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FRIENDS JOURNAL

Quaker Thought and Life Today



**Our pacifism is rooted
in a mystical sense that
it is the sole way consistent
with the purposes of
the Author of all things.**

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U.S. Pacifists and Third World Liberation Movements

by Daniel Seeger

Guilt is a poor substitute for spiritual insight or intellectual clarity. Yet, those of us nurtured in the mainstream of U.S. economic and cultural life, and who nevertheless are led to a faith in nonviolent strategies for promoting human liberation, have had, for the past three decades, to develop our movement while oppressed by enormously burdensome feelings of guilt. This guilt has grown out of a sense of our own complicity in the U.S. political system and the crimes with which it is charged. These include: employing atomic weapons at the conclusion of World War II; continuing to test nuclear weapons and escalating the arms race; obstructing revolutionary change abroad while expropriating vast amounts of the Earth's resources for U.S. consumption; and polluting the biosphere by uncontrolled industrial activity of benefit only to relatively few. It is observed that the Vietnam War presented us with a particularly horrible example of the counterrevolutionary, militaristic dynam-



In the practice of nonviolence, we must not lose sight of "that of God" in every human being.

ic in which we are enmeshed, while the situation in Southern Africa is represented as what is most reprehensible in the self-aggrandizing thrust of U.S. and European neocolonial economic activity. If guilt befogs clear thinking, is it any wonder that our movement's nonviolent strategies are in disarray?

The liberation struggles which are challenging the oppression and violence of existing political structures present pacifists with difficult spiritual dilemmas. But the resolution of these dilemmas is not advanced by an exaggerated sense of guilt or of complicity in the evils of the status quo. The small band of truly nonviolent women and men who have grown up in the West did not select nor design the racist, sexist and colonialist structures which enmesh the culture. Rather, they are among the few who have been the first to identify the evil character of what most consider to be normal, and to agonize about whether the degree of their self-sacrifice in the struggle for change is sufficient to the measure of the evil which is perceived.

The question of guilt ought to be put in realistic perspective by understanding that sexism, racism, exploitation, war, and violence are not exclusive inventions of our own time and culture, but have existed in practically all times and cultures. It is only our remoteness from other cultures which makes the evils of our own seem so relatively vivid. It is true that the Industrial Revolution and the power it conferred upon the group of nations which first experienced it has caused the particular moral failures of Western civilization to be spread around the globe in an especially pervasive fashion. But can one really suppose that if an accident of history had caused the Industrial Revolution to occur in Latin America, Asia, or Africa, the extent of oppression and misery in the world, and the degree of exploitation of some people by others would be any less?

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Shedding a morbid, self-flagellating guilt should not lead us to a complacency, for a more accurate understanding of our relationship to the evils which exist does not mean that we are summoned in any lesser degree to do all that we can to transform the social order which oppresses, tortures and kills so many of our fellow human beings. On the contrary, it should liberate our talent and should enable us to focus more precisely on the nature of the problem we face and on the most effective strategies for accomplishing our goals, uncluttered by false programs of expiation and ritual self-condemnation.

There are several matters of primary importance to pacifists and to all interested in furthering the cause of nonviolent strategies for human liberation which are obscured by excessive guilt. Such concerns include, but are not confined to, the following:

1. *Ought pacifists living in the relative safety and comfort of the U.S. or Western Europe seek to persuade oppressed people that the best way to achieve their revolutionary goals is through non-violent strategies? Does it make sense for us to "preach" nonviolent programs for other peoples' liberation? If not, does it follow that we ought to collaborate with the oppressed in their attempts to transform the social order through violent means?*
2. *Since nonviolence implies reconciliation, what does it mean to reconcile, say, Jews and Nazis, the architects of apartheid with its victims, Spanish Republicans with the armies of Franco?*
3. *Is the pacifist commitment to recognize the sanctity of each human being, to treat everyone with respect and dignity, and to seek to cultivate the decent human insights of each individual, a commitment which can be laid aside with respect to people in certain positions of power and responsibility? Do people lose their identity as persons deserving of respect because they hold a certain office or are a member of a particular government or economic class? Is there that of God in the people who make up governments and institutions?*

How one answers the question of "preaching" or "exporting" pacifism is contingent upon one's attitude toward the strategies of nonviolence which one is inclined to assume are the best for oneself. If one regards nonviolence as a form of self-sacrifice, made solely in the interests of a purer outcome over the very long run, and if one believes that a military struggle, in contrast, is an effective method of reaching more swiftly a new order which, if not perfect, is nevertheless a substantial improvement over the status quo, one will obviously be reluctant to commend the option of self-sacrifice to anyone, particularly anyone already oppressed. Viewed in this way, nonviolence cannot be "promoted," but can only be assumed for oneself out of a deep, inner spiritual leading. If, on



Courtesy of American Friends Service Committee

As believers in the practice of nonviolence, how do we best support the liberation struggles of Third World peoples?

the other hand, one doubts that violent means can produce liberation, and one sees nonviolence as spiritually and pragmatically superior to military alternatives, one will take a different approach.

We know that both nonviolent struggle and military or guerilla warfare involve great risks: people are killed, crusades are lost, and an entire movement may be defeated. Furthermore, in both military and nonviolent struggles, the final outcome may not be what those in the struggle visualize. The United States today is clearly not what Martin Luther King and his closest collaborators would have hoped; Mahatma Gandhi would have been disillusioned with the India of Indira Gandhi. Violent revolutions, too, move in unforeseen directions affecting many of their architects along the way, even their key leaders. Although the leadership of the Russian, Chinese and Cuban revolutions may seem to reflect a continuum, in reality the closets of these societies are full of skeletons, each of which represents not only violence against the persons involved but also the demise of schools of thought, of entire landscapes of hopes and dreams.

Nonviolence requires the taking of risks, and it certainly requires at least as much, if not more, intelligence, organizational skill, discipline and education as a military struggle. But those of us who see nonviolence as relevant to the human condition in a broad sense, rather than regarding it as a witness undertaken by a small body of prophetic martyrs, do so because we believe that the risks involved and the probability of success in terms of the goals we seek greatly outweigh those of military effort. If we honestly believe this, it will have certain consequences for our approach to people struggling under oppression in today's world.

Those of us who consider ourselves to be religious pacifists will probably always experience a certain discomfort with arguments which favor nonviolence strictly on pragmatic grounds. We are pacifists at a core of our being which precedes pragmatism and rationalization; our pacifism is rooted in a mystical sense that it is the sole way consistent with the purposes of the Author of all things. Moreover, our sense that nonviolence is not a magic formula but shares with all of life's important enterprises great dimensions of risk, inclines us to view a strictly pragmatic approach as having a certain incompleteness. Nevertheless, we also know with a certitude which is very deep within us that, with the future always uncertain, and with pacifists and warriors alike moving toward undiscovered ends, all such ends are expressed only through the immediate means chosen, and nonviolent means are always better and more productive options. We know that our faith does not summon us to gestures of futility, however much it may seem to do so in reference to the narrow framework of a specific instance. We know this because we believe that true nonviolence reaches a level of reality behind appearances, a reality in which all human beings are equally involved. Thus, while the pragmatic argument standing alone may disquiet us, because in reality it, for religious pacifists, merges with a spiritual conviction, it is nevertheless our sense of pragmatic validity which can orient us in our approach to the difficult situation in which others find themselves.

Such a faith in the pragmatic validity of nonviolence, even against the most hideous oppressor, does not address the issue of whether it is useful to "preach" anything to anyone. Clearly, advice given from the relative comfort and safety and from a distance of many thousands of miles cannot be expected to be very persuasive to people whose direct experience has led them to choose more conventional violent strategies for bringing about the changes they desire.

But the matter of active persuasion is essentially a question of style, sensitivity and appropriateness, rather than a fundamental value issue. If one is clear that one stands for nonviolence in all conflict situations, that one has faith that nonviolence is ultimately the more practical course for oppressed people to follow, one can approach the question of whether it is appropriate to voice this concern in a different way than one can if one is essen-

tially confused about the prior question.

One of the ironies of present discussions among pacifists about the matter of seeking to "export" nonviolence is that, while there seems to be a readiness to agree that one should eschew "preaching" nonviolence to oppressed people who might be finding whatever means they can to struggle against the evils which embrace them, many pacifists have no compunction about lending tacit or overt support to military struggles without any sense that they might be making even worse the plight of people in extremely difficult circumstances. If a military crusade is more costly, bloody and futile than its nonviolent alternative, how can we assume that it is any less evil, from our comfortable armchairs and ivory towers, to work in overt or covert ways to promote this disaster among the oppressed than to promote its nonviolent alternative? The fact that there may be a vocal leadership in a situation, and perhaps even a credible majority of those whom we identify as oppressed who seem ready to opt for violent solutions, does not absolve us from the responsibility entailed in encouraging them along a disastrous path.

It is well known that, when confronted with certain circumstances, a great preponderance of the human community will see violent strategies as the most appropriate response. There is nothing new or strange about this. We who are concerned to advance nonviolent strategies, if we know nothing else, know that the appreciation of the value of nonviolence requires an extra leap of imagination and an uncommon exercise of faith. The mere fact that once again, as usual, the majority has not made this extra leap of imagination does not absolve us from moral culpability for encouraging disaster on people from our safe havens simply because support for violence finds more resonance among populations than encouragement of nonviolence might. An oppressive system by nature prevents the free exchange of ideas, the synthesizing of a consensus, and the exercise of processes to permit democratically validated leadership to emerge. Thus, even where wide grassroots support for a particular direction may be quite palpable, there is no way of knowing whether other actions might have been preferred if people had been given the chance to consider them.

Once we ourselves are clear that, with whatever limited insight we can muster, nonviolence represents the better strategy, we are still left with the problem of how to witness to this insight in the most appropriate way. Preaching and remonstrating with others about their methods is hardly ever suitable. To use an extreme example, the Quaker delegation which visited the Gestapo in the hope of arranging the rescue of some Jews presumably did not lecture their hosts about the evil racial policies of the Third Reich. Yet the members of the Gestapo were probably aware of the religious beliefs which led Quakers to seek an encounter with them, because these beliefs were "in the record" to be perceived by anyone who looked. And undoubtedly the represen-

tatives of the Third Reich experienced at all times during the encounter a respectful and loving regard, in spite of the profound philosophical differences of which all participants were thoroughly aware.

Admittedly, a sense of appropriateness and restraint regarding when to vocalize our commitment to nonviolence can become a dangerous and slothful cop-out—a decision simply to avoid unpleasantness by being agreeable everywhere. But while we recognize these dangers, it would be foolish to insist that the whole message of pacifist values needs to be “preached” in every encounter with individuals who have other ideas.

It would seem that it should be possible for pacifists to relate meaningfully to nonpacifist Southern Africa liberationists, for example, without either betraying our own nonviolent commitment or lecturing at them from the comfort and security of a safe haven miles away. The development of a way to introduce values into the marketplace of ideas requires careful thought and sensitive design. When addressing our fellow U.S. citizens, we try to introduce our pacifist convictions into public dialogue without resorting to rhetorical extremes which are merely distancing; surely there are also ways to converse helpfully with the victims of oppression without either abandoning our nonviolent convictions altogether or “preaching” at them.

Contemplation of the plight of the oppressed, and also of their oppressors, reminds us that it is often said that pacifists should be reconcilers. This does not mean acting as if every conflict is a case of “six of one and a half-dozen of another.” Maintaining some sort of bland neutrality between Nazis and Jews, between Spanish Loyalists and Spanish Republicans, between the architects of the apartheid system and its victims, would not be an adequate nonviolent witness. We seek that all parties be reconciled in a context of justice, and we are committed to a type of process through which this reconciliation takes place, which includes respect for the humanity of those caught up in evil activities. It does not, however, include deluding anyone about our ultimate commitment to freedom, equality, democracy and justice for all.

Nonviolent confrontation is a legitimate technique for pressing forward in the struggle for justice. Often people working for social change are inclined to see reconciling gestures and acts of confrontation as opposites, as a dichotomy which exists within the available repertoire of techniques for struggle. In this view pacific reconciliation is a means appropriate to situations where the burden of oppression is lifted, equality has been achieved, and human rapport needs to be re-established in the context of a new situation. On the other hand, confrontation is seen as a somewhat less nonviolent approach appropriate to situations where injustice is starkest and where more militancy is called for.

In reality, truly nonviolent witness is always a blend of reconciliation and confrontation, and never a choice between them. Different styles of witness may be appropriate to different situations, but probably there is an element of fundamental challenge in the gentlest reconciling gesture; and even where vigorous and unambiguous confrontation is taking place, when the appropriate nonviolent inspiration can be adequately summoned, our confrontations will be such that there is always held aloft for all to see the confident expectation that reconciliation is ultimately achievable, however difficult the road ahead may seem to be.

Above all, pacifists have to resist the temptation of conceiving of persons as things, for this is the beginning of all war. The root values from which all religiously-based nonviolence springs is the realization that there is that of God in every dictator, collaborator, racist, businessperson, confused equivocator, and revolutionary, and that a divine spark in each person holds out the hope that he or she can perceive truth if properly challenged. Yet, even the pacifist is sometimes tempted to dehumanize people in large categories by discussing human institutions as if they were machines, rather than as aggregates of persons: we can speak of the military-industrial complex, of the establishment, and of multinational corporations, for example, in a manner which we would never employ for a religious or cultural group. Yet, all institutions consist essentially of the habits, relationships, commitments and goals of individuals and groups of individuals, and their essential humanity must be kept clearly in view. It is wrong to assume that people relinquish their identity as persons simply by assuming an office or joining a cause, however wrong the cause may be. Recognizing that the humanity is there and must be reached, regardless of the institutional facades we may perceive, is the essence of all truly nonviolent struggle.

What, then, might be hopeful directions for pacifists to pursue in the face of overwhelmingly difficult situations, such as have built up in Southern Africa? It would seem that thinking should be pursued along three main avenues:

1. Study, research and preparation.

The discipline of promoting social change through nonviolent struggle is still in its infancy. Even so, the most conspicuous examples of the strategy have begun to fade from memory. We need to study. It is difficult not to conclude that some contemporary pacifist thought suffers from lack of the sharp challenge which a close reading of important thinkers such as Thoreau, Gandhi and King would provide. But past nonviolent struggles must be analyzed for their weaknesses as well as their

strengths. The example of past pacifist movements cannot be mindlessly reapplied in contemporary situations, so our study must be an especially creative one, drawing what is relevant out of other experience and cultivating the new insights needed for the situations presently of concern.

2. Support nonviolent elements indigenous to situations of striking oppression or conflict.

During the Vietnam War the peace movement largely ignored a substantial and deeply genuine pacifist movement within Vietnam centered in the Unified Buddhist Church; instead, sympathy for the National Liberation Front and North Vietnam seemed to be the prevailing mood. There will probably be few situations in the future where the opportunity to stand with a genuine nonviolent movement will be so clearly etched as it was in Vietnam. But, for example, did we as pacifists do all that we could have to assist and honor the nonviolent work of Robert Sobukwe in the Republic of South Africa and to ease the restrictions under which he lived until his death?

Almost assuredly, every conflict situation will lead some insightful people to wish to explore nonviolent alternatives, and U.S. pacifists could do much by way of finding these people and then supporting them in whatever way seems most helpful to the persons themselves. Sharing relevant research with them for their voluntary use (not "preaching" at them) might be one way to help; standing side-by-side with them in their nonviolent actions might be another. The important thing is that relating to a struggle should be done in unity with whatever truly nonviolent elements exist within it. The fact that these nonviolent elements are small and seemingly politically irrelevant should not deter us. Is there any situation, including our own, in which the nonviolent people are not a mere minority? Would we ourselves wish to be ignored on that account? We have not been seduced into narrow concepts of political relevance with respect to our own society and its struggles; why should we so easily then abandon principle with respect to the struggles that involve other people?

3. Design and carry out our own nonviolent campaigns focused on dissolving our own society's complicity in the oppression of others.

To the extent that our own society is engaged in activities which strengthen oppressive institutions at home and abroad, which tend to make nonviolent resistance difficult and more costly, and ultimately tempt the oppressed toward violence, we must do everything we can to change our own institutions through our own nonviolent direct action. Our study and advancement of nonviolent theory,

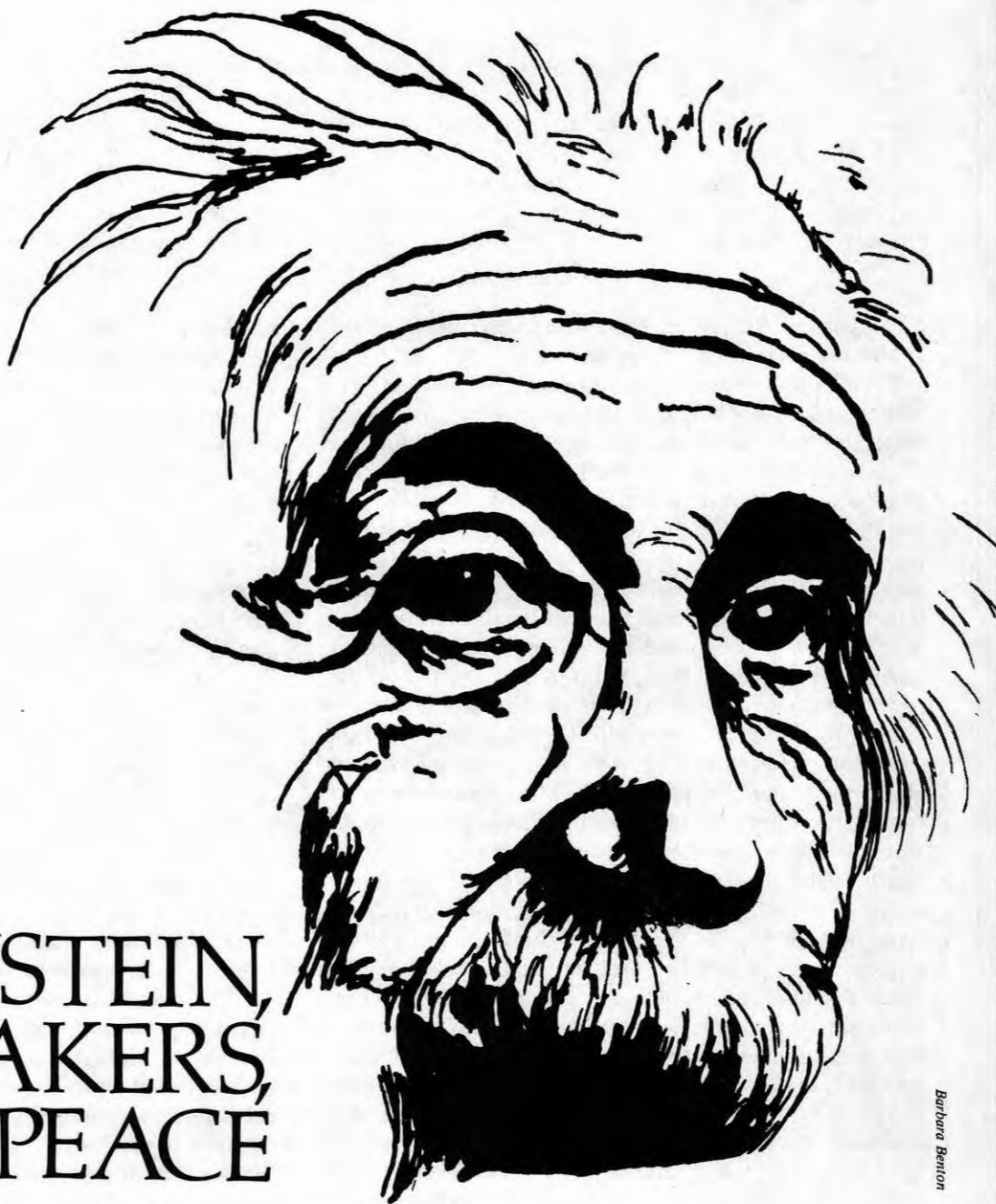
our collaboration with truly nonviolent elements in oppressive situations, and our nonviolent resistance to the oppressive elements in our own society must be seen by ourselves and by all others as part of one consistent perspective. It would not be credible to sympathize with violent revolutionaries while urging nonviolent responses on "oppressors," as it is sometimes suggested we do.

In the aftermath of World War II, horror and revulsion at the carnage, coupled with admiration for the Gandhian movement and its achievements of national independence, gave an uplift to the idea of nonviolence. The inspiring leadership of Martin Luther King, Jr. followed this and further advanced the pacifist cause. At the present time, however, the nonviolent movement has faltered. The horrible experiences of World War II have grown dim in memory. The limitations of the Gandhian movement as a transforming agent of Indian society have become increasingly apparent. The struggle for full equality in the United States remains to be won. The conflict in Southern Africa has brought decades of tragedy and frustration. At the same time, revolutionary victories in Cuba, China and Vietnam, whose true costs and exact effects remain, in large part, hidden from our eyes, have given new popularity to a violent approach, and many have been swept away from the nonviolent movement.

Yet, we know that however committed people may be to asserting their dignity and to restructuring a social order which oppresses them, there is in the human heart a deep aversion to killing or maiming a neighbor, man, woman or child, even to accomplish one's own liberation. Pacifists can at times seem to conclude that there is a streak of wanton destructiveness in others' human nature. The truth is that both defenders-of-the-status-quo and would-be liberators resort to violence because they feel driven to it out of fear and desperation; it is the capacity in each to be revulsed by the pitiless ending of human life which can give us hope, for if an alternative way can be found we know that many will be drawn to it.

We can explore this alternative way in the situations in which we find ourselves here in the U.S. We cannot show the way to others in different situations. But we can be alert for the signs elsewhere that humankind's relentless search for a better way is finding expression, and we can stand ready to support, to nurture, to join with, and to be guided by such expression, even if in remote places, even if weak, fragile and unorthodox, and even if "politically irrelevant." Would not the false guilt which seems often to blind our insights be transformed to genuine guilt if we became so co-opted by conventional armed struggles that we ignored a manifestation of something better, and, through our neglect, contributed to its demise? Are our hearts open? Are we being watchful and attentive? Are we ready? □

EINSTEIN, QUAKERS, AND PEACE



Barbara Benton

by Brand Blanshard

In the countless celebrations of Einstein's birth a hundred years ago, one phase of his life is receiving little attention. This is Einstein's attitude toward Quakerism. He expressed this attitude repeatedly. For the most part, it was one of the warmest admiration. In 1920 he wrote:

Throughout these dark years of bitter disappointments, there has been no greater solace for me than to reflect on the magnificent welfare work of the

*American and British Quakers. . . . More should be done to make the German people fully aware of the selfless Quaker aid; no other factor in public life is better qualified to restore mutual confidence among nations.**

When the Emergency Committee of Atomic Scientists

* Einstein on Peace, Nathan and Norden, Schocken Books, New York, 704 pages, \$5.95 (paper). This admirable book, from which I shall quote extensively contains practically everything Einstein wrote on war and peace.

broke up, it had a considerable amount of money in its treasury. Einstein voted that it be turned over to the Friends Service Committee. "...I would prefer...to give the money to the Friends," he wrote, "for they have shown by their steadfast efforts through many years a truly supranational attitude...."

Nor was his respect for the Friends based only on their service to the needy. They stood, as he did, for the "inviolability of life." "It is my conviction," he wrote to Henri Barbusse, "that the cause of peace can be effectively served only if the principle of the inviolability of life and the individual is not made the subject of political controversies. We must never forget that the most courageous fighters against militarism come from a religious group, from among the Quakers." And again: "I feel that the Society of Friends is the religious community which has the highest moral standards." At times it seemed as if Einstein's own attitude had a religious basis. To a German colleague who supported the first war, he wrote: "I prefer to string along with my compatriot, Jesus Christ, whose doctrines you and your kind consider to be obsolete."

But the ground of his own pacifism was not religious. If he had a God at all, it was the pantheist God of Spinoza, whom of all philosophers he found most congenial. And in the matter of peace he thought that religion had had a sorry record. He wrote:

I am not of the opinion that one should make use of the concept of God in striving for a better world. This, it seems to me, is incompatible with the integrity of a modern cultured person. History shows, moreover, that each party believes, or tries to make others believe, that God is on its side. This makes reasonable understanding and behavior even more difficult.

In this last remark appears the real basis for his beliefs about peace. The ultimate appeal for him, as for Spinoza, was the appeal to a common reason. It was the determined reliance on reason which brought him to that crucial equation, $E = mc^2$, energy equals mass times the square of the speed of light. He was a rationalist who believed that the world was intelligible, and that, in spite of the views of Born and Heisenberg, the motion of every proton and electron was governed by causal law. To him reason was the instrument of understanding both the laws of nature and the laws of duty. In his correspondence with Freud, he recognized that it is extremely hard to be reasonable because of humankind's animal nature and instincts. But in a letter to the philosopher Croce, he wrote:

While it does not appear very probable that reason and philosophy will become the guides of men in the

near future, they will remain, as they have always been, the most cherished refuge of the selected few. These few constitute the only true aristocracy, an aristocracy which neither oppresses men nor arouses their envy; indeed, this aristocracy cannot even be recognized, except by those who actually belong to it.

This is, of course, elitism. But Einstein, like Plato, was no believer in the sort of democracy that depends for truth on counting heads.

He came to see that being reasonable is the hardest thing in the world. How hard it is may be seen from the conflicting answers he gave himself to the problem of peace. Until he was in his thirties, he was a pacifist of the extremist type. Called at thirty-five to the highest post in physics at Berlin in the very year when World War I broke out, he refused to cooperate with the war effort in any way. The pressures to support the war were universal and almost engulfing (I know because I spent the first month of that war in mid-Germany). A manifesto to the world defending the German position, including the invasion of Belgium, was signed by ninety-three of the best known names in the country. A counter-petition was circulated to the Berlin University faculty, calling for an immediate peace. It had three signatories, one of whom was Albert Einstein.

Asked, after the war, what he would do if another war broke out, he replied: "I would unconditionally refuse all war service, direct or indirect, and would seek to persuade my friends to adopt the same position, regardless of how I might feel about the causes of any particular war." He was strongly opposed to conscription: "I am convinced," he said, "that the only way to be effective is through the revolutionary method of refusing military service." When a special fund for prizes was raised in honor of the Danish composer Victor Bendix and his wife, the privilege was given to Einstein of awarding the prize money for two years. He gave it all to two war resisters who he thought had set an example by going to jail rather than serving in the army. The British pacifist, A. Fenner Brockway, well known to Friends, called on Einstein at Oxford in May, 1931, and inquired about his present opinions. "Professor Einstein surprised me," he wrote, "by the strength of his conviction that the only peace societies that are worthy of support today are those which oppose all war without qualifications and insist upon complete disarmament by their own government, whatever other nations may do." One can hardly imagine a pacifism more complete.

Yet within two or three years Einstein did an about-face. The reason, as with so many others, was Hitler. How were you to deal with that stony-faced knot of prejudices? Gandhi's method of nonviolent resistance had achieved great results in India, but then the British

viceroys were men with whom one could sit down and reason. Hitler was a half-mad Attila, whose way with nonresisting Jews was to pack them and their families off to gas chambers. With pain Einstein watched the slow disintegration of the League of Nations; it could only pass futile resolutions while Japan stole Manchuria, Mussolini massacred Ethiopians, and Hitler's jackboots goose-stepped into Austria and the Sudetenland. This was not the sort of steam roller one could stop by lying down in its path.

To a pacifist student who wrote him for encouragement, he replied sadly:

My abhorrence of militarism and war is as great as yours. Until about 1933 I advocated conscientious objection. But with the rise of Fascism I recognize that one could not maintain such a point of view except at the risk of allowing the whole world to fall into the hands of the most terrible enemies of mankind. Organized power can be opposed only by organized power. Much as I regret this, there is no other way.

In October, 1933, he left Germany forever; nothing could induce him to set foot on German soil again. His citizenship was cancelled; he avoided expulsion from his own Institute and from the Bavarian Academy of Sciences only by resigning from them first. His house was looted and his papers confiscated. On his way to the U.S. he had a long talk with Churchill, who was trying to rouse his people against the rising hysteria across the Rhine, and the two men found themselves seeing strangely eye to eye. From his quiet home in Princeton, Einstein continued to sound his alarm to the West that its highest values were in jeopardy.

He went farther. He has often been called the father of the bomb. That is at least a half truth. In his equation, $E = mc^2$, lies the suggestion that mass might be converted into energy. This could be achieved, so the physicists thought, if atoms could be split, but this was not considered practicable. Leo Szilard, who had worked with Einstein in Berlin, considered that it was, and also saw its implications for weaponry. If the atom could be split and made to set off a chain of such fissions, the energy released would be tremendous. The alarming news came from Germany that two physicists, Hahn and Strassmann, had actually accomplished splitting in the case of the uranium atom, though without fully realizing what they had done. Hahn innocently communicated their result to Lise Meitner, a former colleague, who, as she was half Jewish, had fled to Denmark. She in turn gave the news to Niels Bohr of Copenhagen, who was about to make a trip to the U.S. At a United States symposium Bohr let the cat out of the bag, with the thought that it might be of great value to industry.

But it was the group of physicists who had fled from European tyranny to whom the news meant most. They knew that German scientists could not fail for long to see the military possibilities of their achievement, and hints arrived that they were already exploring these. The situation looked like a race between Hitler and the West for mere survival. Szilard and some colleagues sought out Einstein, who was on vacation, and poured out to him their ideas and their fears. He saw at once the force of both, and did what he conceived to be his duty. He sat down and wrote to President Roosevelt, summarizing the known facts and outlining their possibilities. Roosevelt immediately appointed a committee of experts who set the stage for the years of intensive work at Los Alamos. Then came Hiroshima and Nagasaki, and the abrupt surrender of Japan.

In these developments Einstein played no part, but he carried on his conscience for the rest of his life that he had sown the seed which made them possible. He spent much of his remaining time (he died in 1955) thinking of how atomic war could be averted. He believed that there was only one way—international government. The destructive powers of the bomb were so great that it could not safely be trusted to any one nation or group of nations. The present arms race between the superpowers would almost certainly end in a holocaust that would wipe out much if not all of Western civilization. His proposed international government would be the sole repository of armaments, nuclear and conventional. Its main business would be to decide international disputes between nations, and ensure, as now at last it could, that its decisions were carried out. He even formulated a plan for converting the United Nations into a government of this kind.

Which would come first, he often asked himself, the rational government of humankind or civilization going up in flames? He tried to be an optimist, but like his friend Bertrand Russell, he was inclined to think that human stupidity would outstrip human reason. Einstein surely would not have been encouraged by recent developments in the United Nations, and he would have been horrified by the action of a body like UNESCO in excluding Israel on political grounds. He might have found a glimmer of hope in the success of the superpowers in actually staving off conflict for a quarter century by an agreed balance of power. But history had clearly shown, he thought, that the balance of power always failed in the end. It is a fact worth pondering that the most illustrious mind of the century should have held us to be moving toward an all but inevitable doom. □

Brand Blanshard taught philosophy at Swarthmore College 1925-45 and is Sterling Professor of Philosophy Emeritus at Yale University. A resident of New Haven, he remains a member of Swarthmore (PA) Meeting.

Concerning Aspects Of Time

by Nancy Blanc

For everything there is a season, and a time for every matter under heaven. —Ecclesiastes 3:1



Barbara Benton

All of us face the finiteness of time at every moment. Sometimes we are intensely conscious of this and gain insight and awareness by feeling a sense of unity with all time, with being and becoming part of the eternal flowing stream. This immersion in the dimension of time and space around us can be a mystical experience, can guide us into a creative path, can make us willing and able to submit to the inner heartbeat of consciousness. This heartbeat, sounding within us, is also part of the gathered meeting, identifying itself with love.

Indeed, it is the sense of wholeness of love which enables us, to use Martin Buber's phrase, to "meet in that which is eternal." Yet, as Paul Tillich said, "The group cannot be whole until all individuals within it have found their rightful places." How can we find this wholeness, these rightful places, in a secular world whose contribution to the concept of time is to violate it, to break it up into fragments, to measure the success of one's labor in terms of minutes and hours of profit in the marketplace?

Gertrude Stein provides us with an arresting thought: "No one is ahead of his time, it is only that the particular variety of creating his time is the one that his contemporaries who are creating their own time refuse to accept."

She was speaking about artists, painters, musicians, members of the elite group who met at her salon in Paris in the 1920s. Her idea of how one creates one's own time is fascinating, having many levels of meaning. Clearly time is something which can be—and often is—manipulated. Psychological time, especially, is under its own rules, stresses its own values and is something we are only beginning to comprehend and use to full advantage. The causes and results of illness tell us much about the vulnerability of people living under the dictates of psychological time, which has little to do with clocks or watches.

Is there anything which we as Quakers can or should do to deepen our understanding of how time can be used? Do we owe a responsibility to one another to be clear about how much or how little we are contributing to treating time carelessly? We are confronted daily with the results of the popular philosophy of instant gratification. It affects us whether we like it or not, and all too often we do nothing to withstand the violence which this grab-and-get philosophy brings in its wake.

Are we guilty of giving time an undeserved "superstar" rating? Is death becoming something more and more to be feared and disguised, as life flickers, prolonged by artificial means, providing one more day, one more week of suffering existence?

Are we increasing the volume of the voices of those

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who beguile themselves with the quantity rather than the quality of life? What a marvelous mechanism we have for improving the quality of our spiritual lives. It was certainly the spiritual genius of George Fox which led him to speak in terms of "openings." Openings are timeless. Something happens deep within the psyche which allows openings to be recognized and experienced. Responding to a genuine opening can be a grave and risky business. One has made a commitment which is beyond time, or say, becomes a condition. Once you have encountered an opening, you are guided intuitively to be ready for the opening to come again. You listen inwardly to the inward teacher. You suffer when there is a dry spell, when nothing comes to you. You accept the burden of remaining alert, of surrendering your will. The experience of openings never becomes automatic. The quality of intense expectancy remains, permitting us to cope with secular time.

For with secular time as the primary focus something unique and wonderful in life has been taken away. With what a sense of joy and adventure do we as Quakers have a chance to find that something unique and wonderful again.

George Fox said, "I fasted much and walked abroad in solitary places many days, and often took my Bible and went and sat in hollow trees and lonesome places till night came on."

Let us acknowledge our need for solitude, our need to find our equivalent of hollow trees and lonesome places, our need to let go, to get away from pressure, especially the pressure we put on ourselves through the demands of our egos. Find for yourself a special place, or take a walk, just anywhere. Aimless, mindless, let your psyche expand, encounter sky and cloud, fog or smog, the lid of a garbage can, the bud of a dogwood tree, a pebble. Sense the relatedness of all things. Not with your intellect, but with your nose, your fingers, your eyes, your ears fashioning the Eternal Now, revealing memory and imagination at a level which has uncanny power, for its own sake, simply because *it is*.

Consider a retreat at your meetinghouse. No lofty purpose is necessary, no goal defined. You are there, as quiet as a stone, suddenly transported out of yourself. Linear time drops away and you are filled with a sense of your separateness, of your at-oneness. Do not be made anxious about your sense of separation. Live it, pull at it, work through it. Uproot the thorns and thistles or plant them in some special area of the garden where they no longer wound, or if they do, know that you will cope with them better when circumstances are different.

And finally comes the acceptance of time itself. Time, properly understood, becomes a friend, a nourisher. The inward journey of life is enriched by a sense of tranquility which reaches others and draws them into the circle. Time becomes a wheel, a circle, endlessly traveled. It is a continuum, a flow of tides without end. Time is no longer a victim, but is free. □



ON SILENCE

by Jan Hoffman

At the core of my growth as a Friend is the continual unfolding of the multiple and rich possibilities of silence, both individual silence and corporate silence. It is in individual silence that encounters with the Divine can center the person, who can then add richness to the group. These encounters with the Divine, for me, have been many and varied. I find myself to be such a responsive person in a group, affected deeply by others in the group and by my own reaction to them, that I can only gain perspective and clarity in silence, alone. This clarity can also come in the meeting for worship where there is great silence—the *silence* is often the essential element, not the being alone.

In that silence, as I open myself more and more to the Reality within and beyond me, anything can happen. In silence, I am particularly vulnerable, and seem to feel whatever comes with an intensity that sometimes takes my breath away. Sometimes I will feel utter joy, both in being myself and in being an infinitesimal part of a whole whose perimeters are beyond my imagining—something like "being in the everlasting arms" or feeling some eternal wings under me or over me.

Other times I feel as if I am being internally plowed and

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harrowed; huge rocks are found in me and thrown out by some unseen hands, or I am invited (even pushed) to get my strength together and get them out myself—dead plants (*i.e.* parts of myself) must be plowed under and the ground cleared and prepared for new Seed to grow.

When my inner ground is plowed and I become aware of new Seed which I could nourish, two contradictory movements in me often occur. One is an acknowledgement of the Seed and the other is a resistance to it and to its Sower. At these times, I feel I am at one with Jacob; I wrestle with an "angel" and say to it, "I will not let you go until you bless me."

However, feelings other than this "will to wrestle" also well up in me: I am terrified, doubt my insight, doubt my courage to do what I think is being required of me, mostly want to stay "safe" and not take any steps into the unknown. Someone summed up part of this phenomenon in calling it the "Jonah complex": "Me go to Ninevah? Never!" And lest I think I can escape, I am reminded by Thomas Merton that "It was when Jonah was traveling as fast as he could away from Ninevah, toward Tharsis, that he was thrown overboard, and swallowed by a whale who took him where God wanted him to go."

So although I may feel "uncomfortable" during this encounter with the Divine in external silence and inner intense activity, and even after the encounter when I attempt to do what I feel called to do; at the deepest level I am "comfortable" in the Friends' sense of that word. It is the kind of "comfort" which arises when one tries to make one's actions conform to the deepest part of Being. So individual silence makes possible personal centering and then opening oneself—to what? One never knows, but in my experience, it is so often opening myself to exactly what I need: comfort when I'm lost and depressed, and a kick in the pants when I'm getting too comfortable.

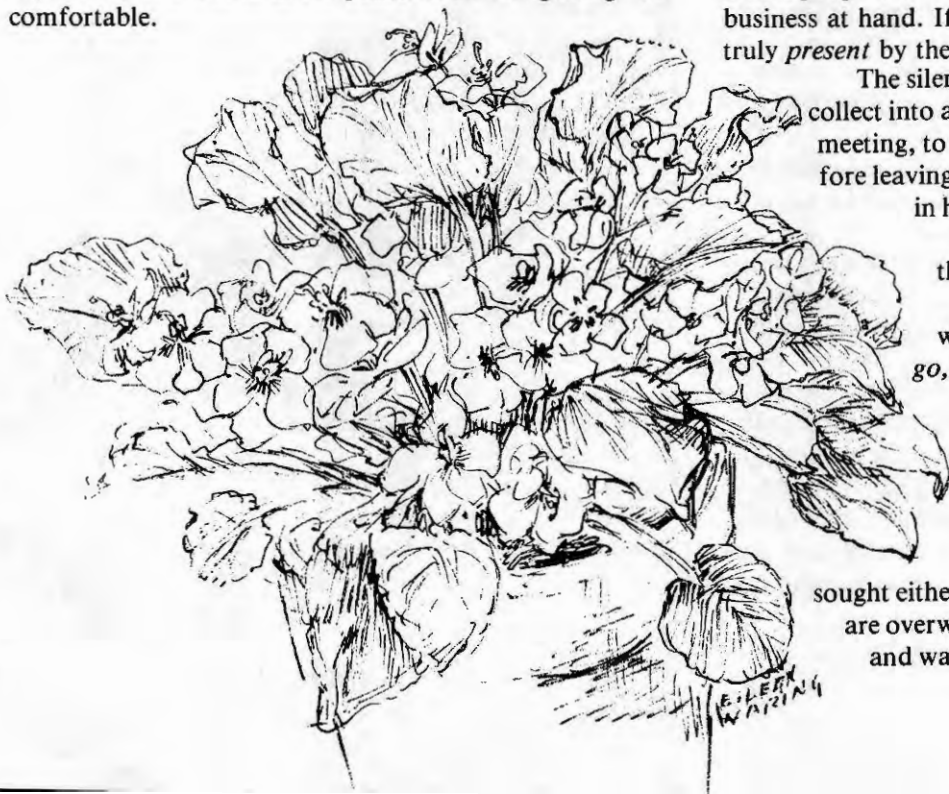
The meeting for worship provides space for the long corporate silence which undergirds all other activities as a religious society. Besides an individual encounter with the Divine, what else can happen there? In meeting for worship, I am aware of people doing things other than what I do in the silence. Some are thinking, some singing, some being utterly quiet, some playing with images, some speaking in the Spirit, some speaking in the flesh only, some sleeping. In sum, I am aware of people doing things in silence that I am not able to do at the moment or could never do, and the sum of everyone's "activities" makes the silence richer.

It has taken me some time to be comfortable with what I do in silence in any given meeting; I used to wish I were different, like somebody else who I felt did the "right thing" in silence. Now I see that the beauty of silence is that anything can happen in it, and we each can be content with whatever part we are given to play. Maybe I should even be more specific and say that this means we "let go" of ("hold in the Light") a meeting we feel has been uncentered, with which we feel some discontent. We do not blame each other for it, nor do we blame ourselves. We don't ask, "Why didn't somebody do something about that person who spoke three times?" or "Why didn't I say something that would make that very personal message more spiritual?" We accept where we are *for this time* and approach the next meeting with as much openness as we can muster to see what else the Spirit has in store for us.

In other meetings with Friends, whether in monthly meeting or a clearness committee or a regular committee meeting, I always appreciate the silence which begins and ends the meeting. The beginning silence provides space for me to let fall away those things I have left—the dishes undone, the lesson planning still to do, etc.—and to focus on the people I am to work with in the meeting and on the business at hand. If I can enter this silence totally, I am truly *present* by the time it is over.

The silence at the end of meeting allows me to collect into a whole what has happened during the meeting, to bring it to some sort of wholeness before leaving, to be thankful for accomplishments in harmony or for new insights and challenges if there has been conflict. One thing I strive for, but rarely achieve, in this final silence is to then offer the whole meeting to the Light and to *let it go*, being mindful of those responsibilities I have taken on and tucking those away to be done, but letting go of analysis and rehashing old material.

The last kind of silence I will mention is the "between" silence. This silence can be actively sought either individually or corporately when we are overwhelmed by the "worldly" perspective and want to reaffirm our relationship to that Divine Center in and beyond us.



As an individual, one very rich "between" silence offers itself as I do dishes in the midst of a busy day. I have a number of beautiful things on the ledge in front of my kitchen sink which my eye can encounter as my hands are busy with dishrag and plate. A rough garnet reminds me of very regular, symmetrical forms in the natural world. A brown stone from a Virginia stream has the look of water-polished stone *and* a curious visual texture and color which look like wood. A pocked desert stone bears witness to the very different way sand polishes rocks. When I look at a shell found on a walk with friends in Worthington, Massachusetts—far from any water—I wonder how its life has brought it to that place. Then I may glance at another shell from the Mediterranean and from Cape Cod. I let my eye rove over the unique features of these three shells which are already familiar to me, and then I intensify my gaze to find new features. When I am aware of their uniqueness, I then love to ponder the inclusiveness of life forms: What makes "shellness" anyway? Often after that I am just filled with wonder and gratitude at it all—the intense individuality and the incredible variety of forms which life can take and yet be One.

Sometimes I am not in this "visual mood" as I work at the sink. I want to be reminded of the workings of another part of myself: my mind. Then I look to the adjoining cabinet where I have taped up quotes or poems I want to memorize and ponder. At these times, it is good to feel my mind at work—focused on one particular thought or image that has *nothing* to do with my daily activities. Memorizing a poem forces my mind to concentrate on one phrase again and again, speaking it until I know it, and this repetition often brings increasing awareness of the music of the language. With this awareness comes a burst of unexpected joy similar to that which I experience with certain harmonies in listening to music. When I know a line or two, I can "play" them in my mind and allow the free association of their image or idea with my own experience which releases the full power of the poem.

So the individual "between" silence has rich potential for reminding me of the Divine dimension before I race off again into the day's commitments.

Corporately, both in big meetings and in encounters with one or two friends, I appreciate the "between" silence. When there is intense conflict, silence often can be called on to allow feelings to subside and the truth beyond (under?) feelings to emerge. When there is puzzlement about what to do next, silence can provide the space and time to recollect what has been said, to reconnect with the Ground of all Being, and see if any new insight emerges. I approve of Friends' belief about "not running into practices before the Spirit lead you thither." Silence can often give the confidence to say,

"We can only move so far on this question now; we will hold it in our spirits and see where we come out next time."

In the midst of talking with a friend, I find that silence can mean, "I am listening." In encounters with some friends, a silence in the conversation often is charged with feeling "I'm waiting to see what you'll say next." For them, it seems, the silence is empty. Something is happening even in silence, and can be shared. If I am struggling with getting out a thought, I often feel and am grateful for the friends who sustain my silence, see my struggle, and in sharing the silence give me faith that I have resources within myself which I can count on, as well as friends who will go with me into those wide spaces we encounter in silence—"where the meanings are."

I offer these few potentials of silence that I have experienced. I'm still learning about them, though, and can see that I will be mining the richness of silence through my whole life. That richness does not mean that all my experiences will be positive; it means that in silence I will be led to experience the wide range of human emotion and thought and Spirit from dazzling white to deep black and thus approach the world with more understanding and love and include an ever-more complex reality in the entity I call God. □



Diane Thaler

FRIENDS AROUND THE WORLD

Santa Monica (CA) Monthly Meeting has joined the list of Friends meetings across the country protesting the re-introduction of military conscription "under the guise of 'National Service'." In a letter addressed to the president and to the California representatives, the meeting points out that this action is not only inconsistent with Friends' principles but is also "repugnant to a free people."

In a strong letter to President Carter, Ann Arbor Friends Meeting, protesting reinstatement of the draft, calls his attention to the fact that his religious teachings have been the same as ours; how then can "encouraging or forcing young people to study and learn the discipline of killing" even be considered?

The letter points out the danger that linking the constructive and conciliatory work many young people are engaged in around the world with coercive military means of obtaining personnel could not only cheapen the idea of serving others, but also lead to the erroneous idea that two years of service sufficed for life.

In conclusion, the president is called on to search his Bible, his conscience and his heart before proceeding to conscript.

NISBCO, the National Interreligious Service Board for Conscientious Objectors, composed of representatives from Protestant, Jewish and Catholic religious bodies, is concerned about several bills now before Congress which would reinstate and extend compulsory peacetime registration for the draft. At the call of its chairperson, the Rev. Charles Boyer (Brethren), the board is meeting in emergency session in Washington to discuss its response to this situation.

Not only does this impending legislation visualize registration of both men and women by (or before) the age of eighteen, but (most ominous of all) some of it provides for an amendment of the Privacy Act which would enable

Selective Service to obtain registration data from schools and governmental agencies such as voter registration lists, social security files, drivers' license information and the like. Other proposed legislation would make citizens liable to military service in time of war through registering them primarily for "national" civilian service.

Already in June, 1978, NISBCO issued the following statement:

"The NISBCO board is deeply concerned about the preparations apparently being made to ready the way for the re-institution of active conscription perhaps coupled with some form of national service. Compulsory national registration would probably be a first step in this direction. Therefore we urge our constituents to be alert to the ominous significance of any compulsory registration and request our staff and council members to stress this in their work, to consider action they might take to oppose this proposal, and to stimulate the widest discussion possible of the pros and cons both of complying and refusing to comply with the registration provision." □

In encouraging members of Twin Cities Friends Meeting to subscribe to "News Notes," quarterly publication of the Central Committee for Conscientious Objectors, 2016 Walnut St., Philadelphia, PA 19103, Pete Rode explains: "(CCCO) continues to be the major organization providing counseling for young men and women having problems with the military. Each year thousands of young people enter the military hoping to find jobs, training, pride and respect. Instead, they often find deception, brutality and discrimination, and they begin to realize what the advertising posters never say: military training means learning to kill. Each year, thousands resist by going AWOL, refusing orders, taking drugs and so forth. The CCCO staff...helps GI's apply to be recognized as conscientious objectors, gain discharge from the military, and deal with legal problems that

arise from AWOL and other military offenses....[It also] tries to educate young people about the realities of military life before they enlist...." □

CCCO, Western Region, an agency for military and draft counseling, is following the new plans for draft registration and would be glad to keep people posted on developments. They can be reached at 1251 2nd Avenue (third floor), San Francisco, CA 94122, Tel. (415) 566-0500.

The Center on Law and Pacifism, located at 2016 Walnut Street (3rd Floor), Philadelphia, PA 19103, Tel. (215) 568-7971, counsels individuals and organizations on legal questions pertaining to military taxes, conscientious objection and civil disobedience. It has recently published a military tax refusal guide for radical religious pacifists entitled "People Pay for Peace" (\$1.50). In order to be able to continue its valuable service, the Center states that it is in "urgent and immediate need of operating funds." Contributions may be sent to the address given above.

"Hey, man, what would you do if this was the real thing, like Vietnam or something?"

"I don't know. I haven't decided between Canada and Sweden."

"You mean you'd split? What are you, a coward?"

"Darn right I'd run away. I ain't no chicken, I just don't believe in puttin' a bullet through somebody's gut just because he or she happened to be born someplace else!"

This conversation, "overheard during a late-night military alert," appears in *News From Quaker House* for February, 1979. Quaker House, located at 223 Hillside Avenue, Fayetteville, North Carolina 28301, helps dozens of people appeal unfair bad discharges from the army or cut through official red tape to reach the minister, psychiatrist or medical person they need. Quaker House says it doesn't charge any of the hundreds of military men who have sought its services in recent months. Its latest bank balance was reported as \$104.93, so it needs (tax-deductible) donations which can be sent to the address given above.

The National Council for a World Peace Tax Fund, through its *WPTF Newsletter*, reports that taxpayers in Michigan and

Rhode Island have been subjected to IRS audits and other harassment after having sent in cards or letters expressing support for the WPTF bill, reintroduced in Congress in March of this year. The National Council, whose address is 2111 Florida Avenue, N.W. Washington, D.C. 20008, would like to know how wide this harassment has been and would welcome hearing from anyone who has been acted against by IRS for expressing her or his views.

What is a "Tensiometer?" According to Dr. Alan Newcombe of the Peace Research Institute, Dundas, Ontario, Canada, it produces a "perfect" military expenditure per capita figure for each country in the world by comparing its real military expenditure per capita with its GNP per capita, and with the military expenditure per capita of all other countries. Nations which spend more than this theoretical figure are considered overarmed, and are thirty and three-fifths times more likely to go to war in the next five years than the under-armed nations.

Based on a study of all countries between the years 1952 and 1975, only two countries (Israel in 1956 and Cyprus in 1974) were shown to have been engaged in wars after being classified as under-armed.

The Tensiometer paper co-authored by Dr. Newcombe and Frank Klaasen in 1977 was sent to the committee of the U.N. preparing for the Special Session on Disarmament in 1978. It contained descriptions of several strategies for reducing military expenditures and moving toward disarmament. Some of these strategies are detailed in Peace Research Reviews published by the Peace Research Institute, 25 Dundas Ave., Dundas, Ontario, Canada L9H 4E5.

The American Jewish Congress has called on the Toy Manufacturers of America (TMA) to halt production of war toys with Nazi insignia, terming them a "foul reminder of bestiality." The Congress said it would have no objection to "reproductions carefully constructed to preserve the historical record," particularly if used for studies conducted in a proper context, "in schools, courses and programs which can place [the Holocaust] period in proper perspective."

American Friends would do well to call on the TMA to halt production of all war toys. Honolulu Meeting has had a program which could point the way.

LETTERS TO THE EDITOR

Open Letter to Ross Flanagan

I must tell you—and I hope all the readers of *Friends Journal*—how tremendously moved I was by "On creating New Peacemaking Roles." (FJ 1/1/79) It is a real joy to see someone of your stature in the peace movement clearly stating what absolutely must be said.

For several years, I have been trying to bring this message to Friends, WILPF, Peacemakers, and every other group that I contact locally and nationally. The same old tired rhetoric of no-no-no is not going to bring us a new world. What is worse, it diverts people into thinking they are doing something when, in fact, they are giving strength to what they fight. We give strength to *anything* we fight! This principle is as true of warriors for peace as for warriors for war.

As I see it, there are two primary jobs for peace-minded people. The first is to devise patterns for the new social forms that are coming inevitably anyway. The second is to enter seriously into active participation as reconcilers between hostile parties at every level. We must somehow divest ourselves of the image of participants and side-takers in international confrontations.

And the place every one of us can start is in our own lives. We must begin to practice and demonstrate in our own lives—in confrontations with labor, management, street criminals, etc.—the principles of reconciliation and inner power that we so simplistically preach to presidents and prime ministers.

Bless you, Ross. Long may you wave the banner of relevance to the changing needs of our sick world.

Dorothy T. Samuel
Stevenson, MD

Friends and Community

We have read with great personal interest the article on Quakers and Com-

munity (FJ 2/1/79) by James Best.

Having been actively involved in intentional community living for the past three-and-a-half years, we have moved from dreams and fantasies about how a communal support group could enhance the give-and-take of one's life to being part of a living experiment in building such a scene.

Friend Best gives a good description of the range of social structures in which the communal theme can be developed and nourished. If we were to identify one gap in his discussion, it would be in his restrained mention of the applicability of living out Friends' testimonies in the communal environment. We find indeed that our choice to enter living in intentional community is a logical extension of our previous deep involvement in the life and concerns of a Friends meeting.

We did notice that this account speaks only of communities in the West. Perhaps eastern friends and others of like spirit would want to know that community living possibilities do exist as well in the Eastern U.S. We would welcome contact with serious seekers of intentional community living (with emphasis on rural, residential, family-oriented, modeling non-dogmatic, personal, group and spiritual growth.)

Lois and John Brubaker
RD1 Box 265
Shermans Dale, PA 17090



Induction Only By Act of Congress

Thank you for running John Cort's article on national service and the draft in FJ 2/1/79 and the text of Thomas Carr's speech in FJ 2/15/79. Both are timely. They relate to the increasingly offensive posture of the New (and Old) Right Wing politicians, and, unfortunately, indicate (or rather imply) the complacency, apathy, or discouragement of some of the rest of us: few enough are the effective efforts for a just society, an end to sexism, racism, economic exploitation, and so forth.

One point that ought to be clear to everyone, but wasn't completely explicit in John Cort's article: Although *registration* of young people can begin right away by executive order, *induction* of anyone can only begin again by act of Congress.

Steve Gulick
Philadelphia, PA

A Cross and Crown

When my *Friends Journal* stares at me, I say to myself, "Go ahead, read it. You have *got* to do so. Quit being a coward. No cross. No crown." I put it off until I have to read it or throw it away—and *that's* against my principles of thrift.

Usually (buried—but somewhere in the magazine) there is an article like Bela Banerjee's—so it all seems worth the beating one took, just for being a comfortable American, no matter how much one has striven to make the world happier.

Eleanor Denoon
Furlong, PA

A Clear Message to Friends

I am grateful to John Cort and *Friends Journal* for laying out before us all the likely return of the military draft in a few years, preceded by registration very soon (FJ 2/1/79). I am equally grateful for the reprinting of a speech by Thomas Carr from the CCCO *News Notes* (FJ 2/15/79). This speech by the Department of Defense's director of defense education stated,

By 1984, given the involvement of such a large proportion of our young people with military service, the military will have become a major instrument for youth socialization—assuming a large portion of the role once dominated by the

family, the church, the school and the civilian work setting.

Friends, there it is—clear, candid and cocksure. It is a message to every family, church, school, college, factory and office in the nation. Those erstwhile "dominators" are asked to render unto Caesar the things that are God's. It is a special message to every Quaker family, school, church, and meeting. It is, in effect, a New Call to Warmongering which must be faced by the New Call to Peacemaking.

I find one thing missing in John Cort's valuable review of the draft potential. What should women, young and old, be thinking now about this issue? I don't want a draft of anybody into a national service system in which military needs as seen by the Pentagon would take absolute preference over any civilian forms of service. However, if there should be a draft, should it be of one sex? Should women be deprived of

their right to witness to their conscientious objection to war? If to the one-in-three eighteen-year-old males were added a similar number of eighteen-year-old females—of whom many would say (in a slight change from the Vietnam slogan) "Under God, no, we won't go"—what would be the effect upon the draft and upon the upcoming generation? Is any deep religious thinking going on in Quaker circles on this issue?

Carr's speech implies an enormous extension of the present efforts in recruitment with seductive promises by the forces, of JROTC increases in schools, of many hundreds of millions of dollars spent by the Pentagon in the educational institutions of the nation. "Youth socialization" by the DOD is predicted for 1984. No longer is this a far-off Orwellian warning. It is a prediction for history's tomorrow.

Colin W. Bell
Kents Store, VA



Thanks For Your Work

Congratulations on the excellent February fifteenth issue of the *Journal*, which arrived before the big snowstorm.

Your arrangement of the Norman Morrison haiku is perfect in every way, including the beautiful and impressive illustration with the soaring gull. It's superb.

I was also greatly interested to read Ruth Kilpack's excellent editorial, "A Power That Can Never Be Underestimated," including the account of her mother's concern and courage.

Her editorial prepares the way for the perceptive and troubling articles about war tax resistance. We all need to summon our courage and concern to face that difficult and crucial issue.

Again, congratulations (and thank you) for your superb work.

David Andrews
Baltimore, MD

A Parable and a Preachment

Every article in the issue of 2/15/79 is worth reading twice. That's what I intend to do, starting with your lead-off one, a parable and a preachment that can't be overpraised.

R. Leslie Chrismer
Stanford, NY



Continuing the Search for Light

It is with great joy and thanks to you that I am reading the latest issue of *Friends Journal* (FJ 2/15/79). From the very appropriate cover to your deeply moving introduction and array of timely articles on the Peace Testimony, it has given me a great sense of affirmation and enthusiasm to continue in search of the Truth and the Light.

Marilyn Roper
Haverford, PA

Heroism In Terms of Bayonets Only?

I was struck by Ruth Kilpack's penetrating question (FJ 2/15/79) whether one can "see heroism in terms of bayonets only?" It brought back from the distant past the memory of an invitation to attend a public discussion on the topic "Heroic vs. pacifistic attitude toward life." The time was 1931, the place Berlin, Germany. Two years later Hitler was in power.

Is this a *non sequitur*? Perhaps, but what if it is not?

Alex Gero
Wallingford, PA

Refusing War Taxes

The concluding five spirited paragraphs of Ruth Kilpack's editorial (FJ 2/15/79) move me to report some of my experience as a war tax refuser some twenty years ago.

In 1959 I received a lump sum payment of an overdue debt. This increased my income, which I normally keep below the taxable level, to a point quite some above that level. I distributed the unexpected income to various anti-war organizations. I anticipated pressure from IRS officers, so in the autumn, long before the tax would be due, I disposed of all my attachable properties. This action, under the circumstances, I believe to be unlawful. But it seemed to me a mere technicality, far outweighed by the sin of paying for war, or the sin of permitting collection of the tax for that purpose. After disposing of all attachable properties, I wrote to IRS telling them I had taxable income in that year but chose not to calculate the amount of it because I had no intention of paying it. In the same letter I explained my reasons for conscientious non-cooperation with Uncle Sam's preparations for war in the name of "defense."

My letter appeared in full or in generous excerpts in at least three daily papers and several other publications and I mailed copies to friends who might be interested. I am not a publicity hound nor a notorious war resister. The publicity did seem to effect a fairly prompt visit from the Revenue Boys. They paid me three or four visits. On one occasion two men came; one talked, the other may have had a concealed tape recorder, or was merely to witness and confirm the conversation. After quizzing me for an hour or more they left courteously, whereupon I said I was sorry to be a bother to them. At that the talker said, "You're no trouble at all. I brought a warrant for your arrest, but I'm not going to serve it. It's the guys who hire lawyers to fight us that give us trouble." If they had caught me in a lie, or giving inconsistent answers to their probing questions, I suspect the summons would have been served. I was fully prepared to go to court and to be declared guilty of contempt for not producing records to show the sources of my income. I had told the men I was in contempt of the entire war machine and all officers of the legal machinery who aimed to penalize citizens for non-cooperation with war preparations.

Later came two visits from a man who attempted to assess my income for that year, and the law required him to try to get my signature to his assessment. I considered that a ridiculous waste of taxpayer's money. The man agreed with a smile. Still later, there came several bills, one at a time, for the amount of the official assessment, plus interest, plus delinquency fee, plus warnings that the bill should be paid. These I ignored, of course. The head men knew I would not pay; and they knew they had not any intention of trying to force collection.

I have no idea who decided to quit sending me more bills. I think the claim is still valid since the statute of limitations does not apply to federal taxes.

It is inconvenient to have no checking account, to own no real estate, to drive an old jalopy not worth attaching, and so on. Some of us choose this alternative rather than to let the money be collected by distraint.

Wendal Bull
Burnsville, NC

From A War Tax Resister

This is a text of a letter I sent to the Internal Revenue Service with my tax

FRIENDS WORLD COMMITTEE FOR CONSULTATION

Section of the America

SEEKS EXECUTIVE SECRETARY

Herbert Hadley will be retiring in the Fall of 1980 as Executive Secretary of the Americas, FWCC. A Search Committee has been appointed to locate and recommend the best qualified individual to succeed him, with an expected entrance on duty September 1, 1980.

Applications from interested persons will be welcome. The Committee expects to rely heavily on suggestions and recommendations from Friends who have wide contacts and are knowledgeable about the work of the FWCC and of other Quaker organizations. **Such responses are now especially asked for.** Please submit the names of persons who are felt to be well qualified for this highly responsible position which will require both a demonstrated capacity to provide spiritually grounded leadership and a considerable administrative ability. Please indicate whether the person suggested knows of the proposal, and include the names of other Friends with personal knowledge of the individual.

Correspondence and inquiries should be addressed to **David H. Scull, Clerk, Search Committee, FWCC, 1506 Race St., Philadelphia, PA 19102.** Where requested these will be handled in confidence by members of the Search Committee. A more detailed outline of the qualifications desired and the major responsibilities involved, together with a copy of the Section's Annual Report and other material, will be available upon request.

The Search Committee expects to meet in 1979 around September 21-23 and November 16-18.

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forms, You may want to share it with your readers:

"I am claiming thirty-three percent of my calculated federal income tax as a tax credit for conscientious objection to war. This is a conservative estimate of the military portion of the federal income tax, but it will serve as a convenient approximation.

"In withholding this portion of my tax, I do not object to the payment and collection of taxes for other purposes. In fact, I consider the twenty or thirty percent of my income that is assessed by the federal government to be a small price for the tremendous privilege of living in the United States with its heritage of freedom, equal protection, and toleration. Much of this heritage is directly due to the pacifists who settled in the American colonies 300 years ago.

"Just as they felt then, so I feel today.

I object to the killing of people, the waging of war, and the preparation for war. I do not wish my labor and my money to finance either war or military preparedness. Therefore, I am claiming the military portions of my income tax as a tax credit which I will distribute instead to various charities and the Lehigh Valley War Tax Resistance Life Fund.

"What is my position as a pacifist? In part, it is a decision to suffer the loss of property, imprisonment, or loss of life itself—whether my own or others' lives—rather than kill or help to kill other people. This specifically excludes participation in war where soldiers are expected to kill people whom they have never met and in many cases never see.

"In saying this, I do not disclaim the use of force in all situations. The forceful restraint of the immature, the men-

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tally deranged, and the irrationally violent can avert much suffering. Yet these are not the people who execute a war—though they may be the ones to start a war. The use of force by city police or in a mental institution in no way justifies the indiscriminate slaughter of whole populations, as occurs in international warfare.

"Yet my pacifism includes more than the rejection of war and killing. It includes the active support of methods and institutions that promote the peaceful resolution of conflict. Furthermore, my pacifism includes the conviction that military preparedness in the nuclear age offers no guarantee of safety, but instead the certainty of cultural annihilation perhaps for centuries. Military force is not only murder and genocide, it is suicide. (This concept predates nuclear weapons, as evidence Matthew 26:50-53 and the Tao Te Ching chapters 31 and 42, but it is all the more relevant today.)

"Finally, my pacifism shares with that of the Apostle James the strong suspicion that most wars originate in the desire to obtain or preserve economic advantages enjoyed by one people over another. This objective offers but little justification for the suffering it causes.

"Underlying these ideals is a more basic conviction. The prerequisite of peace, liberty, and moral progress is a willingness to suffer for them—to bear the cross as some would say. And while the majority of people are not prepared to accept pacifism or the price it entails, this need not stop those who bear the joyous message into their daily lives."

Keith Tingle
Allentown, PA

How To Give Substance?

I'm touched by John K. Stoner's article (FJ 2/15/79) on peacemaking and disarmament. It speaks to my wanting to give added substance to my concern for peace and justice.

Yet I remain on the dilemma's horns, torn between the prospect of more drastic externalized action such as running amok of IRS... and ways in which some are apt to disrupt one's personal life and its effectiveness. Wherein lies true peace then?

I don't deny my need to seek peace activities in which the risks and exposures seem minimal.

But as hostages of the world's nuclear balance of terror, perhaps the notions of

safe involvement is as delusionary as anything around.

Wilfred Reynolds
Evanston, IL

A Great Valentine

No finer Valentine could have greeted me upon my return from Washington (and the potential imprisonment faced there by myself and the ten others who stood last Labor Day on the White House lawn) than the February 15th issue of the *Friends Journal*.

May you pursue these developments as they occur, and thereby help us all to see the growth, the pain (and I hope the triumph) associated so closely with questions of war tax resistance, advocacy on non-registration and noncompliance with the draft, and the other internal and external conflicts to be faced by those who would support love in a world intent on armed struggle.

Warren Hoskins
Administrative Secretary Miami AFSC
Miami, FL

War Tax Resistance Needed

I want to thank you for the articles on war tax resistance in FJ 2/15/79. We Friends, many of whom have done well financially or who have inherited "wealth" either as individuals or as meetings, have a special burden to let our money decisions follow our conscientious stances. This is especially true now that both the military and corporations are becoming more and more capital intensive.

(Parenthetically, and perhaps ironically, the increasingly money-and-machine nature of the military is one of the reasons for the current push for the draft: a land war in Europe—one of the scenarios the Pentagon is planning for us—would be so deadly, because of new technology that only money can buy, that current recruitment methods would not be sufficient.)

Because the military and the corporations need our money more than our bodies, war tax resistance becomes important—in all its forms from outright and total resistance to living on an income below the taxable level. Ultimately, I believe, really focusing on how money is used to make profits for the few at the expense of so many people everywhere will lead us to question any

economic system that is not based on democratic decision-making by the workers, on making what people really need, and on peace and social justice. Private ownership of anything more than a one-person business is a contradiction in terms, if one really takes into account the social and human costs and perhaps abuses.

Fundamentally, war tax resistance must lead us to look not only at war-making and the preparation for war, but also at the economic, social, and political practices that, with the help of our money, nurture the roots of war. Surely, the Spirit of Christ leads us to simple and unencumbered lives that take away the occasion for all wars; but this is "tough" when we have investments—perhaps in military industry or in companies in South Africa or in companies that rely on run-away shops to make profits—of which we feel we must be good stewards.

Stephen M. Gulick
Philadelphia, PA

BOOK REVIEWS

Philadelphia Merchant: The Diary of Thomas P. Cope, 1800-1851, edited and with an introduction and appendices by Eliza Cope Harrison. Gateway Editions, South Bend, Indiana, 1978. 628 pages. \$19.95.

The diaries of another age make fascinating reading. No secondary historical account, however excellent, can match the immediacy of the words of the participants in and observers of historic events. Thomas P. Cope (1768-1854), Friend and founder of the Cope packet line between Philadelphia and Liverpool, was a participant in a remarkable number of important events in the history of Philadelphia. As city councilman, he was instrumental in the development of the city water system and the purchase of Lemon Hill, the estate which was the kernel from which Fairmount Park grew. He founded the Mercantile Library, served on the Board of Trade, oversaw the Pennsylvania Hospital, managed the House of Refuge (for juvenile delinquents). He was a

director of the Bank of the United States and the Insurance Company of North America and presided over the Commissioners of the Girard Estate at the founding of Girard College.

Cope's activities were not limited to the city. He served in the state legislature. He had interests in the Chesapeake and Delaware Canal and the Lehigh Coal and Navigation Company. He was an energetic promoter of the Pennsylvania Railroad, lobbying in Harrisburg for its establishment, selling stock, and enlisting the city of Philadelphia in the ranks of railroad supporters.

For thirty of the first fifty-two years of the nineteenth century Cope kept his diary, recording his activities, his worries, and his political struggles. He inveighed against his enemies—he had a number of them—and defended his own position. His diary is, in part, a brief for the defense of an opinionated, obstinate public man.

Cope was a participant in much that occurred in Philadelphia in his time. He was also an interested observer of events in the larger world. As a dry goods merchant and shipowner, he felt personally the effects of the Napoleonic wars in Europe and of the infant United States' struggles with the belligerents, culminating in the War of 1812. Cope was a Federalist and a harsh critic of the Democratic administrations in the early years of the century. In his diary he railed against the Embargo, worried about privateers, and recounted shrewd attempts to cash in on the disruptions in trade. In the 1840s, when he resumed his diary after an interval of twenty-two years, Cope worried about the Mexican War, the influx of Irish immigrants and the spread of the Catholic Church, and he watched with growing concern the intensifying conflict over slavery.

In spite of his heavy involvement in civic affairs, Cope found time to travel. His impressions of towns and countryside, his adventures and misadventures in carriage and inn were vividly recounted as he journeyed through most of the northeastern states. He stopped at Mount Vernon during Martha Washington's last illness, visited the Shaker community at New Canaan, New York, went west on the Erie Canal to Niagara Falls. Business took him to New York City and Baltimore and to visit his lands in the back country of Pennsylvania.

Beyond all this, Thomas P. Cope's diary reveals an earnest Friend, trying to strike a balance between his interest in the affairs and things of this world and a Religious Society which was increasingly

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quietist. He saw his civic activities as a religious duty; yet, as the century wore on, he was increasingly at odds with the dominant forces in his meeting. In this one area, he apparently kept his opinions to himself and avoided open conflict, but to his diary he confessed growing alienation from the mainstream of Philadelphia Friends (orthodox). It is unfortunate for us that Cope was not keeping his diary when the Separation took place. When he resumed, he expressed little interest in Hicksite Friends, except for a few withering comments on Lucretia and James Mott, but he was much disturbed by the threat of further separations in the orthodox branch. He continued to attend meetings for worship and business and was active in Friends' philanthropy, collecting money and food to send to Ireland in the potato famine, recruiting Friends for government service with the Indians, and overseeing Friends public schools and Haverford College. The "unhappy state of our religious society" was nevertheless a source of growing concern.

Eliza Cope Harrison's edition of Thomas Cope's diary is a very attractive volume. The arrangement of entries, the running heads on the pages, the endpapers showing Philadelphia in 1840 all add to the enjoyment of the book. Unfortunately the editorial apparatus is less satisfactory. The index covers little other than people and organizations: if one wants to pursue a particular topic, one has little choice but to read the entire book. The absence of notes is also frustrating at times. On the other hand, the twenty-odd illustrations were well chosen. The introduction, with a biographical outline, and the appendix, with brief identifications of some of the people mentioned in the text, are helpful.

On 24 February 1848 Cope noted the death of John Quincy Adams. He wrote: "It has been said that the deceased kept a regular Diary & as he occupied, in a long life, so many public stations, that document, when published, will disclose matter interesting to the American reader, statesmen & the civilized world at large. Some allowance will have to be made for party prejudices, for he was a man of keen observation, ardent feelings & strange biases." The subject of these lines could as well have been Thomas P. Cope.

Anne D. Cope

The Living Spirit of the Wobblies by
Len DeCaux. *International Publishers,*
1978. 156 pages, paper. \$2.95.

*I dreamed I saw Joe Hill last night
Alive as you and me.*

*Says I, "But Joe, you're ten years
dead."*

"I never died," says he...

*From San Diego up to Maine
In every mine and mill,
Where working men defend their
rights,
That's where you'll find Joe Hill.*

In recent decades, it has often seemed possible to dismiss labor unions as part of a bureaucratic, conservative establishment. Their roots in a crusade for social justice seemed far away.

Today, as sections of the labor movement have launched new crusades for workers on the farm or in the textile mills, the history of labor's past crusades has become more relevant to us. Len DeCaux has written a book that will make an important part of this history available to the non-specialist.

The Wobblies, the Industrial Workers of the World (IWW), were organized in 1905 in a direct challenge to the cautious policies of the American Federation of Labor. The AFL was then a narrow organization for white, native-born American skilled craftsmen, with no room for most American workers. While most successful among migratory workers in the West, the IWW made forays into the great centers of eastern industry that blazed the trail for later successes by the CIO in the 1930s.

In the process, they established a record of heroism and selfless martyrdom. The Wobbly spirit was a direct confrontation with a capitalist system that gave great wealth and power to a few. At the call of the IWW, hundreds of workers traveled thousands of miles to face arrests and violence to defend free speech. When they organized in the South, the Wobblies defied prejudice by refusing to go along with the customs of segregation.

While the Wobblies were short-lived as a powerful labor organization, their spirit inspired union successors, and continues to live for all who seek a just society today.

Bob McMahon

Adlai Stevenson and the World. The Life of Adlai Stevenson, by John Bartlow Martin. Doubleday. 946 pages. \$15.00.

My immediate reaction to *Adlai Stevenson and the World* was that it was uninteresting and yet fascinating. A contradiction? As a book to curl up with and read for enjoyment it is tedious, but as a book to follow Adlai Stevenson through a moment in history it is complete and exciting. By thorough research of his resources, John Bartlow Martin takes you, at times even hour by hour, through Stevenson's day or week. The 1956 campaign is covered in detail from Eisenhower's announcement that he would run, what went on "behind the scenes," as well as at the convention, to showing the crucial effect of Israel's attack on the Suez on Stevenson's campaign and through election day.

This book, along with *Adlai Stevenson of Illinois*, is a definite account of Stevenson's life. Martin was able to use the correspondence and notes of Stevenson's friends and colleagues and, with the full cooperation of the family, he had access to Stevenson's private papers—much of which he indexed.

Stevenson's statesmanship seemed to always overshadow his political ambitions. Credence is added to this biography by showing that Stevenson

had human failings. His understanding of the world's present and future problems can be seen in his "private not secret meetings" with South African black leaders; in his ideas on the Panama Canal; in the notes he made on the Arab-Israeli problem; and by the fact that many of his 1952 and 1956 campaign proposals were the basis for the worthy parts of Kennedy's New Frontier and Johnson's Great Society (the Peace Corps being the major exception).

The one position Adlai Stevenson did not want under any circumstances was to be the Ambassador to the United Nations; but he was urged, not only by President Kennedy but by most of his friends, staff and associates, to accept it. While he continually hoped to be appointed Secretary of State, he served his country well as Ambassador—one of his greatest contributions being his educating the people of the United States as to the merits of the U.N.

Adlai Stevenson and the World is a must for every public library. The sub-chapters are short enough so that the book could easily be read over an extended period of time. By using the exceptionally well done index one could be selective and read only the parts which would be of interest.

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Room, Path, and Walking Water by Dorothy Kimball Walker. *Vantage Press*, 1978. \$8.95.

Room, Path, and Walking Water is a beautiful book describing forty years of life and nurture of a place called Sea Cairn, a small cabin in the deep woods on the coast of Maine, which is the Walkers' summer home. It is an in-depth look at a life of simple living, close to nature, and in tune with the universe. For those of us seeking to follow some sort of "small is beautiful" philosophy amidst busy if not chaotic lives, this book provides the refreshing insights of a family that has managed to live this philosophy in a creative and perhaps unique way. I have been privileged to know personally this exquisite spot, and recommend the book to Friends. While the book will not bring them the quiet sounds of the Sea Cairn pines, nor the heat of the fire made on the rocky beach, nor much more, it will give them cause for reflection about the beauties of nature and the philosophy of their own lives.

Carolyn Wilbur Treadway

CALENDAR

May

6-8—New Call to Peacemaking Legislative Seminar at William Penn House, 515 E. Capitol St., Washington, D.C. 20003. An opportunity for members of the Historic Peace Churches to engage in two full days of testimony to their Representatives and Senators. Cost: \$40. (Some scholarship and travel funds available.)

12—"Fighting Fire With Water: Integrating War/Peace Issues Into Curriculum" is a workshop sponsored by the Children's Program. Techniques and theories will be examined. Focus on affirmation, communication, cooperation, problem solving. Location: Friends Meeting House, 15 Rutherford Place, New York, NY. Cost: \$20. Please bring bag lunch. Register one week ahead: (914) 358-4601.

16—"The Witness of John Woolman" is the title of the Sixth Annual John Woolman Commemoration talk to be given at 3:00

p.m. in Room CB 112, Burlington County College, Pemberton-Browns Mills Road, Pemberton, NJ 08069. Steve Stalonas is the speaker. The public is invited.

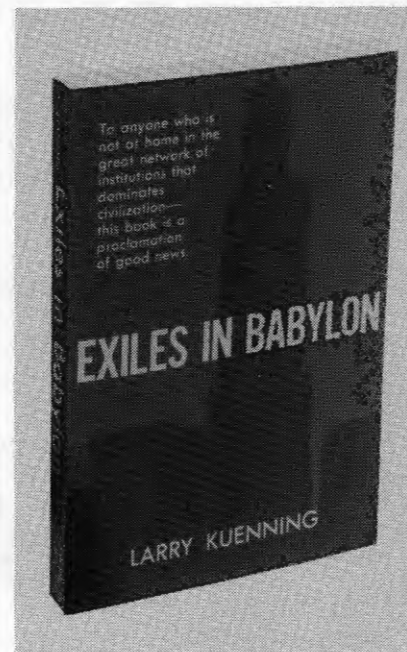
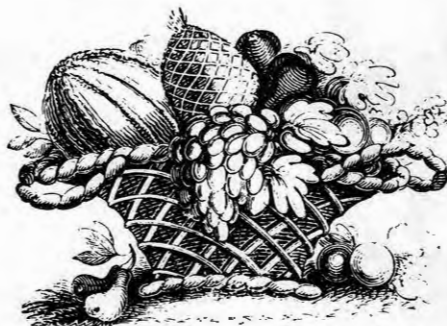
17-20—Southern Appalachian Yearly Meeting at Luther Ridge Assembly, Arden, NC. Contact: Brian Yaffe, Route 5, Box 123C, Burnsville, NC 28714.

18-20—Northern Yearly Meeting at Wild Rose, WI. Contact: Joann Elder, 1112 Grant St., Madison, WI.

18-20—"What Is Your Marital Contract?" is the title of a Couples Enrichment Workshop to be held at Friends Center, 1501 Cherry Street, Philadelphia, PA. Sponsored by Friends General Conference and led by Brad and Pat McBee Sheeks, the theme will be those expectations, desires and needs that each person brings to a committed relationship. In this workshop people will have an opportunity to explore what they want from their partners and what they expect to give. Some of the issues involved are 1) division of household labor; 2) use of living space; 3) career commitments; 4) whether to have children; 5) responsibilities for parenting; and 6) money management. To register, call (215) 349-6959. Cost: \$75 per couple.

18-20—"Facing the Draft" will be a weekend workshop for young men and women of high school age and college age. To be held at Turning Point, 5023 Cedar Ave., Phila, PA 19143, 6:00 p.m. Friday-Sunday lunch. Sponsored by Philadelphia Friends Yearly Meeting Peace Committee and CCCO. Cost: \$22 (meals included). Contact: Kent Larrabee, (215) 472-7131 or write to above address. Bring sleeping bag if convenient.

25-28—"In Darkness and In Light" is the theme of Friends Conference on Religion and Psychology at Haverford College, Haverford, PA 19041. Participants will have a chance to follow their own leadings on this theme in small groups and plenary sessions which will include music, film, dance, meditation, masks and costumes. For further information write to Jane L. Brown, 3001 Fairlee Drive, Fairfax, VA 22031.



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Books and Publications

Songs for Quakers, 52 simple, original, meaningful songs for meetings, schools, families. \$2.50. Dorothy Giessler, 37245 Woodside Lane, Fraser, MI 48026.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

The Shaker Messenger, a quarterly publication devoted to the Shaker lifestyle past and present with articles about Shaker endeavors and current events at villages and museums. One year \$6.00. Two years \$10.00. P.O. Box 45, Dept. FJ, Holland, Michigan 49423.

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Personal

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

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Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 26 Boylston St., Cambridge, Massachusetts.

Positions Vacant

Directing couple or director sought for Powell House Conference Center of New York Yearly Meeting. Position entails responsibility for program direction, staff supervision, maintaining friendly atmosphere. For further information or to submit resume write to: Search Committee, 19 Johnson Avenue, Kingston, NY 12401. Equal Opportunity Employer.

Teacher/director and assistant to help establish a Quaker care center for children 2-4 years old. B.A./M.A. in child development, also some knowledge of Friends' beliefs. Write: Quaker House, 2121 Decatur Place, Washington, DC 20008.

Resident custodian(s). Single person or couple to live in trailer home at Illinois Yearly Meetinghouse near McNabb, Illinois. Rural setting. Two year commitment preferred. Housing, utility and medical costs carried by Yearly Meeting plus \$2400 annual stipend. Services to include custodial and maintenance work and coordinate workcamp and retreat weekends. Live as part of Clear Creek Meeting community. Opportunities for local part time employment. Contact Lynn Grove, PO Box 216, McNabb, IL 61335 or Charles Wright, RR 3, Box 34, Decatur, IL 62525.

Beacon Hill Friends House, a student residence and Quaker Center in downtown Boston, seeks an assistant director to start September, 1979. Friends House is an equal opportunity employer. Send inquiries to Don Snyder, 6 Chestnut Street, Boston, MA 02108.

Executive Secretary. Baltimore Yearly Meeting is seeking a Friend with administrative experience, ability to speak to spiritual needs, and capacity for envisioning the Yearly Meeting role in the broader Society of Friends. The secretary's concerns will be those of the Yearly Meeting and its wider outreach. For information write: David Scull, Box 170, Annadale, VA 22003.

Friends Seminary seeks Head of Middle School for 1979-80 school year. Friends Seminary is a co-ed, K-12 school located in Manhattan, striving for academic excellence in a supportive atmosphere concerned with human values. Send resumes to: Joyce McCray, Principal, Friends Seminary, 222 East 16th Street, New York, NY 10003.

Positions Wanted

Earlham student available for summer vacation or home job. Likes all ages, swimming, licensed driver, bread maker, embroidery, singing, clarinetist, experienced tutor, bookkeeping skills. References available. Victoria White, Box E-1296, Earlham College, Richmond, IN 47374.

Friend seeks challenging position in D.C. area. Thirteen years experience in community development, rehabilitation, project management, building, and in business. Need to relocate for family reasons. Adrian Bishop, 133 Toronto St., Kingston, Ontario, Canada K7L 4A8. 613-549-7521.

Rehabilitation Counselor, M.A. Recent supervisory experience with elderly families in health-related agencies. Would consider related employment or other enriching challenge. B.A. in business studies. Jane Hughes, 115 High Street, Cambridge Springs, PA 16403. 814-398-2024.

Counselor, organizer, teacher/trainer interested in working for organization dedicated to Quaker ideals. Used to much responsibility, enjoy work with people especially. B.A., Earlham College; M.A., Personnel Services/Counseling, Miami University. Pennsylvania area preferred. Available mid-July. Please contact: Tricia Sittig, 2894 Shannon Drive, Rochester, Michigan 48063.

Schools

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.

Applied Peace Studies. Wilmington College of Ohio (Quakers) enables students to combine Peace Studies with fields such as agriculture, communication, economics, management, religion or other areas as appropriate for careers in peacemaking or for leadership in church, meeting or community. Peace Resources Center (Hiroshima/Nagasaki Memorial Collection); Human Relations Laboratory; internships related to individual goals. Write Peace Studies, Box 1243, Wilmington College, Wilmington, Ohio 45177.

Southeast—30 coed students, day and boarding school offering quality academic preparation and personal growth. Quaker values. Non-discriminatory. **Horizons School,** Box 8466, Atlanta, GA 30306.

Health Enrichment Programs: residential semesters of spirit-mind-body education through nutrition, meditation, exercise, organic gardening, stress reduction, spiritual healing, more. Spiritual power that heals is within! Develop your healthful lifestyle. Write: **Koinonia,** 1400 Greenspring Valley Road, Stevenson, Maryland 21153.

Services Offered

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

Summer Rentals

Cottage in Vermont. Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water, no electricity. \$80 weekly for couple, \$9 each additional person. June-October. Box D-727, Friends Journal.

South Newfane/Marlboro, Vermont. 200 year old farmhouse and barn surrounded by hayfields and stream. Four bedrooms, fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis and all summer enjoyments nearby. Minimum rental—two weeks. \$100 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

Bangor home, June 16-August 31. Three bedrooms, two baths. Heart of Maine's vacation area. \$325. Box D-729, Friends Journal.

Enjoy the White Mountains in a secluded cabin with electricity, running water and swimming. Lucille Oliver Koenig, Thornton, PA 19373.

Wanted

Wanted: Unpublished book manuscripts. Also poems for anthology. Send for details. Literati Press, Dept. FJ, P.O. Box 153, Freeport, NY 11520.

Single Quaker gentleman desires large furnished room, or two smaller ones, and bath in private home in Chestnut Hill, walking access to a Penn Central Station. Call Mr. Heckert, 438-8262.

Summer sojourner—plan, lead activities with several children. Exchange for room, board, summer in rural southern Maryland intentional community. Write: Woodburn Hill Farm, Rt. 3, Box 98, Mechanicsville, MD 20659.

Active, retired couple to share large, beautiful home, exchange for gardening, light maintenance. Private quarters has own kitchen, large living room, two bedrooms and bath—laundry shared. Located on five acres with small private school. Contact Norma Dean, 415-582-3273 or write 22502 Woodroe Avenue, Hayward California 94541.

New England Friends Home is looking for a live-in intern to start late summer, and help us care for our thirteen elderly residents. Some knowledge of maintenance desirable; some knowledge of cooking helpful. Another intern vacancy will occur in late fall. Write: Director, New England Friends Home, 86 Turkey Hill Lane, Hingham, MA 02043.

Manager of Pendle Hill book store, September 1, 1979. Interested parties should write to business manager, Pendle Hill, Wallingford, PA 19086 or call LO6-4507.



MEETING DIRECTORY

Argentina

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

Canada

TORONTO, ONTARIO—80 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.

OAXTEPEC—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3637.

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economica 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.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goody-kontz, clerk, 751 W. Detroit St., Chandler, 85224. Phone: 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. Chapel of CSPP. 1350 M St. 222-3796. If no answer, call 237-3030.

GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12585 Jones Bar Road). Phone 273-6485 or 273-2560.

HAYWARD—Worship 10 a.m., 22502 Woodrose 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, Brathren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

LOS ANGELES—Meeting, 11 a.m., 4187 So. Normandie. Visitors call 296-0733.

MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7585

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 824-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., meeting for worship 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone 714-552-7691.

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

PASADENA—Orange Grove Monthly meeting. Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone 792-6223.

REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9676.

RIVERSIDE—Dialog, 10 a.m. Unprogrammed worship, 11 a.m. and First-day school. 3920 Bandini Ave. 714-781-4884; 714-795-1907.

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 982-0848.

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

SAN FERNANDO—Unprogrammed worship First-days, 8:30 to 9:30 a.m. 15056 Bledsoe, Sylmar. Phone: 892-1585.

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 a.m.

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center St. Clerk: 408-428-5992.

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., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

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 724-9655 or 757-9372. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

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

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

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

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone 242-7004 or 242-8361 for location and time.

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: 288-2359.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettle Chu. Phone 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7856.

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: 274-8586.

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.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. Meeting for worship, 10:30 a.m. First-day school, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

REHOBOTH BEACH—5 Pine Beach Rd., Henlopen Acres, 227-2888. Worship, First-day 10 a.m.

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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; 475-3080.

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: 584-1282 evenings.
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 McAdoo, clerk. Phone: 355-2592.
ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E.
WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Rd., N.E. 30306. Sue Williams, clerk. Quaker House phone 373-7986.
AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-8529 or 733-1476.
SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone 236-4703 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 988-2714.
MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-1208. 231 Kahoea Place, Kula, HI 96790.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-828-9720 for time and location.
CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone 457-6542.
CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.
CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.
CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 684-1923 or 743-0884.
DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.
DEKALB—Meeting in Friends homes. Phone: 758-1985, 758-7084.
DOWNERS GROVE (west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 988-3861 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: 548-5033 or 234-4845.

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

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

OAK PARK—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 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. Iris Bell, 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 Tobermann, clerk, 548-1922.

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 1015 a.m., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 ml. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 ml. S., 1 ml. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 478-7214 or 987-7367.

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 Kriesle. Phone: 743-4928.

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 233-1846. 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, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8928.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school, 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. Phone: 262-0471.

Kentucky

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

LOUISVILLE—Meeting for worship, 10:30 a.m. 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. 3033 Louisiana Avenue Parkway. 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—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Contact Edward Riley, 301-263-2083.

BALTIMORE—Koinonia Quaker Meeting for worship, 9:30-10:15 a.m. Most Sundays. Check with Dick Falkenstein or Dorothea Blom. Phone: 301-486-6262.

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. 839-2156.

EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; 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. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, John S. Barlow. Phone: 369-9299/369-9399.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone 253-9427 or 268-7508.

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

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

DORCHESTER - JAMAICA PLAIN—Sunday evenings 5 p.m. in homes. Worship, FDS, soup, and discussion. Phone 522-3745.

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

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Phone: 398-3773.

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—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: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-334-3555.

DETROIT—Meeting, Sunday 10:30 a.m., 7th floor Student 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. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

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.

Missouri

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

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

ROLLA—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2484.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

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

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 2200 Cannon, Helena. Phone 406-442-6345, or contact Ernest & Kristin Hartley, clerks, 1204 Maryland, Deer Lodge, MT 406-846-3321.

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: adult discussion and First-day school 10 a.m.; meeting and child care 11 a.m. 3451 Middlebury. 458-5817 or 565-8442.

RENO—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Emily B. and Joseph Connelly, Christian St., Norwich, VT 05055. Phone: 802-649-1290.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 10:45 a.m. Town Library Hall. Enter from parking lot. Singing may precede meeting.

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. Lydia Willits, clerk, phone 603-868-2629.

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

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

New Jersey

BARNEGAT—Meeting for worship, 11 a.m. Le side of East Bay Ave., traveling east from Routh 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—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-4574.

GREENWICH—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-8242 or 227-8210.

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

MEDFORD—Main Street Meeting for worship 10:30 a.m. June through September: Union Street. Phone: 609-654-3000.

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

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. First-day 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. 757-5738. Open Monday to Friday 10 a.m. to noon.

PRINCETON—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone 201-995-2276.

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

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

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

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone 741-7210 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. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

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

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

SANTA FE—Meeting for worship, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

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: 465-9084.

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

AUBURN—Unprogrammed meeting, 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis 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. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone 914-238-9894. Clerk: 914-769-4610.

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

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

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

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.

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: 516-281-6082 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 914-255-5678 or 255-6179.

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 748-2844 (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.

POTSDAM—Call 265-5749 or 265-7062.

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—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-866-3524, and Joyce Haase, 88 Downa, Stamford, CT 06902, 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 NY 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.

BOONE—Unprogrammed meeting Sunday 11 a.m., Wealey Foundation. Call 704-264-5812 or 919-877-4696.

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 537-5808.

DURHAM—Unprogrammed meeting 10:30, First-day school 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Sholar (485-3213).

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

GREENVILLE—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

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 336-8972.

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 Crosman, 846-4472, or Ruth Browning, 486-8793.

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

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

HUDSON—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson, 218-653-9595.

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

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 meeting, 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. 216-264-8661 or 345-7650.

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, Paul Kosted, 525-2296.

Oregon

EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

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. 1/4 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. Meeting for worship 11 a.m. (June, July, August 9:30 a.m.).

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day school, 9:45 a.m., meeting for worship 10:30 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, 1/2 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, 10:30 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.

FRENCH CREEK—New meeting 10:30 a.m. in Meadville. Contact: Clemence Ravacon Mershon, 814-587-3479.

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—Summerville 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, Haverford. 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, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

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

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

MEDIA—125 W. 3rd St.: Worship 11 a.m., except 1st Sunday ea mo. worship 10 a.m., bus. 11:15 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 Klingar, 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. 968-3811.

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.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-593-8785.

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

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

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school 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. Meeting-house at 5th and Macoby Sts., Pensburg. 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. (except summer); meeting for worship, 11:15 (summer, 10). 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, 1580 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, 11 a.m. Rt. 413.

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

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

Rhode Island

NEWPORT—In the restored meetinghouse, Marl-

borough 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—Worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 254-2034.

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: 615-292-7486.

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D.W. Newton, 683-8540.

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: Kenneth Carroll. Phone: 214-368-0295 or 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, 626-4979.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Peter D. Clark. Phone: 697-1628 or 683-8093.

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

TEXARKANA—Worship group, 832-4786.

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, 10 a.m., 232 University Street. Phone 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-882-8449.

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

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

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.

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

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 703-785-8404 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, 343-6769, 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: ME 2-7006.

SPOKANE—Silent meeting. Phone 327-4086. Wayne Benenson.

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

TRI-CITIES—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve Wellons, clerk. Phone: 342-8838 for information.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school 1st & 3rd Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

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 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone 963-9730, 962-2100.

OSHKOSH—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

WAUSAU—Meeting in members' homes. Write 3326 N. 11th or phone 842-1130.

Wyoming

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



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