assignment in Southeast Asia, delivered the twelfth James Backhouse Lecture of the Australia Yearly Meeting of Friends in 1976. The title of their address (now available from AFSC for \$1.00) sums up the issue: *Imperialism Without Invading Armies—Peace, Justice and the Multinationals in Southeast Asia*. A reading of this well documented study tells us much more about the real task we face than does *New Call to Peacemaking*. The Meachams conclude: "There need to be new publishers of truth... the truth has great power. That is why there is so much effort made to keep it from being published or even leaked." Why have the authors of the new Quaker study guide not included the kind of analysis which the Meachams have made?

Back in 1898, Brooks Adams, then a professor at Harvard, summed up the driving force of U.S. policy in words which were remarkably prophetic: "Our geographical position, our wealth, and our energy preeminently fit us to enter upon the development of eastern Asia and to reduce it to a part of our economic system." These words apply equally to U.S. intent in Latin America, in Africa, and in the Mideast over this same period of our history.

Percy Bidwell, in a study published in 1958 for the Council on Foreign Relations, elaborated: "This continuous supply of [raw] materials, at minimum costs, is an essential condition for the peacetime expansion of manufacturing industries and for the continued growth of the American economy. Failure to obtain supplies would threaten the maintenance of our standard of living."

Richard Nixon, then vice president, stated publicly in 1952 the objective of U.S. policy in Indochina in candid terms not repeated in subsequent explanations for U.S. war efforts there: "If Indochina falls, Thailand is put in an almost impossible position. The same is true of Malaya with its tin and rubber. The same is true of Indonesia. If this whole part of Southeast Asia goes under Communist domination or Communist influence, Japan, who trades and must trade with this area to exist, must inevitably be oriented towards the Communist regime."

Present U.S. activity in Africa, for example, must be understood as still having this objective, summed up by Michael Klare in a book that is must-reading for all of us

and is an excellent corrective to be read along with *New Call to Peacemaking*.

"The United States needs unhampered access to and control of overseas trade to serve as a market for the products for American industry (and of American-owned plants located abroad), as an outlet for the surplus of U.S. investment funds, and as a source of key raw materials and cheap labor." This conclusion from his "Introduction" to *War Without End—American Planning for the Next Vietnams* is well documented in its 464 pages of analysis.

If there were only one book I could suggest as an alternative to *New Call to Peacemaking*, it would be *Moving Toward a New Society*, authored by Susanne Gowan, George Lakey, William Moyer, and Richard Taylor, all of the Movement for a New Society based in Philadelphia. Its Quaker roots and commitment are clear, and the analysis is radical (i.e., getting to the roots) and relevant. I have been recommending the book to others and have received expressions of appreciation from those who have read it.

It is tragic that a booklet prepared as a study guide on peacemaking for Friends everywhere does not include even a paragraph, let alone a chapter, which examines the challenge we face, which is laid out so clearly by our friends in MNS. In particular, I recommend Chapter Five, "Exported Plague," which includes, among others, the following subheadings: United States Corporations Exploit the Third World; The United States Government Exploits the Third World; U.S. Economic Success Depends on Third World Business, Resources, Underdevelopment and Poverty.

In Frank Wallin's chapter in the *New Call*, already mentioned, he does refer to an "increasing emphasis on changing consumer patterns, particularly in the most developed countries such as the U.S.A..." This important theme is developed comprehensively in *Moving Toward a New Society*, spelling out the changes needed within this society.

In Frank Wallin's appropriate concern over more equitable distribution of food, I miss the attention to the structural causes of hunger: the matters of who owns the land and what kind of crops are produced—as, for example, the giant plantations of Dole and Del Monte, in martial-law Philippines, producing food for export only—that is scrutinized in the Movement for a New Society analysis.

The New England office of the AFSC has produced a study kit on The New International Economic Order, which covers the necessity of changes in the international system and in U.S. society, which are indispensable if peace and justice are to prevail. It is basic reading.

I urge all Friends, and Friends meetings that decide to make the Friends World Committee publication the basis

for study in the coming months, to consider using also the six publications to which I have referred by title in this critique, as well as *The Anatomy of Anti-Communism*, produced by a working party of the AFSC in 1969, and a very recent study in the same format, *The United States and Latin America Today*.

The task we face is enormous. So let us take care that we begin with an accurate understanding of the problems. □

Where We Are Now

by Ed Lazar

There are a number of positive elements to the *New Call to Peacemaking* pamphlet published by the Faith and Life Movement. Chief among them is the challenge inherent in the booklet for all Friends to examine the basis of our present peacemaking and then to act for peace with renewed vigor and depth. Given this challenge, though appreciating several of the elements of this new call, I sorely miss other elements. The editor of the pamphlet states that the study will help us to see "where we have been and where we are now in the hope that we may better see where to go." The study does not do justice to where I am now or to where many other Friends who are actively engaged in peace work are.

In some ways, the most disappointing missing element to this Quaker pamphlet is that there is no full attempt to describe a Quaker basis of peacemaking. For me, the center of the Quaker experience is the Friends meeting for worship. It is in the shared group silence and the messages given that the peace testimony is perceived, received, and nurtured. Out of the Friends meeting flows the active expression of our concerns into the larger community. As Friends, we start with ourselves and let ourselves be patterns; and we continue to try to persuade others, to effect social change through nonviolent means, and to work for systemic change. I do not do "peacemaking" because the Bible tells me to, and not even because Jesus or George Fox in their very good examples and statements tell me to. I work for peace because my own spiritual insights, which are nurtured both within and outside of Friends meeting, compel me to do so. And I know that I am far from unique in this as a Friend. I believe that this non-biblical basis is an important part of the Quaker experience and that it needs to be affirmed in a Quaker call to peacemaking, whether new or old.

Ed Lazar is Peace Secretary of the New England regional office of AFSC. A long-time peace worker, he spent three years with the Gandhian movement in India and has worked on many campaigns in the U.S. He is a member of Cambridge (MA) Meeting.

Secondly, I miss affirmation of the nonviolent dimension of peacemaking. I have read the pamphlet carefully and then looked through it a few times quickly, finding only one reference to nonviolence; I wouldn't be surprised if I missed a few other references, but the point is that nonviolence is given almost no recognition. Nonviolent direct action is also not affirmed and, in one instance, is seriously questioned as a strategy. It seems to me that nonviolence and nonviolent direct action are essential parts of "where we are now" as peacemakers. I feel that we need to strengthen our understanding of the power of nonviolence so that we feel stronger and more empowered ourselves, and thus more able to engage in persistent social change work.

An affirmation of nonviolence leads to better support of ongoing struggles in this country, such as the work of Cesar Chavez and the farmworkers, as well as nonviolent struggles in other parts of the world. Further, there is a vision of a nonviolent society which some Friends groups are trying to build. The Movement for a New Society, which is an outgrowth of A Quaker Action Group, and which includes many Friends, has been working to develop and share such a vision for several years. This kind of vision-building is essential for all Friends: we

A New Call to Peacemaking

**Our only earth is spinning round,
around our single sun,
and weaving deep within our hearts
the truth that we are one.**

**Behold the living mystery!
Behold the living power!
The inner light's appearing:
we're petals of one flower.**

**The seeds of love grow green again.
Pluck out the weeds of fear.
Take up the torch of peace at last
and see each other clear.**

**Our seas are one, our sunlight,
our clean and breathing air.
We now lay down our weapons.
Now we learn to share
one earth, one worth, rebirth.**

—Helen H. Eccleston

need to have a sense of what kind of society we are working for. Peace is not simply the absence of violence—it is a dynamic, caring concept which contributes to the making of a new society.

Part of the present forward movement for many Friends is in the area of economics. Getting at the economic roots of war is essential to peace; building a just economic order in the world is essential to peace. The New International Economic Order, appropriate technology, the “small is beautiful” concepts of E. F. Schumacher and Bob Swann, are part of the challenge to Friends. The dignity of work and meaningful employment for workers is an important element in peaceful economic development. The question of putting work, education, and living on a *human* scale seems to me to be an especially exciting Quaker issue.

Fourth, I am disturbed at the lack of acknowledgment of the need for basic systemic change in this country and elsewhere. Again, Quakers are doing a good deal of work in this area, but the pamphlet does not reflect this. For me, the race for power—by any means—is a sickness which needs to be confronted at the national and international levels, as well as at the community and workplace levels. The centralized state systems of the U.S. and USSR both contribute to militarization, aimed at protecting power and privilege. As U.S. citizens, we have a special responsibility to check the misuse of power by our own government. The Vietnam war, which played a major part in our lives for a decade, was a reflection of the distorted values inherent in our present overall system: it was not simply a mistake, it was a true reflection. And yet this pamphlet mentions Vietnam only in passing. What was the economic basis of the war?

What was the role of large corporations? How can we creatively transform this system? How can we, as Friends, build new economic patterns which reflect justice and common sense in an age of increasingly scarce resources and great waste? These are the kinds of questions we need to confront.

Finally, I note that all seven writers and the editor of the *New Call* are men. And yet, we all know of many, many Quaker women who are at the forefront of peace-making action and thought. Understanding and addressing the whole question of sex roles—of the ways we program men into aggression, competitiveness, “legal” killing in the army, etc.—and the ways sex roles tend to limit the potential of many women must be a critical aspect of present and future Quaker peacemaking. Because of the strength of Quaker women, and hopefully the openness of Quaker men, here is an area in which Friends can make a rich contribution.

While sex roles are under some discussion among Friends, sexuality is still a taboo subject. It seems to me that sexual repression, which is so present in our society, is a contributing factor to aggression and violence. As peacemakers, we need to get at the roots of aggression, at the roots of uncaring—in Reich’s terms, we need to get rid of the dehumanizing armor around ourselves and others, which results from sexual repression.

In conclusion, our peacemaking challenge must reflect our desire to deepen our own spiritual roots and strength; our desire to build a new, caring, nonviolent society which conserves our planetary resources; and a desire to get at the roots of injustice, war and violence: a desire to apply a Quaker perspective to issues, with our own lives reflecting that perspective. □

AS SPARKS FLY UPWARD

Vermonters Kenneth Webb writes graphically of an off-beat educational community where motivation replaces alienation and drifting.

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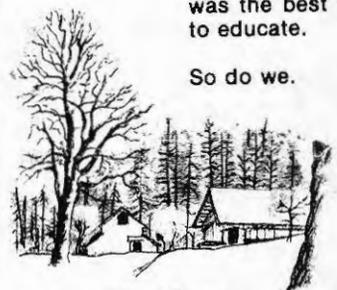
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FRIENDS AROUND THE WORLD

and 9, 1978, and also to visit bomb victim hospitals "with loving sympathy and monetary gifts."

Aged eighty-six, with a long experience of missionary and relief work in Japan behind him, Herbert is also appealing to readers to encourage their congresspeople to vote "yes" on HR 5150 and HR 8440 (in aid of atomic bomb sufferers in America).

In his report from the Quaker United Nations Office in Geneva, Philip L. Martin expresses surprise that so much interest on the part of governments was evidenced at the four-day preparative disarmament conference held at the end of February at the Palais des Nations. "Over 40 countries had diplomats covering all or part of the conference." A large Japanese delegation (including A-bomb victims) showed up, and numbers of Americans, Canadians, Australians and West Europeans, as well as the expected representatives from the socialist countries of Eastern Europe.

"Every *minute*," wrote Philip Martin, "the world spends over half a million dollars on [armaments] which [are] of no use to society but [result] in a boost to inflation and an increase in the feeling of insecurity. Two days' armament expenditure would pay the costs of running the UN and its specialized agencies for a whole year."

On the issue of religious freedom, "a resolution drafted by the Holy See and proposing the right of everyone to worship in one's own way, or to be an atheist, was supported by the Soviet bloc, but rejected by the Muslim countries on the ground that atheism is 'intolerable.'"

Quaker House, at 13 Avenue du Mervelet in Geneva, continues to provide a place where representatives of various "conflicting" national blocs can meet informally and talk freely with each other.

"The Northern Light" of Minneapolis Friends Meeting announces June 16 as "nation-wide bank withdrawal day." On that day people and organizations will join together and withdraw any accounts they have in the fifty-four banks in the United States which together provide almost \$3 billion in loans to South Africa.

In 1976, Clergy and Laity Concerned, the American Committee on Africa and other national organizations started a nationwide campaign to pressure U.S. banks to stop loaning to South Africa. So far, six banks have responded by ceasing their loans to South Africa. Over \$30 million has thus far been withdrawn by national churches, unions and community groups.

The late Albert J. Luthuli is quoted as having said: "The economic boycott of South Africa will entail undoubted hardship for Africans. We do not doubt that. But if it is a method which shortens the day of blood, the suffering to us will be a price we are willing to pay. In any case, we suffer already, our children are often undernourished, and on a small scale (so far) we die at the whim of a policeman."

Shocked at not finding petitions to the United Nations (to abolish nuclear warheads) being circulated in California, despite plans for vigils, sit-ins and demonstrations, Herbert V. Nicholson of 1639 Locust St., Pasadena, CA 91106, has printed his own petition for the U.N. Special Session on Disarmament. He welcomes signers. He also welcomes contributions since he plans to take part in the peace demonstrations in Hiroshima and Nagasaki on August 6

"I can now see why armies all over the world prefer to draft men at eighteen rather than twenty-five. Wearing a uniform makes an eighteen-year-old feel manly, yet obeying orders relieves him of the necessity to affirm his independence. He feels adult without having to act like one. It's pleasant for the soldier and easy for the army. . . . Soldiers don't consciously have to be taught to hate the enemy; it is enough that unconsciously they learn to depersonalize him [or her]. If the enemy doesn't exist emotionally, [he or she doesn't] really exist at all. . . ."

"...Years later, the [U.S.] pilots [brought back from Hanoi] insisted that not until their planes had been shot out from under them, not until they had dropped into North Vietnam on the end of a parachute, did they realize emotionally that in bombing the Vietnamese they had been killing and maiming fellow human beings."

—William Sloane Coffin in
Once to Every Man

The Central Committee for Conscientious Objectors (CCCO) is urgently concerned about the "broad language" of Senate Bill 274, which, if enacted into law, would not only prohibit military servicemen from joining or negotiating with labor organizations but would also provide severe penalties for any efforts on the part of civilian counselors to intercede with military commanders on behalf of individual GIs.

Bob Seeley, in commenting on the provisions of this bill, puts his finger squarely on the nub of the matter when he writes: "The military as currently constituted is an essentially anti-democratic institution living uneasily in a democratic society."

At present, there are 450 civilian counselors, counseling groups and Congressional aides who provide military counseling to some 12,000 service members every year. These would be defined as "military labor organizations" under the terms of the bill, and CCCO could be fined up to \$250,000 for interceding on behalf of one service member with military commanders.

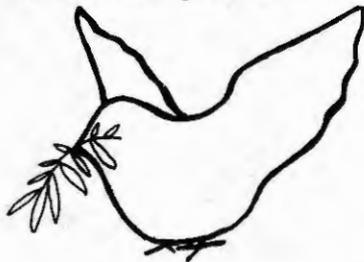
Further information on this issue may be obtained from CCCO, 2016 Walnut St., Philadelphia, PA 19103, or 1251 Second Ave., San Francisco, CA 94122, which urges readers to write their Congressional representatives against voting for S 274 (HR 120)—especially the Chairman of the House Post Office and Civil Service Committee, Capitol Building, Washington, DC 20515.

BOOK REVIEWS

No More Plastic Jesus: Global Justice and Christian Lifestyle by Adam Daniel Finnerty. *Orbis Books, 1977, now re-issued by E.P. Dutton, 1978. Both editions \$3.95. 223 pages.*

Since John Woolman, concerned Friends have been led to examine their own life styles and to "try whether the seeds of war have nourishment in these our possessions." An excellent book within that tradition is the recently issued (and reissued) *No More Plastic Jesus*, by a non-Friend with many Quaker connections. The author's choice of title may put off some Friends. I hope it doesn't; this will be a good book for individuals or groups beginning serious study on world resources questions or examining their individual or meeting life styles.

The book begins with an examination of global resources and their distribution, pointing out the absurdity of the "assumption that there is nothing basically wrong with our life style except that others cannot share it," and reminding us that "If the rest of the world were somehow brought up to our levels of production and consumption, we would all together strip the earth of its resources in less than ten years." Finnerty proceeds with consideration of three areas of poor economic design: "1) military spending; 2) planned obsolescence and other consumer strategies in the U.S. economy; and 3) Third World imitation of 'First World' practices and the subservience of the developing countries' economies to those of the developed countries." He deals with the creation of local economic elites who have reaped most of the benefits of "development" in the Third World and contrasts their affluence (which often rivals that of their U.S. counterparts) with the lot of the poor, which has



seldom improved and often worsened with Western-model "development."

Chapter four, "The Myth of the Middle Class," questions whether the villains have not been shown to be the middle classes of the developed world. His answer: "Well, yes and no... can it really be said that the present world economic order is 'their' system? Do they really manage and control it, and is it designed to serve their needs and their happiness? I think not. Privileged, yes. In control, no." His analysis examines the frustrations felt by the white-collar employed group in trying to keep up with their own and other's expectations without ownership or control of the tools or shops of their own livelihood. I felt this chapter was quite useful in helping people examine their lives without the overlay of guilt that we're often asked to feel regarding our roles as U.S. citizens.

Part two of the book, "The Simple Living Movement," builds on the preceding analysis with an eye to what the individual can do in this situation. Finnerty was one of the "group of religious retreat center directors and their staffs" whose discussion of "a global perspective on our efforts" led ultimately to the formulation of the Shakertown Pledge. This "religiously grounded Simple Living commitment," for which Finnerty became the national organizer in 1974, has proved a helpful vehicle for individuals beginning to work on their own life styles.

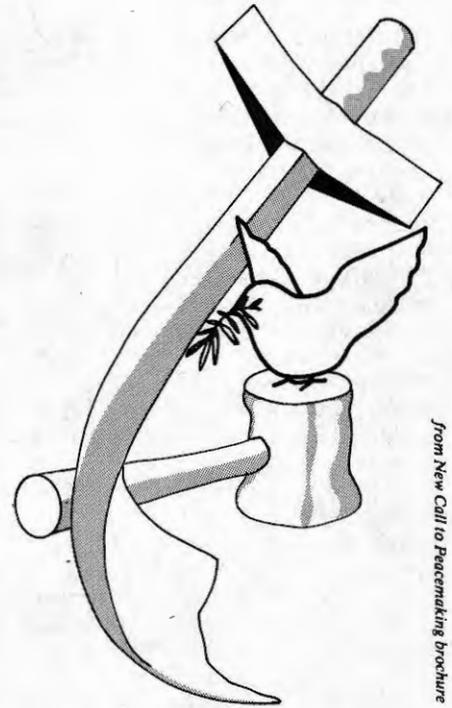
In chapter six, "Toward a Just World Standard of Living," Finnerty looks at the two dimensions of the argument for reducing personal material consumption: 1) "the 'private' dimension—... our ability to let go... from material possessions, and even from the desire for them... for the sake of one's soul"; 2) "the 'social'... for the sake of the others, especially for their real physical needs." He looks at the Biblical basis for both, and offers some ideas for changing life styles, but he shies away from too many specific suggestions, believing that most people he's worked with come up with plenty of specific ideas on their own.

Parts three and four of the book, both brief, speculate on the possible roles of the Christian churches corporately, and of service organizations, both governmental and voluntary, in making true world development possible. Again, Finnerty is not presenting the reader with a detailed program of action but rather with some basic ideas and with the challenge to think and act daringly

to help assure a decent life for all the world's citizens.

Running through the book is the reminder that those who have succeeded in simplifying their life style have not seen simple living as confining but as liberating; the book is well-written, well-documented, with a good bibliography. Finnerty's clarity of writing, as well as cohesiveness of overall thought, compares with that of E.F. Schumacher. This timely, cohesive and well-written book will be helpful to individuals wishing to supplement their concern for world peace and justice with a clear analysis of underlying economic problems and suggestions for change.

Dave Cundiff



from New Call to Peacemaking brochure

Redefining National Security by Lester R. Brown. *Worldwatch Paper 14, Worldwatch Institute, 1776 Massachusetts Avenue NW, Washington, DC 20036, 1977. 46 pages.*

Human desire for security is universal. We save for a rainy day, stock up the pantry (and body fat deposits) as a reserve against shortages. We lay up for ourselves "treasures upon earth... where thieves break through and steal," put locks on the doors and pay taxes for police protection. The global arms race is but a pathological extrapolation of the security urge, on an international scale.

The thesis of Lester Brown's paper on

peace and life style is that threats to our security may now arise less from the relationship of nation to nation and more from the relationship of humans to nature. Thus the role of the military in securing our well-being should diminish, even in the "hawk's" view.

What are these greater threats? The energy supply-demand imbalance may be severe in the next few years. Brown divides the estimated remainder of global oil reserves by current world population and calculates that each person's share of world reserves could be consumed in twenty-five years at U.S. consumption levels. Change in life style, anyone?

Energy shortages will cripple economies. One-half to two-thirds of all new entrants into Third World job markets require newly created jobs due to high fertility. If problems of the Three E's (energy, economy, and employment) do not produce enough insecurity, suffering, and prison-filling crime, global food insecurity and instability of food prices should do the trick. As Brown documents, human claims upon the major biological systems are already excessive, and will reduce productivity. Catches exceed maximum sustainable yields in many of the world's fisheries, as efforts to feed the world yield a net decline of eleven percent in per capita catch due to population growth. Overgrazing and soil erosion are rampant even in "advanced" countries. Deforestation, firewood shortages, paper pulp shortages are other manifestations of human-nature imbalance. In sixteen years, despite the "Green Revolution," reserve grain supplies have been cut from 116 to fifty-four days' worth of world consumption. Hunger claims more lives than military conflicts.

Brown quotes Isaac Asimov: "Even a non-nuclear war cannot be fought because it is too energy-rich a phenomenon. . . [we] are going to have to use all our energy to stay alive [with none] to spare for warfare."

This is not a pacifist paper, but it points out the inadequacy of the traditional military concept of national security and the waste of resources in military expenditures. The social importance of our insecurity and instability are clearly stated. My own urgent conviction is that we Quakers must devote more attention to these global insecurities, revising our personal life styles to the realities. Otherwise we are practicing our compassion and social involvement on board a sinking ship.

Bill Calder

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Paris, Montmartre. Small, charming flat, quiet, to let to reliable persons, 2 maximum. Single bedroom, living room with bed-divan, kitchen, bathroom, hot/cold water, shower, WC, lavabo. Telephone. Sixth floor without lift. July-August-September, 1,500 francs/month. Everything provided. Write: A.L.P. Revoyre, 68 rue Danremont, 75018 Paris. References required.

continued

Accommodations Abroad

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays 11 a.m. Phone 535-2752.

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Apparel

Apparel—When you take a stroll on the Ithaca Commons this July, visit *Isle of You* to celebrate the riot of color and texture in our hand-picked collection of clothing and jewelry.

Books and Publications

Toward the Sunrise: Experiences of a Hawaii family seeking simplicity in the Missouri Ozarks. \$3.50 copy. Donna Rickabaugh, Dept. F, Route 1, Seymour, MO 65746.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102, offers 3/year mailings of Quaker oriented literature.

For Sale

8.2 acres in Dutchess County, NY, near Sharon, CT, in Berkshire foothills, for retirement or summer home. Beautiful setting and view, mostly open with some woods and Webotuck River flowing through rear of property. Frontage on state highway, private but accessible. \$17,500. To inspect write Wm. Kelsey, Sharon, CT 06069 or phone 203-EN4-5267.

Personal

Foster Parents Plan contributors, please contact Warren Hoskins, Peace Secretary, AFSC, 3005 Bird Avenue, Miami, FL 33133. 305-443-9836.

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

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

Needed first mortgage of \$18,000-\$20,000 on Bucks County house. Market value over \$40,000. Contact Peggy Lewis, 215-241-7053 or after 7 p.m. 215-639-4970.

Christ is gathering a community and leading it himself, as in the early years of Quakerism. Publishers of Truth, 26 Boylston St., Cambridge, MA.

Positions Vacant

Opportunity: self-motivated, responsible co-worker with computerized mailing service cooperative serving social change, religious groups. Training possible. Starts July. Write CMS, 3525 Lancaster Ave., Philadelphia 19104.

Resident manager needed, small Friends home for active elderly near Media, Pennsylvania. Full or part-time opportunity. Call 215-LO6-4624 between 9 a.m. and 12 noon.

Scattergood School, a small coeducational, boarding high school, seeks to fill the following staff needs for 1978-79 and beyond: maintenance, dietitian, English, art, ceramics, physical education, dorm sponsor, secretary. Husband and wife combinations encouraged. Multiple skills are important. Contact: Charles Mullendore, Director, West Branch, IA 52358.

Coordinator Ridgeway Quaker Center starting September 1, 1978. Ridgeway is a non-residential center near Madison, Wisconsin. The coordinator plans and conducts workshops for area Quakers and monthly meetings. Coordinator procures leaders and topics, sends out publicity, arranges meals and overnight accommodations, works with RQC Board, reports at yearly meetings, maintains PR with Quakers in Illinois, Minnesota, Iowa, oversees Ridgeway property and yurt, communicates with neighboring Rockridge Farm. Contact Martha Chester, Box 171 A RR. #3, Muscoda, WI 53573.

Friends Peace Committee of Philadelphia Yearly Meeting seeks someone to work full-time for five months (August 1, 1978, to December 31, 1978), and part-time for four months (January 1, 1979, to April 30, 1979) two or three days a week, as staff for the Policy and Legislation Sub-Committee. Starting date August 1, 1978. Some experience with legislation and international issues. Ability to relate well to Monthly Meetings important. *Applications due by June 30.* Send resume, references and request for application form to Friends Peace Committee, 1515 Cherry Street, Philadelphia, PA 19102. Phone: 215-241-7230.

Friends World Committee seeks an experienced Friend for position of Assistant Secretary in Philadelphia office. Duties similar to those of an administrative assistant and office manager. Expert typing and knowledge of office organization required. Start not later than September 1st. Further information and application form from Friends World Committee, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102.

Position Wanted

Teacher of Spanish and French seeks position for 1978-79. Contact: Francis Raffa, 306 South 13th Street, Philadelphia, PA. 215-735-8257.

Schools

Arthur Morgan School. Coeducational junior 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.

Can the high school years be a time of meaningful learning in a community where students and faculty are enjoying life's opportunities? A Quaker School in West Branch, Iowa, has room for new students who will share work, learning, worship, and play with sixty other students and 20 faculty. Cost: \$2800. Write Scattergood School or phone 319-643-5636.

The Meeting School is for high school students who are seeking an alternative, Quaker education. Intentionally small to enable students and faculty to reach decisions together. Students share faculty family homes, house and farm duties. Coed, boarding, grades 10-12 and post grad, founded in 1957. Accredited—challenging academics: college prep, crafts, individual projects during March, animal husbandry, horticulture, forestry. Write: Admissions, The Meeting School, Rindge, NH 03461 or call 603-899-3366.

Oakwood School, Poughkeepsie, NY 12601 (914-462-4200). New York Yearly Meeting school since 1796. Grades 9-12, coeducational, 110 students, high academic standards, 5-day and 7-day boarding plans, excellent college preparation. Tuition reduction for Quaker students. Friends' philosophy informs structure and atmosphere. Seniors study Ancient Greece, build canoes, and work in hospitals. Special attention given to the quality of life in dormitories. There's more. Call or write Roberta Knowlton, Director of Admissions.

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Summer Rentals

Secluded New Hampshire farmhouse. Four bedrooms, hot/cold water, electric appliances. View. Nearby swimming, fishing. July/August \$150/week, others, \$125. Craig Shaw, 218 North Street, Northampton, MA 01060. Phone: 413-586-3261.

Maine. Delightful rustic cabins. ½ mile lake front. ½ hour from Portland. 50 acres woodlands offer privacy. Swimming, boating, fishing, hiking, nature. Lodge with huge fireplace and kitchen available to guests. Request brochure. Pat and Marlee (Turner) Coughlan, 21050 Waveview Drive, Topanga, California 90290. 213-455-1222.

Wanted

San Francisco Monthly Meeting needs a host (or, preferably, host couple) for Friends Center, beginning September, 1978. One-bedroom apartment is provided as compensation. Applicants should be knowledgeable in the ways of Friends. Write: Property & Finance Committee, 2160 Lake Street, San Francisco, CA 94121.

Responsible person invited to be house guest of my elderly mother all or part of the summer. No personal services required, but concern and house-keeping assistance expected in exchange for room and board on beautiful resort island of Chincoteague, Virginia. Write or phone Ring, Nanticoke, MD 21840.

Gifts of funds needed. Appalachian South Folklife Center. Education for a positive self-image to a people who have long been "hillbillitized" by negative stereotypes. Inter-racial, all students come from deprived Appalachian homes and on full expense scholarships. Staff is all voluntary (no salary). Also building a home for homeless mountain children, greatly needed. Non profit, tax deductible. Write: FOLKLIFE CENTER, P.O. Box 5, Pipestem, WV 25979.

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MEETING ANNOUNCEMENTS

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

Canada

TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Mexico

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Phone: 535-27-52.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3837.

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 Goodykowitz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

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: 213-457-9928.

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: Peggy Power, 714-792-9676.

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. Community Center, 301 Center St. Clerk: 408-426-5992.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 707-539-8053.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

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—Whiteleaf 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 494-2982.

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

ESTES PARK—Meeting for worship 9:30 a.m. Jellison Library, YMCA of the Rockies. Discussion follows.

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.

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 933-2989.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. 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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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.

REHOBOTH BEACH—5 Pine Reach Rd., Hellen Acres, 227-2888. Worship First-day 10 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. Heather C. Moir, clerk, 361-2889. 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 McAadoo, 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—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. YWCA, 105 W. Oglethorpe Ave. 786-5621 or 236-6327.

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. Arnesian. 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. 815-3853872.

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: 343-7097 or 245-2959 for location.

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone 217-328-5853 or 217-344-5348.

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 266-2853.

LOUISVILLE—Meeting for worship, 10:30 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 Sundays, 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: 563-3464 or 563-8265.

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.

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orono, South China and Winthrop Center. For information call 207-923-3078, or write Paul Cates, East Vassalboro, ME 04935.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9280.

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, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

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

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, 822-0669.

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. Worship and First-day school, 10 a.m. Worship sharing, 11 a.m. For information, call 876-2231.

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.

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 83 in Leverett. Phone 253-9427.

BOSTON—Worship 11 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 8 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle St.) One meeting for worship 10 a.m. during summer beginning June 18 through Sept. 3. Visitors welcome. Phone 876-6883.

DORCHESTER-JAMAICA PLAIN—Summer schedule: Wednesday evenings 6 p.m. potluck, worship, 40 Pond St., J.P. Phone 522-3745.

FRAMINGHAM—841 Edmands Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.

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—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone 616-363-2043 or 616-854-1429.

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.

MARQUETTE—Lake Superior—10 a.m. Sundays. Forum follows, child care. 228-7677, 475-7959.

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: 926-6159.

ROCHESTER—For information call Sharon Rickert, clerk, 288-6286, 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.

Mississippi

TUPELO—Tupelo Friends meeting, unprogrammed. Call Jimmy Clifton, 842-3315.

Missouri

COLUMBIA—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 448-4311.

KANSAS CITY—Penn Valley Meeting, 4405 Gilliam Rd., 10 a.m. Call 816-931-5256.

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

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

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. Worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship, 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12 noon, 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: 603-332-5478.

WEST EPPING ALLOWED MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, 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, NJ. 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., traveling east from Route 9.

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

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

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

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

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

MANASQUAN—First-day school 10 a.m., meeting 11:15 a.m., 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: 609-488-5359 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: 201-995-2278.

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. 615 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convener. Phones: 863-4897 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, convener. Phone: 835-1149.

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 485-9084.

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 Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

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. Dutches 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-Catskill (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8187.

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. Moeshl, 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 hours June 11 through Sept. 3, 10 a.m. Babysitting sometimes available. 41 Westminster Rd., Rochester 14607.

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 537-5806.

DURHAM—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Bill Clarke, 286-4870. Unprogrammed.

FAYETTEVILLE—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 919-485-4995 or Bill Sholar, 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. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

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 336-6972.

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. Edwin Moon, clerk.

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. 216-653-9595.

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

OBERLIN—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall. Sept.-May. 774-5139.

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: 284-8661.

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.

DOLINGTON-MAKESFIELD—East of Dolington 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 Pennsbury, reconstructed manor home of William Penn.

GETTYSBURG—Friends Meeting 10 a.m. at Gettysburg College Planetarium.

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

GWYNEDD—Summerytown 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. 611. 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.

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ 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. Pamela Klinger, 717-458-5244.

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, 215-566-7238.

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 Ravaccon-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, 10:30 a.m.
Chestnut Hill, 100 E. Mermaid Lane.
Fair Hill, Germantown and Cambria. Annual meeting, 10:15, second First-day in Tenth Month.
Fourth and Arch Sts., First- and Fifth-days.
Frankford, Penn and Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Sts., 11 a.m.
Germantown Meeting, Coulter St. and Germantown Ave.
Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuykill 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 and 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.

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

SWARTHMORE—Whittier Place, College Campus. Meeting 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: 437-5936.

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., Newtown 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, 10 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.

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 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 Bretton St. Phone: 799-8471.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 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., 1100 Cliff St. Clerk: William Cornell, 584-7259.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 628-4979.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Peter D. Clark. Phone: 697-1828 or 683-8093.

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

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 11 a.m., 232 University Street. Phone 801-487-1538.

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, 802-884-2261 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.

SOUTH STARKSBORO—Hymn sing 10:30, silent meeting 11, potluck 12, 2nd Sunday each month, June through October. Special Thanksgiving and Christmas meetings. For information phone Baker 802-877-3032.

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m. Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

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, 343-6789, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

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

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 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve Mininger, clerk. Phone: 342-8838 for information.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 808-365-5858.

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 235-9746 or 832-0094 for schedule, or write to Box 502, Colfax, WI 54730.

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 54652, or call 629-5132.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; 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 962-2100.

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

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call 672-6368 or 672-5004.

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