

February 1, 1981

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



MAINTAINING A VISION OF "A NEW EARTH WHEREIN JUSTICE DWELLETH"

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Cover photo of Dorothy Day demonstrating in California with the United Farm Workers union by Bob Fitch. Photos of Dorothy Day loaned courtesy of YOUTH Magazine. Cover quote from page three.



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Bob Fitch

As way opens...

DOROTHY DAY ON PILGRIMAGE

On November 29, 1980, Dorothy Day died at Maryhouse, a residence she had founded for homeless women on Manhattan's Lower East Side. Thus ended a remarkable life of eighty-three years. But "ended" is not the right word, for the pilgrimage of Dorothy Day's words and works will never end. It is grounded and rooted in the lives and hearts of innumerable people whose lives she touched, from the intellectually gifted and materially well endowed to the destitute on the streets of New York City and throughout the world.

As a young intellectual, Dorothy Day had joined the Communist Party, but in the late 1920s she converted to Roman Catholicism. About five years later, she and Peter Maurin, an itinerant French religious philosopher whom she met at that time, started the *Catholic Worker* movement, stressing pacifism, land reform and Christian charity, giving aid to the hungry and homeless, following always Jesus' injunction, "Inasmuch as ye did it unto the least of these my brethren ye did it unto me."

Dorothy Day began the *Catholic Worker*, a tabloid monthly paper, on May Day, 1933, assembling the first issues on her kitchen table at night. The circulation rose to 100,000 in a year or so. Later, on being urged to put the paper on a business-like basis, she said, "But this isn't a business, it's a movement. And we don't know anything about business around here anyway... Probably most of our friends live as we do, from day to day and from hand to mouth, and as they get, they are willing to give."

Thus were the costs of publishing the paper financed. Though the *Catholic Worker* now has 90,000 subscribers (as compared to 150,000 in 1936) the costs continue to be covered by contributions. In the most recent issue (November-December, 1980), a "Thank You" note to the readers informs them that the usual fall appeal for funds is not necessary this year, thanks to their generosity. It continues,

Though our accomplishments are small in comparison to the needs around us, we find we have sufficient funds for the next few months to keep bread on the table [including the soup line in the Bowery, which has continued since the Great

Depression], a fairly sturdy roof over our heads, and are able to continue our meager attempt at maintaining a vision of "a new earth wherein justice dwelleth."

The *Catholic Worker* paper, graced by the wood engravings of Fritz Eichenberg and the work of Ade Bethune, has sold for a penny a copy ever since it was first published.

A great journalist, Dorothy Day continued writing her column, "On Pilgrimage," in the *Catholic Worker* from its beginning to the end of her life, in her last few months contributing entries from her daily diary. On August 28, 1980, she noted the feast of St. Augustine (A.D. 354-430), quoting her favorite passage from *The Confessions of St. Augustine*:

What is it that I love when I love my God? It is a certain light that I love and melody and fragrance and embrace that I love when I love my God—a light, melody, fragrance, food, embrace of the God-within, where, for my soul, that shines which space does not contain; that sounds which time does not sweep away; that is fragrant which the breeze does not dispel; and that tastes sweet which, fed upon, is not diminished; and that clings close which no satiety disparts—this is what I love when I love my God.

The love and light, the melody and fragrance continued, even to Dorothy Day's last day, sustaining her through stress and conflict with the authorities of what she termed "Mother State."

We are witnessing now some of the fruits of Dorothy Day's great efforts to turn the Church away from the "just war" theory to the active participation by many Catholics in nonviolence and conscientious objection to war. But all her years of writing, teaching, ministry, demonstrations, and time spent in jail have had their impact on the Protestant world as well.

I began to read the *Catholic Worker* in the early 40s, when I heard Dorothy Day speak to a small gathering at Pendle Hill. I was struck by the ranginess of the woman,

her keen intellect, and a sense that her essence was somehow dissociated from her body. I felt myself to be in the presence of a great woman. On that occasion, as she began to speak, she glanced down at her shoes, saying, "We of the Catholic Worker hardly ever look right all over." We laughed, and she continued, "This silver brooch on my shoulder was made by a friend, who gave it to me..." (as if her commitment to voluntary poverty allowed her no small luxury of her own).

But reading the words of even so great a journalist as Dorothy Day, and hearing her speak, still could not come up to the personal presence of this woman when someone turned to her in personal need.

Over twenty years ago, on a dark day in early spring, I went to New York City for a few days, hoping that a change would somehow ease the painful emotional turmoil I was experiencing. Unexpectedly, I found myself on the first night on Staten Island at the home of a friend's sister, whom I had never met before, but who was kind and welcoming. But, once alone, I found the night that followed bleak beyond endurance, in my mind the years stretching ahead hollow and endless, beyond hope.

It was then that I thought of Dorothy Day, and I determined to go the next morning to the Catholic Worker farmhouse, "Maryfarm," which I knew could not be far away. As we drove up to the place, I saw a small, poor-looking house with a barn nearby, surrounded by grey, empty fields. Could there be any help for me in such a desolate looking place?

Nevertheless, I was made welcome, and in the afternoon I had the opportunity to speak privately with Dorothy Day in her room, which also seemed to be a studio, where she sat surrounded by all the stuff of a hardy, people-related life—books, magazines, papers—and even a great old spinning wheel, together with loops of her daughter Tamar's yarn for weaving hanging from pegs everywhere. But the dim and cluttered room seemed a haven to me as I told her of my pain.

When she had heard me out, Dorothy Day told me that she knew a young man who had been in such despair that he could barely resist the urge to end it all by walking straight into the middle of rush-hour traffic on a New York street. Instead, she told me, he got a job teaching in a high school—and his life was completely changed. All the old despair was somehow converted into efforts to help others learn and grow.

I wondered why she was telling me this when I myself was in such need of her help. But then she said simply, "Don't stay around New York. Go home to your children." That was all the advice she gave me: "Go home to your children."

After thinking it over, I decided to follow her advice, but first, that afternoon, I went to vespers in the chapel



*This wood engraving was done by Fritz Eichenberg for Dorothy Day's autobiography, *The Long Loneliness* (Harper and Brothers, New York, 1952).*

that had been converted from the hayloft of the barn. There a priest in vestments spoke to a small group in the simple room—the altar, silver crucifix and candles standing out in odd relief against the humble background. The setting sun of early spring cast slanting rays through a window, and from below could be heard the cows stirring in their stalls, while the fragrance of hay surrounded us. I sat near Dorothy Day, and I was comforted.

At dinner around a long table in a very small room which could barely accommodate the dozen or so people present, the conversation was lively, with spirited arguments going on, seemingly led by an elderly woman with a strong Russian accent. Before the meal was over, I

Christ's Beggar

(for Dorothy Day)

**Wrapped in the comfort of a worldly room
I read again the penny-saving letter
that makes its way unsealed: "Beloved Ones"
the salutation. Good St. Joseph's House
offsets bureaucracy with welcoming
where none will ask the pedigree of hunger.**

**Uneasily I finger the cheap paper,
stilling a voice that bids me rise and follow
the recognized exemplar. Hands are needed
to keep the House, that hospitality
be true and clean, the given foods prepared
and served with love, the very fruits of home.**

**How I remember! Once with a Catholic friend
I visited St. Joseph's, climbed the stair,
brushed poverty close and made good haste to flee.
(How beautiful the Cardinal Virtues are!)
I think of charities and income tax,
all Heaven the distance between this saint and me.**

—Patricia Martin

was offered a ride by someone driving back to Philadelphia.

With my hat and coat on, I stood in the hall a bit later, ready for the journey, while all those about me knelt, saying to the priest, "Bless me, Father." I wanted to kneel too. Oh, how I needed to be blessed and encouraged on my way! But my Protestant knees refused to bend. So, my head bowed (gratefully) I *stood* while the priest blessed me too before we set out in the dark for the long drive home.

On the way, I reflected on my visit to Maryfarm, thinking about the two or three young people working there who had recently sojourned at Pendle Hill and who had obviously been searching for something to which they could devote their lives. What did the Catholic Worker hold for them that they did not find at Pendle Hill? As for me, what was it that kept *me* from becoming a part of a group such as the Catholic Worker? I couldn't answer that question specifically; all I knew for sure was that I was returning to my children, who needed me to gather them into a family once again.

And now, on the night of November 29, 1980, the very day on which Dorothy Day ended her earthly pilgrimage, I was present—through the eye of television—in the great Cathedral of Montreal. Twice, during the Vietnam War, on my bus journeys to Toronto to see my son, I had walked to the cathedral, where I knelt in prayer, alone and in silence, asking for guidance and strength both for us and for our country, so filled with the spirit of death and corruption.

But on *this* November night, the cathedral was filled with light, with people, with choirs, with orchestra and organ reverberating throughout, and with the magnificent tenor voice of Luciano Pavarotti singing ancient and well-loved Christmas songs and arias that filled every nook of the great cathedral.

What a splendid close to Dorothy Day's last day among us. How she too would have rejoiced in it all. Though her life was spent in poor and humble surroundings and she worshipped in the tiny chapel in the barn at Maryfarm, she too would have responded to the grandeur of the sound issuing from the throat of the great tenor. To me, Dorothy Day's words and life soar also—tireless, dedicated, and direct, filling the vaulted arches of the great cathedral that is this world, had we the perception to see it so, a voice seemingly without effort or strain, penetrating to the furthest reaches, as only the voice of a great artist can. "Fall on your knees; oh, hear the angel voices. . ."

Now, I *do* drop to my knees in thankfulness to God for the voice of Dorothy Day, whose message to me—and to the world—was, "Go home to your children!" Feed them, take care of them, find a place for them to dwell. Teach them the ways of love, not of death. RK



Christian Obedience in Revolutionary Times

by Richard K. MacMaster

Quakers, Mennonites, Brethren, Schwenkfelders, Moravians and Methodists all suffered to some degree during the American Revolution because the claims of the civil power came in conflict with what they believed to be the demands of faithful discipleship. The real significance of their wartime experience is theological because the issues involved were profoundly theological issues.

During the American Revolution they recaptured the vision of a suffering Church and the sense of alienation from society inherent in the concept of a Church called out "as a peculiar place to bear our testimony to him whose kingdom is in peace and righteousness."

What was at stake in 1776 was not military duty or an oath of allegiance so much as the sectarian concept of discipleship as a separate and distinct way of life. The Peace Churches did not confine religion to a worship service. Their whole life, not merely an occasional ritual on Sundays, was to them a service of praise. Government officials found it hard to understand the sectarian position; when they spoke of religious liberty they meant by it the freedom to worship according to the dictates of conscience, never the freedom to live by conscience.

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Wartime demands thus created points of friction for two different views of society. A community in active dissent from the larger society becomes inevitably a state within a state, and conflict between the sectarian and the secular view came, in spite of efforts by the sects to accommodate the ruling power, because their first loyalty belonged to another sovereign.

Their citizenship in the kingdom of Christ not only took precedence over the claims of their earthly sovereign, but ordered their lives on a different and higher principle. When law conflicted with conscience, the Christian responded in love even to a tyrannical state and paid the penalty for refusing to obey. Philadelphia Yearly Meeting reminded Quakers "when, at any time, it hath pleased God to suffer the rulers that hath been placed over us to impose anything against our allegiance to God, we have patiently suffered under them."

These nonresistant Christians knew that faithful discipleship often led to suffering. The dungeons of Switzerland were as close to many American Mennonites as a father's or a grandfather's memory. Quakers had known persecution in England and in the American colonies. Brethren and Schwenkfelders fled the harsh edicts of German princes. Life in a free commonwealth had not dimmed their sense of living in two kingdoms whose claims could be contradictory.

But suffering was more than a part of their heritage. They knew that to faithfully follow Jesus a disciple could

not refuse the Cross. They expected to share in his sufferings, not in mental anguish or in sickness patiently borne, but as the result of conforming their lives to his pattern of nonresistant love. Whether the price was freeing their own slaves or going to jail rather than fight in the army, a willingness to pay the penalty was the mark of faithful discipleship. Suffering characterized the faithful church; North Carolina Quakers saw themselves as "baptized into a fellowship of the Sufferings of Christ in his body the Church" when harsh laws against conscientious objectors bore down on them.

The Peace Churches read the thirteenth chapter of Romans as a literal command to be "subject to the higher powers." They taught obedience to the civil power, observed the laws, paid their taxes and acknowledged the authority of government. The magistrate had the right to command, even when he commanded what was wrong, but the Christian had no obligation to obey his unjust orders. They would not impose their conscience on the state, but the state could not be their conscience. If they suffered punishment, they would suffer as Christians. (1 Pet 4:15-16)

The Lutheran and Anglican traditions also understood Paul's words as a literal command to obey those in authority. They went a step further. Paul declared that "the powers that be are ordained of God" and plainly stated that "whosoever therefore resisteth the power, resisteth the ordinance of God." (Rom 13:1-2) They read this as proof that God not only permits emperors, kings and presidents to rule but by that very fact gives [divine] approval to their actions. The givenness of a particular government is an affirmative moral judgment on its conduct. John Howard Yoder has termed this the *positivistic view*.

Many Christians have found this positivistic view the most satisfactory way of understanding Paul and the other New Testament writers. God requires an unquestioning obedience to the state, in their understanding, and there is little room for conscience. Where the ruler commanded [those who were] subjects to worship idols, these Christians would obviously refuse obedience. But there is little sense that the state itself can be an idol. In their view, it is not for the soldier in the ranks or the country parson to question the justice of invading a neighboring land or adopting some legislative policy. They assume that these policies are just, because their rulers establish them.

Another Christian approach to interpreting Romans 13 questions whether Paul meant that each particular government is established by God. He wrote that "rulers are not a terror to good works, but to the evil" and "the minister of God to thee for good." Paul cannot have all existing governments in mind since some rulers forbid good works and encourage evil ones, and God could not

choose such rulers as ministers for good. What God has ordained, in this view, is the concept of human government, a norm by which all existing human governments may be judged. This *normative view*, to use John Yoder's term, has been at home in the Reformed and Presbyterian tradition from the days of John Calvin and John Knox.

In the normative view, rulers were established by God to govern justly and lost their right to rule whenever they fell short of the norm [God] set them. An emperor or king who persecuted Christians would not be simply an unjust ruler, but no ruler at all. Scottish Presbyterians could thus legitimately rebel against a monarch who threatened to establish Catholicism in her kingdom, according to John Knox, and the normative view has been invoked many times since to justify revolution. Many preachers turned to this understanding of Romans 13 for sermons before American audiences in 1775. A minister in Pennsylvania explained:

We shall find no exposition liable to less exception, than to understand by the higher powers the just, the good, the wholesome and constitutional laws of a land, merely respecting civil government. The very design of these higher powers is to secure the property and promote the happiness of the whole community.

It was thus the king and Parliament, with their unjust taxes, and not the Americans, who resisted the ordinance of God.

The difficulty with this view is in discovering the norm. It cannot be found in the individual conscience, for this would lead to revolutionary anarchy. The Bible has no unambiguous statement to fit every possible legislative or administrative policy, so we cannot appeal to an absolute. There is no verse in Scripture that speaks clearly to a tax on tea laid by the British Parliament. The normative tradition has appealed historically to a collective conscience lodged in the national church or in some national legislative assembly, but this is a concept more appropriate to the Middle Ages or the Reformation than to either Paul's day or our own. Christians in the pagan Roman Empire could scarcely have understood Paul in the normative interpretation and it makes little more sense in our determinedly secular world.

The Peace Churches found a middle ground. They accepted government as established by God but rejected the positivistic view that all of its acts have God's approval. They knew that Christians could not always obey the edicts of government, but they denied that Christians could throw off governmental restraint on that basis. They recognized that the appropriate response to even an Emperor Nero was the nonresistant love exemplified by Jesus, not an assassin's dagger or an army

in revolt. The Christian who refused to worship Caesar acknowledged Caesar's right to send her to the arena. The Christian who freed his slaves in defiance of the law did not question the judge's right to fine or imprison him. We may call this concept, again in Yoder's term, *due subordination*. The North Carolina Yearly Meeting of Friends defined it in 1775, drawing on an earlier Quaker source, when they urged Friends to

Live a Peaceable and Quiet Life in all Godliness and Honesty under the Government which God is pleased to set over us and to yield a Cheerful and active obedience to all Good and wholesome Laws, and a Passive and Peaceable Submission to all such Laws as do interfere with our Consciences by Suffering under them without Resistance or anything more than to Petition or Remonstrate against them.

The Peace Churches, especially the Quakers, had a long tradition of speaking truth to power. They found the testimony of truth in their own hearts and carried it before legislatures as occasion demanded. They declared the limits of their own conscience, which need not be valid for their neighbor. Since they founded their appeals on conscience, they could speak for the rights of a minority as for a multitude. The *Address of the People Called Quakers* to the Pennsylvania Assembly in November 1775 declared that although it was their duty

to submit to the Powers, which in the Course of divine Providence are set over us, where there hath been or is any Oppression or Cause of suffering, we are engaged, with Christian Meekness and firmness, to petition and remonstrate against them and to endeavour by just Reasoning and Arguments to assert our Rights and Privileges, in order to obtain Redress.

If it was far from blind obedience, subordination left little room for revolution. Most members of the Peace Churches would agree with a Pennsylvania Mennonite who expressed his "opinion, that we could not interfere in tearing ourselves from the king, for that we acknowledged ourselves a defenceless people, and neither could institute or destroy any government." They asked only to be left to themselves, but this proved an impossible boon in the midst of insurrection and conflicting claims to allegiance.

Eighteenth century patriotism, stressing mutual civic rights and duties, is different from nationalism, the nineteenth and twentieth century religion of blood, language and national honor, but the concept of the total obligation of the citizen to the state is there in germ at least. The sectarian Christian saw him or herself as

subordinate to the state, prepared to give a cheerful obedience to just laws and to suffer the penalty for unjust ones, but he could not be a patriot or a nationalist. When members of the Peace Churches declared that they could not conscientiously support either party in 1775 because it was not their "Business to have any hand or Contrivance" in "Setting up and Putting down Kings and Government," they rejected the claim that a [citizen's] primary obligation was to [her or his] country.

As the storm clouds of the American Revolution gathered in 1774 and 1775, people in all thirteen colonies organized committees and town meetings to decide on a course of action. Mennonite farmers crowded into one such meeting in Franconia Township, Montgomery County, Pennsylvania. Christian Funk later recalled that he came out of fear "that our liberty might be endangered." He was thinking less of the abstract liberty threatened by Parliament's claim to levy taxes on the colonies than of the freedom of conscience guaranteed by William Penn's Charter. Without that liberty, the faithful following of Christ could lead to prison or death, as it had so often in Europe. When some Quaker leaders tried in 1764 to make Pennsylvania a royal colony, Mennonites, Brethren and Schwenkfelders joined other Quakers in defeating this plan out of fear that a change in government might bring a loss of liberty. The same concern troubled members of the Peace Churches on the eve of the American Revolution.

The drift toward force and violence alarmed others. The Meeting for Sufferings of Philadelphia Yearly Meeting, the heartbeat of the revival movement among Friends, advised "that it would be safest and most consistent for us as a Religious society to keep as much as possible from mixing with the people in their Public Consultations."

The Peace Churches made a real effort to coordinate their response to the growing crisis. Mennonite bishop John Bechtel and Schwenkfelder elder Christopher Schultz met with the members of the Berks County Committee and the Pennsylvania Convention in January 1775. A delegation of Mennonite preachers met with Quakers at Gywnnedd Meeting House about the same time. At their request, the Meeting for Sufferings published a German translation of *The Testimony of the People Called Quakers*.

Events were moving too fast and conspired to involve everyone in the American Colonies on one side or the other. In the autumn and winter of 1774, most localities chose committees to enforce the agreement to boycott British goods until Parliament changed its policy. These committees began to act very much like governing bodies and pressed the "Continental Association" against English imports on [all citizens], at the cost of being branded "an enemy to the liberties of America" should

[they] refuse. Soon after the clash at Lexington in April 1775, the committees began circulating a new kind of Association. Everyone who signed it agreed to "provide themselves with Arms and Ammunition, and learn the art of Military discipline" in a company of Associators. These companies, formed into battalions, were soon drilling at every crossroads and market square. The test of loyalty had passed from a promise to boycott British goods to a pledge to drill with a company of militia. All those who refused the test became known as enemies to their country.

Nearly every American colony had statutes on the books exempting Mennonites, Quakers and Brethren from military duty. The new revolutionary governments honored this tradition; the Virginia Assembly, for instance, exempted "all quakers, and the people called Menonists" in July 1775. In Pennsylvania, where the Peace Churches were concentrated, the militia had always been a voluntary association. But military service was not

the real issue.

The Peace Churches wanted to withdraw their active support from both contending parties and await the outcome. They felt themselves bound in conscience to submit to the powers established by God, but it was not clear in 1775 whether king or Congress had undisputed claim to be the ruling power. They could have no share in setting up or overthrowing governments, on the battlefield least of all. Quakers urged their brethren to withdraw from committees and conventions. Evan Thomas resigned from the Maryland Convention early in 1775 when it began arming the colony for a civil war. Thomas Wharton, Jr., Timothy Matlack and others became prominent in the revolutionary government, but Friends disowned them. Mennonites and Quakers questioned the propriety of even holding township offices and many resigned these posts. In some predominantly Quaker communities, they avoided elections altogether and kept roads repaired and orphans

housed without reference to either George III or the Continental Congress.

But the sects could not be allowed to stand aloof from the struggle. The clamor began early in the war for a fine on persons with conscientious scruples about bearing arms as an equivalent for turning out with the Military Associators. Such a fine would compel the Philadelphia Quaker and the Lancaster County Amishman to take his place beside his neighbor "in defense of the liberties of America" and no longer be an onlooker in a conflict that did not concern him.

Resentment against the sects flared into mob violence in some places. A Mennonite who talked about the folly of mustering at a house-raising in York County, Pennsylvania, was sentenced to be tarred and feathered.

The Peace Churches wanted to make contributions for the relief of war victims. The Quakers set up an elaborate system for distributing aid to poor people inside besieged Boston and refugees in the Massachusetts countryside in July 1775. Mennonites also contributed to the Boston relief funds.

The Pennsylvania Assembly voted on the last day of June 1775 to

An Account of Effects taken from Sunday Friends of Haverford Preparative Meeting by the Contending Armed Forces &c

Taken from Isaac Davies of Haverford by a Detachment of the British Army Commanded by Genl Cornwallis the 12th of the 12th mo. 1777

	£	s	d
170 Dozen of Wheat in Sheaf at 3/6 p ^r Dozen	29	7	6
4 Dozen Eggs at 2/6		10	
3 Ditto Oats at 2/1		5	
300 Weight of Salt Beef at 5 p ^r pound	7	10	
140 Ditto Salt Bacon at 8	1	6	8
30 Ditto Dryed Beef at 8	1		
2 Hogheads & 2 Barrels Syder	4		
2 Dozen Lards	4	4	
60 weight of Cheese	1	10	
140 Ditto Butter	4		
4 Gallons Honey	1		
2 Hives of Bees	2		
4 Milk Cows	20		
1 Large Bull fat	7		
2 Large Oxen	20		
3 Large Hogs worth	10		
3 H ^l Ditto	5		

A partial account of goods taken from a Friend in Haverford Meeting by the British Army in December 1777

recommend to conscientious objectors "that they cheerfully assist in proportion to their abilities, such persons as cannot spend both time and substance in the service of their country without great injury to themselves and families." This would be a subsidy to poorer Associators, men who could not supply themselves with a musket and bayonet and needed help from their neighbors. It was a far cry from the kind of nonpolitical relief work that the sects had in mind.

The Continental Congress did not help matters when it decreed in July 1775 that members of the Peace Churches should "contribute liberally in this time of universal calamity, to the relief of their distressed brethren." Were these distressed brethren the poor of Boston or poor families in their own neighborhood or George Washington's makeshift army camped on the hills overlooking Boston harbor?

The Peace Churches took the Congressional resolve as a last-minute reprieve and insisted that their contributions were for the poor, even though the money would be turned over to the County Committee. "For we gave it in good faith for the needy," a Lancaster County Brethren pastor explained, "and the man to whom we gave it gave us a receipt stating that the money would be used for that purpose."

The Lancaster County experience was repeated in other Pennsylvania counties and in other colonies where Quakers, Brethren and Mennonites were numerous. Most communities tried voluntary contributions, but in Frederick County, Maryland, and Berks County, Pennsylvania, the committees levied fines on men of military age who did not drill with the Associators.

The nonresistant sects had fallen into a trap. No matter how they labeled them, the authorities understood their voluntary contributions as donations to the war chest. And if contributions failed to come voluntarily, they were already preparing for compulsory payment of money as an equivalent to military service.

Time was running out on the Peace Churches by the autumn of 1775. Soon after the October elections, military associators began petitioning the Pennsylvania Assembly that

some decisive Plan should be fallen upon to oblige every Inhabitant of the Province either with his Person or Property to contribute towards the general Cause, and that it should not be left, as at present, to the Inclinations of those professing tender Conscience, but that the Proportion they shall contribute, may be certainly fixed and determined.

These petitions asked much more than an increased tax assessment on the conscientious objectors. The petitions explicitly stated that every member of the community had

an obligation to make some contribution to the common cause; the additional tax would be a concession to those who could not meet that obligation on the field of battle.

The Peace Churches rightly put their case on the high ground of religious freedom. Quakers expressed their "Concern on the Endeavours used to induce you to enter into Measures so manifestly repugnant to the Laws and Charter of this Province, and which, if enforced, must subvert that most essential of all Privileges, *Liberty of Conscience.*" They asked the Assembly not to infringe the solemn assurance given them in Penn's Charter, "that we shall not be obliged 'to do or suffer any Act or Thing contrary to our religious Persuasion.'"

The revolutionary government rose to the challenge. All sixty-six members of the Philadelphia Committee proceeded in a body to the Assembly chamber to present their response to the Quaker address to the Speaker of the House. The same day, the Assembly heard petitions from the Officers of the Military Association of the City and Liberties of Philadelphia and from a Committee of Privates. They first narrowly construed the grant of religious freedom in the Charter and threw out of court the sectarian contention that religion was more than a Sunday worship service.

We cannot alter the Opinion we have ever held with Regard to those parts of the Charter quoted by the Addressors, that they relate only to an Exemption from any Acts of Uniformity in Worship, and from paying towards the Support of other religious Establishments, than those to which the Inhabitants of this Province respectively belong.

The representation from the Committee of Privates went still further. They insisted that "Those who believe the Scriptures must acknowledge that Civil Government is of divine Institution, and the Support of it enjoined to Christians." Quakers ought not to question what governments did, according to this Committee of Privates, but simply obey; God had ordained the powers and thereby gave sanction to every action of the state. The lines were thus clearly drawn between the sectarian view of supremacy of conscience and the secular view of the primacy of the state.

The Mennonites and Church of the Brethren simply set down the limits of what they could do in good conscience. Their petition made little difference to the course of events. The day after the Mennonite and Brethren statement was read the Pennsylvania Assembly voted to require everyone of military age who would not drill with the Associators "to contribute an Equivalent to the time spent by the Associators in acquiring the military Discipline." Later in November 1775, the Assembly imposed a tax of two pounds and ten shillings on non-



Associators, which would be remitted for those who joined a military unit. Under new pressure from the Associators, they raised the tax to three pounds and ten shillings in April 1776.

The Pennsylvania Constitutional Convention incorporated the principle of taxing conscientious objectors as an equivalent to military service in the Declaration of Rights they adopted. It made explicit what most Patriots already believed:

That every Member of Society hath a right to be protected in the Enjoyment of Life, Liberty and property and therefore is bound to Contribute his proportion towards the Expence of that protection and yield his personal Service when necessary or an equivalent... Nor can any Man who is conscientiously scrupulous of bearing Arms be justly compelled thereto if he will pay such equivalent.

Participation in warfare was a universal obligation, in their view, falling equally on every citizen; those who could not fight must pay others to fight in their place. The possibility that war is an aberration and that "the

Spirit and Precepts of the Gospel will under the Direction of infinite Wisdom, so prevail among Mankind, that, according to the Predictions of the Prophets of Isaiah and Micah 'they shall learn War no more,'" as a Quaker petition expressed it, could not enter their calculations.

The Assembly and the Convention clearly intended to make the Peace Churches pay for war and imposed the tax as an avowed equivalent to military service. Under increasing social and financial pressure, nonpacifist conservatives, including many who later fought on the British side, signed the Association and drilled with the militia. Religious pacifists carried the whole burden of the tax. But a tax imposed on conscientious objectors as an equivalent to joining the army and intended for the military budget definitely infringed on the religious liberty guaranteed by William Penn's Charter. The war tax issue thus arose in a context of freedom of conscience curtailed for those whose Christian faith forbade their "giving, or doing, or assisting in any Thing by which Men's Lives are destroyed or hurt."

Maryland and North Carolina followed Pennsylvania's example in levying a special tax on conscientious objectors; the North Carolina law made payment the

grounds for exemption from actual service with the army. Virginia and several other states required conscientious objectors to hire substitutes to take their place whenever their company of militia was drafted for combat duty. Special tax assessments for military purposes passed every state legislature as the war dragged on. And the rapidly depreciating Continental and state paper money that fueled a run-away inflation was itself a war tax. Wherever Quakers, Mennonites, or Brethren lived, the problem of paying for war soon caught up with them.

Could a valid distinction be made between military service and war taxes? The Reverend John Carmichael, Scottish Presbyterian pastor in Chester County, Pennsylvania, had little sympathy with the nonresistant sects who refused to pay war taxes, but he saw no distinction between fighting and paying the cost of war.

In Rom 13, from the beginning, to the 7th verse, we are instructed at large the duty we owe to civil government, but if it was unlawful and anti-Christian, or anti-scriptural to support war, it would be unlawful to pay taxes; if it is unlawful to go to war, it is unlawful to pay another to do it, or to go do it.

Some Brethren, Mennonites and Quakers agreed that no real distinction could be made and consequently refused to pay taxes levied for military purposes. In his 1775 sermon, Carmichael spoke of Mennonites "who for the reasons already mentioned will not pay their taxes, and yet let others come and take their money, where they can find it, and be sure they will leave it where they can find it handily." They would not resist the tax collector in any way, but they could not cooperate in wrongdoing by voluntarily paying war taxes. The law took this practice into account and permitted collectors to seize the property of those would not pay their own taxes.

Quakers officially discouraged payment of war taxes and militia fines. Many Friends went to jail for their refusal and still a larger number allowed the authorities to take horses, cattle, furniture, farm implements and tools to pay their taxes. They refused to accept any money from the sale of their goods over and above the tax and fine. In the Shenandoah Valley and in other Quaker communities, their neighbors found rare bargains when the sheriff sold a Quaker farmer's property for taxes and purposely kept the bidding low. Virginia Yearly Meeting protested to the authorities about the sale of slaves, freed by their Quaker masters in defiance of the law, who were taken up and sold to pay their former masters' war taxes.

Refusal to pay taxes for military purposes had a close parallel in Quaker refusal to pay taxes to support an established Church; they accepted the right of civil government to appropriate money for either purpose, but

denied that civil government could coerce their consciences, even at the cost of jail sentences. This was a minority position among English and American Friends, even after John Woolman prodded their conscience on war taxes. Woolman's influence can be seen in a circular letter issued by Philadelphia Yearly Meeting in 1755, when Braddock's defeat left Pennsylvania exposed to French and Indian raids and the Assembly ordered new taxes for mounting a fresh campaign. The 1755 tax was a general one, including military appropriations with all the other functions of civil governments, but Friends agreed "as we cannot be concerned in wars and fightings, so neither ought we to contribute thereto by paying the tax directed by the said act, though suffering be the consequence of our refusal." The issue in 1775 was much clearer: the taxes were levied entirely for military purposes and intended as an equivalent to military service. With the passage of years, Friends had the meaning of nonresistance in much sharper focus and a much greater number accepted the challenge of faithful discipleship.

Mennonites also responded to the challenge by refusing to pay war taxes. When the Pennsylvania Assembly passed an act in 1777 to require a tax of three pounds and ten shillings from everyone of military age who refused to turn out with the militia, Mennonite opinion was divided. Christian Funk, bishop in the Franconia congregation, allowed payment of the tax and tried to convince his brother ministers. But refusal to pay war taxes had taken deep roots in the Mennonite tradition by 1777. The mere rumor that Funk permitted payment of the tax was enough to bring complaints against him at the time of preparation for the Lord's Supper in the autumn of 1777 and to lead to his ouster from the ministry. All of the preachers and a great many other Mennonites in eastern Pennsylvania opposed payment of the tax. Andrew Ziegler, bishop in the Skippack congregation, spoke for them, when he declared: "I would as soon go into the war, as to pay the three pounds ten shillings if I were not concerned for my life." Zeigler and others could see little difference between fighting and paying for war.

In the face of a long-standing tradition of paying taxes without questioning the purpose of the tax, men of faith testified from their own conscience that for them there could be no distinction between refusing to fight and refusing to pay for war. These Mennonites, Brethren and Quakers willingly accepted the penalty for their conscientious objection to war taxes in imprisonment and loss of property far in excess of the tax. Their action reminded their brethren of the need for careful discrimination in rendering to Caesar the things that are really Caesar's. They refused to let a majority vote in the legislature be their conscience and rejected the easy way of confusing Caesar's will with the will of God. □

Impressions from the Prophets

of G.E. Re-entered

Voices, like footsteps that come and go
and, beyond,
the echo of the morning star, robed in darkness:
"This is the way; walk in it—
Turn not to right nor to left."

The sword is drawn
(or is it a missile?)
arowed from a bow bent
to bring down the oppressed and the poor.

But you, Lord, set our feet on the way,
in the dawn of your coming,
a judgment as certain
as the light of day.

Unclean the idols,
metal-plated, gold bright images of death,
triple-horned blasphemies,
no breath of life in them.

Woe to those who say, "Awake,"
to dumb shapes, "Arise,"
for their own words shall destroy them,
their own counsels devour them,
because of the violence done to the land,
to the cities and to all who dwell in them.
Of what avail is the molten image and lying oracle
that its very maker should trust in it?
But the Lord is in his holy temple;
silence before him, all the earth!

His word comes forth
like the ringing of bells,
the sounding of gongs,
hammer on anvil
swords into plowshares,
stony hearts melted
to flesh
turned like the sod of a fresh-furrowed
earth
to breathe new life.

The warm circuit of hand clasping hand,
life-blood shared
like that spattered in this metallic temple
this place of human sacrifice
shattered—

But our circle—
a world made one
a song in unison:
"Forgive us, as we turn, sisters and brothers;

Thy will be done
on this earth,
your earth,
our earth,
as sacred as heaven."

Around us faces white as the dried bones
of the already dead
(Will the Spirit breathe in them?)
They say to us: "Have no visions.
Do not cry for
what is right;
speak flatteries to us, conjure up illusions.
Out of the way! Out of our path!
Let us hear no more
of the Holy One of Israel."

But he who is God and not man
the Holy One present,
will not let the flames consume us.

In waiting and calm shall we now be;
in quiet and trust lies our strength;
our way committed to the Lord,
our trust in his action.
He will make justice dawn like the light,
bright as the noonday sun the vindication
of the little ones
who possess the earth.

—Anne Montgomery

Sister Anne Montgomery is a Catholic nun and one of the eight who in September entered GE's Re-entry Division Assembly site in King of Prussia, PA, and, with hammers, damaged two Mark 12A warhead cones and poured blood on blueprints and tools. Her poem appeared originally in Kairos Community newsletter.

CASE DENIED:

Christians Take Their War Tax Resistance To the Supreme Court

by Bill Durland

In December of 1977 I attended a Philadelphia meeting to form a support group for Bob Anthony. He was appealing a U.S. Tax Court decision that had denied him the right to refuse to pay that portion of his income tax which goes for military armaments.

Anthony, who is a Quaker, introduced me to military tax refusers Bruce and Ruth Graves, also Quakers, from Ypsilanti, Michigan, and to an Episcopalian priest, Howard Lull, and his wife, Barbara, from North Carolina. Together with another military tax refuser, Peter Herby, and Father Richard McSorley, we joined as part of the Center on Law and Pacifism to present legal arguments to the courts for conscientious objection to paying taxes for war.

Anthony's appeal to the Federal Circuit Court was denied, so we decided to present his argument to the Supreme Court. We told the court that Anthony had been a Quaker and conscientious objector since World War II and was continuing as such through non-payment of his income taxes. The Internal Revenue Service had denied his right not to pay for war, and Anthony claimed this to be an abridgment of his First Amendment right to free exercise of religion.

Quakers have been imprisoned for withholding their money as well as their bodies as weapons of war since the late 1650s. Anthony argued that to pay for militarism

would force [him] to accept a creed, and practice a form of worship foreign to his convictions, and to establish as the only normative religious belief and practice, that adhered to by most Christian denominations, i.e., that it is both a Christian and an American duty to fight in just wars and pay for them.

Bill Durland is an attorney, educator and theologian who is currently coordinator and legal counsel for the Center on Law and Pacifism. Member of a house church which includes silence as part of its worship and has no paid (or unpaid) clergy, he has rendered service to numerous Friends in regard to their tax resistance lawsuits.

Anthony's argument recognized the faithfulness of the pre-Constantinian Christians to an ethic of love and loyalty to God's laws over human laws and that

a remnant of that community simply wishes to continue the ancient Christian practice which is the very heart of their religion. In all other respects they are law-abiding citizens as were their first-century counterparts—but to kill, never. No state interest will cause them to change their minds because there is no higher law than that which they, and Anthony, have committed themselves to serve. To do less would be to join an established religion....

But the Supreme Court refused to hear Anthony's case. That denial concluded our first attempt to convince the Supreme Court that Christians have a higher duty to God than to the wars of the state, and that such a duty should be protected under the First Amendment.

In October, 1978, Bruce and Ruth Graves filed a petition with the Supreme Court asking it to hear the religious arguments of Christians who are caught between civil disobedience and holy obedience. Ruth Graves was a childhood victim of Nazi oppression in Germany. Like many of her fellow refugees, she was convinced that the United States was the repository of cherished freedoms codified in the Constitution. Bruce Graves grew up in Indiana as the youngest son of pacifist Quaker parents, and as a conscientious objector he served with an American Friends Service Committee Institutional Service Unit. After their marriage, the Graveses wished to continue the practice of their religious beliefs but their bodies were no longer demanded for war—their dollars were. They gave money each year in the form of their income taxes to buy the tools of war, even though they did not believe in killing.

With the government relying far more on the expenditure of tax money than on the conscription of lives, it appeared to them that conscientious objection becomes

Conscientious objection becomes irrelevant unless the concept is expanded beyond the Selective Service to the system where it really counts—the Internal Revenue Service.

irrelevant unless the concept is expanded beyond the confines of the Selective Service, to the system where it really counts—the Internal Revenue Service.

The Graveses' brief, enlarging upon Anthony's, responded to each of the major government arguments which denied the right of military tax refusers to freely exercise their religion. The primary argument of the government was that religious belief is absolutely protected, but religious practice is not, as long as the government can show that such practice constitutes "the gravest abuses endangering paramount interest."

The First Amendment reads, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Its language is literally clear and absolute in nature. It encompasses all the motives and intentions of the framers of the Constitution that this right should be held absolute and unqualified. However, the Supreme Court throughout its history has determined that the right is not what is literally stated, but must be qualified to limit the unrestricted practice of any religious belief when such practice threatens a legitimate compelling state interest. Our petitioners asked the Court to explain how an "interest" can override a constitutional "right," but received no answer.

So in October, 1979, Howard and Barbara Lull and Peter Herby joined their cases and petitioned the Court. Howard Lull worked for thirty-two years in government service, principally for the Forest Service. He spent three years with the Marine Corps in World War II. He has been an ordained Episcopal clergyman for the past twenty years. The Lulls have been married thirty-seven years and have five children. Barbara Lull has been active in church and community work.

For the Lulls the very essence of Christianity is love of God and love of neighbor. They believe they cannot at one time love and kill their neighbor. They see killing as a primary sin, whether that means killing directly or commissioning killing through payment of taxes. Therefore to write a check that would in part pay for those activities and instruments that result in disobeying

God and in the death and misery of neighbors violates the free exercise of their religion.

Peter Herby, a Catholic pacifist in his twenties, has given the major part of his adult life to the work of peace. He earned a master's degree in peace studies in England, and after returning to the U.S., became one of the founders of Plowshares Peace Organization in southern Virginia. He and his wife live on his subsistence wages while he contends with the powers that want his military donation.

Herby told the Court that he could not pay war taxes as a Christian and member of the Roman Catholic Church. To do so conflicts with his understanding of Christianity in its normative sense. He understands that modern warfare entails not only killing but suffering and sorrow incident to death, bodily injury, destruction of homes and property, waste of natural resources and associated poverty, hunger, and disease. For a Christian to be voluntarily involved in the preparation for such devastation would be to disobey the commandments, teachings, and way of life of Jesus Christ. Herby argued that his right to practice Christianity includes the right of war tax refusal.

In addition to the religious arguments under the First Amendment, each of the three cases raised at the Federal Court level a compelling legal position based on International Law and, in particular, the Nuremberg Principles. The International Law argument is the argument which most readily should convict the state. The Constitution, in Article VI, states that international treaties are the supreme law of the land, and as such are binding upon individual citizens as well as upon the government.

Some of those principles which flow from the U.S.-inaugurated Nuremberg trials have determined that the acts and instruments for which taxes are now being raised are illegal. The wording and intent of most major international accords on the conduct of war indicate a customary rule of international law prohibiting weapons of indiscriminate destruction such as nuclear weapons.

They see killing as a primary sin,
whether that means
killing directly or commissioning killing
through payment of taxes.

Indiscriminate or wanton destruction of cities which results from the use of nuclear weapons is *prima facie* proof of "War Crimes" as defined by Nuremberg Principle 6(b) and of "Crimes Against Humanity" as described by Principle 6(c) of the International Law Commission. Likewise, the poisonous effects of nuclear radiation and fallout are *prima facie* violations of the United States' obligations under Article 23(a) of the Hague Conventions prohibiting the use of "poison or poisonous arms." Therefore the planning and preparation for the use of nuclear weapons is a crime against peace.

Because the use of nuclear weapons is never justified under International Law and because planning for and threatening the use of nuclear weapons are prohibited by International Law, the United States nuclear policy, whether one of first strike or one of deterrence, is illegal.

The scope of individual responsibility in the face of illegal activity by a government has also been delineated in the Nuremberg Principles, which are a formulation of International Law promulgated by the United States in 1950 and approved by the United States under its treaty making power. The Nuremberg judgment, in which the United States concurred, states:

The very essence of the charter is that individuals have international duties which transcend the national obligations of obedience imposed by the individual state.

Therefore, not only is the United States accountable, but each of its citizens is accountable for the planning of nuclear holocaust. All courts have previously refused to affirm this position, however.

By the time of the Herby-Lull case, Anthony and the Graveses had already brought all the First Amendment and International Law arguments before the Court and been denied hearings. So Herby and the Lulls concentrated their case to the Supreme Court on the one remaining constitutional argument not yet presented—

the Ninth Amendment.

They argued that as citizens their right of Christian conscience not to kill is protected by the Ninth Amendment. This amendment recognizes that there are certain fundamental, inalienable rights not enumerated in the Constitution which the people possess that are pre-existing to any constitution, are inherent in the individual, and are not subject to divestment either partially or completely by the state. These rights have also been called "natural" and are those held by an individual in a state of absolute liberty.

In contracting to enter into a state of society, the people collectively, and the person individually, only divest themselves of those natural rights which they expressly relinquish by enumeration. That this fundamental proposition of natural rights was of primary importance to the framers of the Constitution is evident from the attention given the concept at the time. In a letter to Jefferson, Madison wrote, "The rights of conscience, in particular, if submitted to public definition would be narrowed more than they are likely to be by an assumed power." Thus Madison clearly stated that those unenumerated rights under the Ninth Amendment are or include the rights of conscience.

From the history of the adoption of the Ninth Amendment it is clear that it can be viewed as the constitutional affirmation of unenumerated rights as well as a rule of construction stating that the enumeration of some rights does not deny others. For example, the right of conscience not to kill or pay for killing is retained by a person when he or she enters into a state of society. Such rights are absolute and thus cannot be abridged by any qualifying, court-made tests such as has been the case with the First Amendment. They are not subject to any judicial qualification and extend to the payment for killing just as to the killing itself.

It is absurd to think the government would pass a law prohibiting murder but not convict someone of murder who paid for a murder to be done by another person. The power to tax, obviously, is not absolute. It is a power

As citizens their right of Christian conscience not to kill is protected by the Ninth Amendment, which recognizes that there are certain fundamental, inalienable rights not enumerated in the Constitution.

delegated to the government and as such it is qualified. The Ninth Amendment, however, is absolute and is not to be exercised by the government but by the individual. Therefore the Ninth Amendment takes precedence over Article 1, Section 8—the taxing power of the United States.

In concluding the Ninth Amendment argument to the Court, I said:

No other right derivative from following the will of God and the right of one's conscience is as ultimate as the right not to participate in the intentional killing of another human being. It is this right that these Christians claim as their own. They wish to exercise this natural right without governmental interference or compulsion. Its interference has heretofore required them to participate in an act—the payment of military taxes—which contemplates the killing of another human being based on the false proposition that the taxing power takes precedence over the fundamental rights of the person. Petitioners maintain that it is both a Christian and constitutional imperative that this right not be abridged, and the lower courts ignored it without comment."

The second part of the Herby-Lull petition to the Court describes their Christian duties not to participate in killing as instructed by their religion. The Lulls wrote:

Those who will not recognize the linkage between war taxes and murder have either sold or buried their consciences or... have never been exposed to this obvious relationship.... Up to this point the courts have decreed that Christian pacifists must pay for the killing of the innocent. Petitioners say "no" as do many others. The money we have is God-given and we are accountable for its use; we are not to waste it, we are not to use it to pay for the murder of our enemies whom Jesus told us to love.

Petitioners continue to refuse to pay war taxes demanded by federal tax liens from the Internal Revenue Service because very obviously it is a much higher crime to break God's law than the tax code. That war tax resisters are not considered bona fide conscientious objectors is inconsistent and unjust. To finance and pay for any activity is to be a participant. To commission killing is to be guilty of killing... That only a small number of Christians subscribe to the obvious does not reduce its correctness. Nor should the growing recognition of the direct link of war taxes to bloodshed deter the Court from acknowledging the firepower of war taxes, the culpability of the payee, and the genuine need of refusers for relief from unjust practices and procedures of the Internal Revenue Service.

These Christians and many others hope that ultimately the Supreme Court will honor its own responsibilities under International Law and the Ninth Amendment retained rights. They pray that the Court will ultimately respond to the First Amendment right of free exercise of religion and the prohibition against the establishment of religion. And, as their attorney, I join them.

But our hope, quite candidly, is with the Lord and not with the law of the land. The legal outlook is bleak, as it has been over the long span of history for those who practice holy obedience to God and civil disobedience to nations. It became bleaker yet on January 7, 1980, when the clerk of the Supreme Court wrote to us that: "The Court today entered the following order in the above-entitled case: The Petition for a Writ of Certiorari is denied." So the Lulls and Peter Herby, Bob Anthony, and the Graveses, and countless others go on following the Lord against the law of the land. And for the rest of us, this should prompt us to question how long we can continue to advocate life while paying tax tribute to the modern world's Caesars and their idols of destruction. □

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A CLEAR WITNESS AGAINST WAR TAXES

by

William Strong



He never robbed, assaulted anyone, dealt in drugs, forged a check or even exceeded speed limits. In fact, Bruce Chrisman, an Illinois sprout farmer, is a model citizen in every respect but one: he cannot pay that portion of his federal taxes that he knows will be used for preparations for war. For that, he is serving a criminal sentence that includes one year of humanitarian service without pay, three years of probation, a fine of \$2,400 for court costs, and the payment of all back taxes due. He deems this result a moral victory, however—the sentence could have been up to one year in prison and a \$10,000 fine.

Bruce Chrisman described his journey to 130 Friends and other concerned people at Philadelphia's Arch Street Meetinghouse in an end-of-the-year gathering entitled "Conscientious Objection After Twenty." Attenders travelled from seven states and thirty monthly meetings to hear the striking growth of one man's faith and practice.

During the Vietnam War, Bruce sought and obtained

William D. Strong is a released Friend serving as staff of the War Tax Concerns Support Committee of the Friends Peace Committee of Philadelphia Yearly Meeting. He is clerk of Bucks Quarterly Meeting and the quarter's Peace and Service Committee.

conscientious objector status and served two years with the Mennonite Voluntary Service. But at the same time he affirmed that he could not bear arms, he stated that he also could not pay for arms that others would bear. This holistic, all-ages conscientious objector position only produced legal implications some years later, in 1975, when Bruce was earning enough to owe taxes. His 1975 "1040" was inadequately completed because Bruce acted under the compulsion of his religious position. This caused his relatively rare criminal prosecution. The government sent to Illinois a prosecutor who had won ninety-six of ninety-eight cases, and the judge in whose court the trial-by-jury was to take place had a long-established reputation for severity in his use of prison sentences.

Bruce is thirty-two, a father, and an ecumenical Christian by practice, with a Baptist upbringing, attendance at the Friends Meeting in Urbana (IL) and present membership in both the United Church of Christ and the General Conference Mennonite Church. When the court process reached him late in 1979, with rather deliberate speed, his greatest problem was his fear—of imprisonment, of the reactions of his and his wife's families and for his own, young family.

Way certainly opened for him. Mennonites and Friends and others came to his courtroom; Dick Gregory and a friend became his spiritual advisors; and more than 100 letters arrived at the judge's chambers. From an early decision to allow no religious testimony the judge relented, allowing Mennonite leaders to testify. Out of the courtroom, the judge acknowledged that he had read those letters and was "moved" by them. In fact, the dilemma of conscience of the committed Christian pacifists, who seek to live out their faith though they are forced to pay taxes for that which is abhorrent, began to become understandable.

The jury, under instruction, found Bruce guilty of failing to file an adequate return, but the judge chose to sentence him to another year of humanitarian work with the Mennonite Voluntary Service. It was as if the judge had said: "You do have a dilemma of conscience, so share it with others and perhaps a solution can one day be found." Bruce came to the Philadelphia area as part of his peace education work, which also includes draft counselling. The majority of his service hours are spent with eighteen prisoners, whom he visits weekly for an hour each, ironically visiting prisoners when he might have been one himself and while he continues on probation.

Bruce believes that the developments in his trial didn't just *happen*, but rather that a power entered the courtroom and the judge, and it is that power which overcomes fear and insecurity and will empower the peacemakers as they work "to turn things around."

Bruce has accepted his sentence and is serving it, but his conviction is being appealed. His defense focusses on the First Amendment, our right to freedom of religion. The appeal stresses the establishment clause more than the free exercise clause. It argues that our government, in accepting only one response to international conflict, that of violence and preparations for war, has actually established the religion of the "just war," and has, in turn, disestablished those, such as the Historic Peace Churches—Friends, Brethren and Mennonites—whose religious response to conflict is nonviolence or love. The General Conference Mennonite Church has entered an *amicus brief* on Bruce's behalf, and the American Friends Service Committee, in turn, has joined in that brief. The appeal has been heard. Three judges are weighing the briefs submitted and will render their decision in the next few months.

Bruce was led to a clear witness and then found his faith deepening as he was tested in the judicial process. His faith and practice, as he expresses them both in his life and as he talks, are one. He is sharing his own struggle with a long-standing dilemma, only made more compelling by the contemporary world in which we live. While we support the nineteen- and twenty-year-olds who

face the draft, still more demanding is the form of our own potential conscientious objection to the monetary conscription we face regularly each year. Today's preparations for war, for high technology warfare, depend far more on money than on a supply of young recruits.

Over the years, Philadelphia Yearly Meeting's minutes have reflected the repeated return of the war tax concern. In 1979 a striking, sensitive minute was approved. The unity reached at that time calls upon "all Friends to continue to search themselves deeply on their responsibility to separate themselves from preparations for war." Where does that searching lead? "We encourage dialogue between conscientious war tax refusers and other concerned people struggling with the issue of paying war taxes. We seek to build a *community* of deeply committed persons." Friends offer their real support—spiritual, moral, legal and material—to that growing community, and close the minute by reaffirming:

Our strength and our security are derived from our belief in the reality of a loving God and the oneness of that of God in all people. In order to say yes to this belief, we must seriously consider saying no to payment of war taxes.

Philadelphia Yearly Meeting's "War Tax Concerns Support Committee" works to carry out that minute. Its mandate is broad, from war tax refusal and resistance, questing for administrative (IRS) and judicial relief, to a spectrum of wholly positive approaches. The committee seeks "legislative relief" in pursuing the World Peace Tax Fund law that proposes alternative service for war taxes, for conscientious objectors to monetary conscription.

The still larger, positive area is where our testimony of simplicity intersects with our Peace Testimony: how we live, our life-styles, our conscientious use of our resources.

Are we generous enough to our meetings, on all levels, to our Quaker institutions, to those organizations which embody our belief and concerns? To the point of even reducing our war tax liabilities? Do we regularly review and revise our financial plans in the light of our spiritual growth? For instance, many Friends have placed a sum with Friends Committee on National Legislation, the American Friends Service Committee or their yearly meeting, as a loan, letting the interest stay with the institutional holder, thereby simplifying their income—and giving—and reducing their taxes, thus taking another step to weld their faith and practice into one. Giving, taken conscientiously, is no easy task: ten small contributions to struggling organizations, or one or two large checks to "make a difference," or for organization

X, do you increase this year, or even decrease, your support? The loan stays in place until recalled, when needed for a major expenditure.

The standard here is not our society but stewardship in a world of need, where part of that need is our Quaker witness. Our sharing is rooted in a continuing gratitude for our great blessings, our citizenship in the whole world, and our sense of the best in our treasured Quaker heritage. Our children and grandchildren will want to know what we worked on in the eighties.

In the war tax concerns section of our Peace Testimony, as in most fields of Quaker endeavor, certain Friends are way out front. They have been going down a committed road for years. George and Lillian Willoughby, Bob Anthony, Lorraine Cleveland and Robin Harper in Philadelphia Yearly Meeting come to mind. "Not to worry"—most of us are beginners, and we don't need to catch up.

A parallel tangle is that of economic interrelationships. Questions about money and assets soon lead into a quest for "purity" as we use banks and investments. We are part of our society and its economic system, and yes, our next cup of coffee does weigh on the backs of pickers in Colombia or El Salvador, but we can realistically only work on one or two of the contradictions in our lives at one time. It's that next step that is *our* opportunity. What stride do we take this year—or this quarter—in the *Light*? We tackle the big issues by taking the next step, getting a bit more involved.

Saying "no" to that small, lingering, now two percent Vietnam War telephone tax, which does indeed produce three-fifths of a billion dollars in direct war taxes, is one such step. Adjusting our withholding so that we take more control of our tax payments, with more options, is another. Or do we match what the government requires of us in war taxes with comparable contributions to peace organizations? Everyone ultimately decides his own next step, but often it comes out of shared, caring discussion with other Friends, "wrestling as I am, with the harder questions of our faith and practice."

Freeing ourselves up in economic ways brings us to looking at how we spend our lives. Freeing ourselves from old commitments and old committees—perhaps habits now—for new callings; getting under the weight of new concerns, or old concerns in a new way. Our most precious resource is ourselves, our hours. The dedication of Friends is legendary and astounding; the potential is still greater. Friends are "released" by themselves, by the open ways and structures and even the smallness of our Religious Society, and first of all by God, the calling of the Spirit. Freed in our simplicity, we find our way through the over-choices of our society to find new ways to witness for our vision, the vision of the peaceable kingdom. □

For further information, contact Bill Strong, War Tax Concerns, Friends Peace Committee, 1515 Cherry Street, Philadelphia, PA 19102, (215) 241-7237, or write to one of the organizations listed below:

Center for Law and Pacifism
P.O. Box 1584
Colorado Springs, CO 80901

World Peace Tax Fund
2111 Florida Avenue N.W.
Washington, DC 20008
(202) 483-3751

"God and Caesar" Newsletter
General Conference Mennonite Church
Box 347
Newton, KS 67114

Peace Tax Campaign
Quaker Peace & Service
Friends House
Euston Road
London, England NW1 2BJ

Peace Tax Fund Committee
1831 Fern Street
Victoria, BC
Canada V8R 4K4

Ishitani Susumu
30-8 Yanagi-Cho
Kanagawa-Shi
Japan 236

For a nationwide listing of war tax resistance counselors, centers, and alternative funds, send a stamped self-addressed envelope (and a small contribution if possible) to:

Philadelphia War Tax Resistance/War Resisters League
2208 South Street
Philadelphia, PA 19146

FRIENDS AROUND THE WORLD

Canadian Yearly Meeting of the Religious Society of Friends has expressed its concern over the renewal of draft registration in the United States by its decision to

- work toward relaxation of immigration laws (a letter encouraging the government to admit draft refugees has been sent to the Immigration Department);
- consider aiding draft refugees who arrive in the country illegally;
- facilitate better communication between, and counselling for draft refugees;
- show support for American Friends who are working on this concern.

Making a "Statement of Peace," nine members of the Pacific Yearly Meeting Peace Committee testified "against rendering unto Caesar that which is God's" by declaring their solidarity with those Friends who refuse to cooperate with war taxes and draft registration. Some seventeen others present at the yearly meeting also signed the statement.

A statement from Orange County Meeting asks: "If we recognize our 'involvement in militarism through the payment of taxes used for military purposes' but do not act to end such involvement, then are we not hypocritical to tell Friends faced with registration to refuse military service?"

The leaflet distributed in downtown Chico, CA, during the Hiroshima Day Peace Vigil read: "Let Us Not Forget. We who stand here in silent prayer as a memorial to the hundreds of thousands destroyed and maimed in the A-bomb blasts August 6, 1945, in Hiroshima and August 9, 1945, in Nagasaki.

"We pledge all our efforts to a search for peace. We believe Hiroshima's disaster is an awesome glimpse at the all-too-possible future—not only of what may happen to our country, but to all humanity."

Among the highlights of the October 2-5, 1980, New Call to Peacemaking conference at Green Lake, Wisconsin (NCP II), which involved some 300 representatives of Mennonites, Brethren and Friends, were—according to the Mennonite *News Service*—key addresses by Emilio Castro and Elise Boulding.

Castro, director of world missions and evangelism for the World Council of Churches, stated that eighty-five percent of the research for new weapons now takes place within countries that are signatories to the Helsinki human rights agreement, while eighty percent of the world's arms industries are within these countries.

Boulding, chairperson of the sociology department at Dartmouth College, Hanover, NH, claimed that the superintendents of the nation's three military academies believed the military has been misused by Congress. "They have a strong sense that what the military is trained to do is a last resort. When the armed forces are called into action, the country has failed." She also said the same officers recognized the need for a peace academy to teach another set of skills to young men and women.

In its final statement the conference called upon other Christian denominations to take up the banner of peace instead of the flag of Christian nationalism, "...to recognize the betrayal of Christ in those voices which would further militarize our country in the name of God, who proclaim life while advocating weapons of death, and who preach fear rather than love of enemy."

The Center on Law and Pacifism, now located in Colorado Springs (P.O. Box 1584, zip code 80901), quotes an AP article from the *Los Angeles Times*, in which Bernard Rostker, Selective Service System director, is quoted as having said: "There will be no prosecutions" (for failure of nineteen- to twenty-year-old men to include a Social Security number on their draft registration forms).

This is the same Bernard Rostker who signed the warning that "failure to provide the required information may violate the Military Selective Service Act. Conviction of such violation may result in imprisonment for not more than five years or a fine of not more than \$10,000 or both imprisonment and fine."

It was the American Civil Liberties Union which pointed out that under the Privacy Act individuals may not be

denied any legal rights for refusing to give out their Social Security number unless the disclosure is expressly required by federal statute.

After more than an hour of intense speaking by Adolfo Perez Esquivel at Friends Center, Philadelphia, on November 21, 1980, the recipient of the Nobel Peace Prize for 1980 was asked some searching questions by the large audience assembled to hear him. The final one was put by a young man who wanted to know the Laureate's attitude toward prayer.

Esquivel's answer, after a moment of reflection was direct and emphatic. For him, prayer is not a mechanical act but a "very great force." It is fundamental. It gives us the power to act. "Prayer gave me strength of spirit, even when I was being tortured." He added that to be instruments of God we need sufficient serenity of spirit to listen to the silence of God and what God has to say in history.

Perez Esquivel is a devout Argentine Roman Catholic layman (architect and sculptor), who has been struggling for peace and justice for many years.

Quoting Thomas Jefferson: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." The Quaker newsheet from Brussels, *Around Europe*, claims that the World Peace Tax Fund idea is slowly but surely gaining ground in Britain, Japan, Switzerland, the Netherlands and New Zealand as well as in the U.S.

In Japan, COMIT (Conscientious Objection to Military Tax) is planning to sue the government for breach of constitution by taxing for war. In Switzerland, 300 people belonging to the group "Pour une Politique de Paix Active" refused to pay their military tax or some part of the duty levied for national defense.

Word has come recently to Friends Journal that Parker Palmer's article, "Quakers and The Way Of The Cross" (FJ 7/1-15/80) is to be translated into Norwegian and will be reprinted in a future issue of *KVERKEREN*, the Norwegian Quakers' journal, published four times a year (circulation about 600).



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Quaker Tour of Britain. In conjunction with its twentieth anniversary celebration, Powell House is tentatively planning to arrange a tour of Quaker Britain in September 1981. (This is not the youth tour; this is planned for adults and families.) The itinerary may include Friends House in London, Woodbrooke (the British Friends' study center in Birmingham), Charney Manor and Old Jordans, Glenthorne, in the heart of George Fox "1652" country in the lake district, and Corrymeela, an ecumenical reconciliation center in Northern Ireland.

In order to make plans, Powell House needs to know how many people might be interested. The cost will depend on flight prices at the time, and whether people choose to go by Laker Sky-Train (no reservations) or by more expensive reserved flights.

Those interested should write for a Tour of Quaker Britain questionnaire. Send to Powell House, R.D. Box 160, Old Chatham, NY 12136. Please enclose a self-addressed stamped envelope.

CALENDAR

February

13-16—"Striking Up for a New World" is the theme for the ninth annual midwinter conference of Friends for Lesbian and Gay Concerns which will be held in Cambridge, MA. For information contact: Karen Martin, 78 Myrtle St., Boston, MA 02114 617-720-2242 or 617-265-0770.

27-Mar. 1—Couples Communication Retreat at Chamounix Mansion, in West Fairmount Park, Philadelphia, PA. For couples, married or not, of all ages who have an interest in improving their communication skills, decision-making styles, and moving toward more satisfying levels of intimacy. Sponsored by Friends General Conference and led by Brad Sheeks and Pat McBee. For further information, call them at 215-349-6959 or 474-1599.

BOOK REVIEWS

Endings and Beginnings by Sandra Hayward Albertson, *Random House, New York, NY, 1980. 175 pages. \$8.95*

These notes are prompted by a book I have read through four times since July, each time starting at a different chapter in the "Remembrance" portion, or in the accompanying selections of "Sheaves." Where you choose to begin your reading will alter the focus and impact without taking away from the power of *Endings and Beginnings*, in large part because, as my children would say, "This is true!"

The book has been crafted for us by New England Friend Sandra Albertson. It is the story of the Albertson family's experiences several years ago as Mark, the young husband and father, faces death—in the same season that a second daughter is born into their family. Such a transition, in which death comes too soon, too painfully, or too quickly—be it our own or another close to us—can still affirm the ongoing cycle of renewal, growth, and caring, for there is a Divine Source and Spirit undergirding life in all forms and stages.

In *Endings and Beginnings* we find prose, poetry, letters, conversations, journal entries, songs, excerpts from other writers—and just plain useful advice. Some passages touch an emotional chord which can pour over the reader like surf; other passages speak more gently of the earth, the rain, and the blossoms.

Mark Albertson's high school essay, "Only Three More Days to See," is one reference point in helping us appreciate the emerging sensitivity of a young man who, at age fifteen, had already lived over one-half his allotted years. Then there is his last message, written at age twenty-nine, prepared for reading at his own memorial service, held at Arch Street Meeting House May 7, 1972. Later that same year, Sandra Albertson wrote these words to friends:

... To all of you, I would say...



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For any of us concerned about the strengths and potential in Quakerism and the importance of more supportive community right where we live, there is much to draw on from *Endings and Beginnings*. Wherever we may be as Friends in the cycle of seeking, finding, sharing, re-examining and seeking again, the theme of strength aided by community in the face of adversity will be helpful. Thanks to Sandra Albertson. I will not be alone in looking forward to the next writings by this Quaker author.

Robert Fetter

Still available: *Most of All, They Taught Me Happiness* by Robert Muller, for thirty years a valued member of the staff of the United Nations. A collection of brief essays recording his life and his belief in the power of happiness that undergirded it. Foreword by Norman Cousins. Published in 1978 by Doubleday & Company, Inc., Garden City, New York. 212 pages. \$7.95.

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One Small Candle: A supportive newsletter by and for individual peacemakers like you and me. For current issue, send SASE to: Julie Chilton, Box 162, Canton, MA 02021.

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Seeking executive director for Friends House and Nursing Home, Sandy Spring, Maryland. Send resume and references to Mary Stuart, 715 Brookwood Road, Baltimore MD 21229.

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Wanted

Engineer seeks backer to finance construction of pharmaceutical packaging machine. Minimum \$25,000 investment required. Partnership considered. Box D-748, Friends Journal.

Bell wanted—old school or church bell welcome as gift or for modest payment. 8" diameter, suitable for outdoor use. Friends Southwest Center, Rte. 1, Box 170, McNeal, AZ 85617.

MEETING DIRECTORY

A partial listing of Friends meetings in the United States and abroad.

MEETING NOTICE RATES
MINIMUM YEARLY CHARGE:
\$6.00, 80¢ per line per issue.
Payable a year in advance. No discount. Changes: \$6.00 each.

Argentina

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

Canada

OTTAWA—Worship and First-day school, 10:30 a.m., 91½ Fourth Avenue, 232-9923.

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

Costa Rica

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 29-11-53.

Unprogrammed meetings.

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: 22-11-01.

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Connie LaMonte, clerk, 205-879-5715.

Alaska

ANCHORAGE—Unprogrammed meeting. First-days, 10 a.m. Mountain View Library. Phone: 333-4425.

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

Arizona

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

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. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85281. Phone: 967-6040.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1674.

Arkansas

LITTLE ROCK—Unprogrammed meeting, alternate First-days. Ph: 661-9173, 225-8626, or 663-8283.

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 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: 415-651-1543.

HEMET—Worship, 9:30 a.m., 26665 Chestnut Dr. Phone: 714-925-2818.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 453-6836.

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

LOS ANGELES—Meeting, 11 a.m., 4167 S. 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 883-7565.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 624-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., worship and child care 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—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15 Dialog, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 781-4884 or 683-4689. 3920 Bandini Ave., Riverside, 92506.

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 925-6188.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 714-466-2048.

SAN FERNANDO—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

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—Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel). 10 a.m.

SANTA CRUZ—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: 408-427-0885.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Call 828-4069

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. 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.

VISALIA—Unprogrammed meeting for worship, Sundays 10:30 a.m. Location varies. Call 734-8275 for information.

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 728-9408. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. Universtiy YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

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

Colorado

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

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.)

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

DURANGO—Friends Meeting. Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

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: 776-2164.

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

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, George Peck. Phone: 869-5265.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone: 263-5321.

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. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

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

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

Subscription Order/Address Change Form

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

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

WILMINGTON—4th & West Sts. Worship and First-day school 10 a.m. Phones: 652-4491, 328-7763.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Meetings for worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

Florida

CLEARWATER—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June, through September. Dorothy Ann Ware, clerk, 584-1262 (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, 238-4976.

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

SARASOTA—Worship 11 a.m., 240 N. Washington Blvd. (at 3rd St.) Park and enter in rear of building. Room 704. Phone: 371-7845 or 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-896-0310.

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. Jim Cain, clerk. Quaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2056.

Hawaii

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6552, 231 Kahoea Place, Kula, HI 96790.

Idaho

SANDPOINT—Unprogrammed worship group forming. Meeting in members' homes. Call Lois Wythe, 263-8038 or write 504 Euclid Ave., 83864.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-454-1328 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 follows on first Sunday. 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, 664-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

DEKALB—Meeting in Friends homes. Phone: 758-1985, or 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: 968-3861 or 852-5812.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 945-1774.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-8512.

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—Meets in homes every Sunday. Phone: 692-4909 (Peoria) or 342-0706 (Galesburg).

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Iris Bell, clerk. Phone: 223-3902 or 222-6704 for location.

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, 546-1922.

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

Indiana

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

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7387.

INDIANAPOLIS—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Sharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

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

VALPARAISO—Unprogrammed worship Sundays, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave.

Iowa

AMES—Meeting for worship 10 a.m. Forum 11. Collegiate Methodist Church, Room 218. For information and summer location, call 515-232-2763, write Box 1021, Welch St. Sta., 50010. 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. (9:30 a.m. June-August). 311 N. Linn. Barclay Kuhn and Ruth Dawson, co-clerks. Phone: 351-4823.

WEST BRANCH—Unprogrammed worship 10:30 a.m. Discussion 9:45 a.m. except 2nd Sunday. Call 319-643-5639. 317 N. 6th St.

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship 10 a.m. Phone: 913-843-8926.

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. Harold Cope, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting 10 a.m. Berea College, 986-4465.

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

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, 10 a.m. at 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 U. of MD, 2303 Metzert Rd. Worship 10 a.m., First-day school 10:20 a.m. 301-434-9644. Tom Wetherald, clerk, GR 4-8411.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1149.

BALTIMORE—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

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

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

EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Claggett, 822-0669.

FROSTBURG—Worship group 689-5637, 689-5829.

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, Elizabeth Muench. Phone: 862-2839.

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. (summer 10 a.m.), First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

DORCHESTER-JAMAICA PLAIN—(Circuit), First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

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

NORTH EASTON—Worship 11 a.m. First Day at Friends Community. Phone: 238-0443; 2244; 2282.

SQUY YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Clerk, Barbara Day, phone: 255-7419.

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: Suzanne Day. Phone: 313-995-3074.

BIRMINGHAM—Phone: 313-646-7022.

DETROIT—Meeting, Sundays 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 Gillham 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 2464.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone: 443-5165 or 443-4333, or Box 314, Helena, MT 59601.

BILLINGS—Call 406-656-9025 or 252-5065.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Worship 10 a.m. Sunday school 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.

RENO—Phone 322-0688 or 358-6800 for time and place of worship.

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

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.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

KEENE—Meeting for worship, Sunday, 10:30 a.m. Unprogrammed. Hildebrandt residence, 97 Wilber St. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

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

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

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-RANDOLPH—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: 428-6242 or 428-5779.

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—Main St. Sept.-May FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736.

PRINCETON—Meeting for worship 9:00 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 and First-day school, 11 a.m. (July, August, 10 a.m.) 158 Southern Blvd., Chatham Township. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Sts. Visitors welcome.

WOODBURY—140 North Broad St. First-day school 10 a.m., meeting for worship 11:15 a.m.

Telephone 609-845-5080, if no answer call 848-8900 or 845-1990.

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. Mary Dudley, clerk. Phone: 873-0376.

LAS CRUCES—Worship, 10 a.m. at 2511 Chaparral. Cynthia Moore, 382-5475.

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

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-1238.

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 Sayless 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: TX 2-8645.

BULLS HEAD RD.—N. Dutchess Co., ½ mil. 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: UL 3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-9303.

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

HAMILTON—Meeting for worship, 9:30 a.m., Chapel House, Colgate University. Phone: Andy Young, 315-824-0700.

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.

FARMINGDALE-BETHPAGE—Meeting House Rd., opposite Bethpage State Park Clubhouse.

FLUSHING—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th, and 12th months.

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

JERICO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 106 and 107.

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

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

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

SHELTER ISLAND—10:30 a.m. year round. May-Sept., Circle at Quaker Martyrs' Monument on Sylvester Manor. In rain and rest of year in homes. Call 516-749-2286; 0555.

SOUTHAMPTON—Eastern L.I.—Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED 3-3178.

MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone: 914-255-5678 or 255-6179.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m. 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 Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-746-2844 for location.

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

POTSDAM—Call 265-7062 or 386-4648.

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, 914-666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. 914-769-1720.

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—Sept. to June, meeting for worship 9:30 and 11, First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 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, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd. Clerk: Mary Margaret Bailey, 1187 Post Rd., Scarsdale, 10583.

SCHENECTADY—Meeting for worship 11:15 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwartz, clerk, Galway 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., Watauga County Public Library. Call 704-264-0443 or 704-264-5812.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-6926.

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 Ouaker 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. except vacations; summer at Friends' homes, 10:30 a.m. Contact Bob Walsh, 273-4222.

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. E. Daryl Kent, 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.

WINSTON-SALEM—First-day unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. For information call 725-8001 or 723-4528 (Jane Stevenson).

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

Ohio

AKRON—Unprogrammed worship and child care weekly, business and potluck monthly. Call 216-929-9590 or 733-7683.

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 Crossman, 846-4472, or Ruth Browning, 486-8973.

DAYTON—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: 513-433-6204.

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

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

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

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

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. Barbara Olmsted, clerk, 513-382-4118.

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). Clerk, Ken Odiorne, 513-767-1039.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 46th. 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. Worship 10 a.m. Phone: 232-2822.

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

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: TU 4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m.,

meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

BUCKINGHAM—At Lahaska, Routes 202-263. Meeting for worship, Sunday 11 a.m.

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. Group discussion 9:30 a.m., meeting for worship 10:30 a.m.

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

DARBY—Main at 10th St. Meeting for worship and First-day school 11 a.m.

DOLINGTON-MAKEFIELD—East of Dolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNINGTON—800 E. Lancaster Ave. (south side old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

DOYLESTOWN—East Oakland Ave. Meeting for worship and First-day school, 10:30 a.m.

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.

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

GYWNEDD—Sunneytown 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.

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

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

HORSHAM—Rt. 611. First-day school and meeting, 11 a.m.

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 ½ 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 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of month Sept. thru May. Clerk: 717-523-9224.

LITTLE BRITAIN—First-day school, 10 a.m. Meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and PA 272.

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. month, 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 exc. summer months. Babysitting provided.

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. Dean Girton, 717-458-6161.

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

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school

11:20. Summer, worship only. 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.

NORTHWESTERN PA—French Creek Meeting (Preparative) 970 S Main St., Meadville 16335. First-days 10:30 a.m. Contacts: Conneautville, 587-3479; Erie, 474-2455; Meadville, 333-4151.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Mary Ellen Haines, clerk. Phone: 215-593-6795.

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m. July & August 10:30 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 Waln 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.

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

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

POTTSTOWN-READING AREA—Exeter Meeting. Worship 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W of 662 and 562 intersection at Yellow House.

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. Phone: 544-3624.

STATE COLLEGE—611 E. Prospect Ave., 16801. Adult discussion 9:30 a.m. Meeting for worship and First-day school 10:45 a.m.

SUMNEYTOWN—Pennsburg Area—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Bruce Grimes, clerk, 234-8424.

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—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.

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

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

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

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

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

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

Rhode Island

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

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

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 a.m. each First-day.

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

South Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 776-7471.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 57105. Phone: 605-334-7894.

Tennessee

CHATTANOOGA—Worship, 10:30, discussion 11:30. 607 Douglas St. Larry Ingle, 629-5914.

MEMPHIS—Unprogrammed meeting for worship, discussion following. 10 a.m. Sundays. Phone: 901-452-4277.

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

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

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Margret Hofmann, clerk, 512-444-8877.

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.

GALVESTON—Galveston Preparative Meeting. Unprogrammed worship Sundays 6:30 p.m., peace study 7:30 except 1st Sunday business meeting, potluck at 5:30. Phone: 744-6206 or 765-7029.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m. Temporary meeting place, Chocolate Bayou theater, corner Hamilton & Lamar. Clerk: Joan T. Libby, 783-2876.

LUBBOCK—Unprogrammed worship group 1 p.m. Sun. Call Michael Wenzler, 762-8950 or write 2606 22nd St.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Allen F. Smith. Phone: 683-8561 or 337-8894.

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Melanie L. Nesbit, clerk, 4815 Casa Manana, 78233.

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: 802-862-8449.

MIDDLEBURY—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-388-7840.

PLAINFIELD—Worship 10:30 a.m., Sunday. Phone Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

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

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 703-765-6404 or 703-960-3380.

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-973-4109.

LINCOLN—Goose Creek United Meeting for worship and First-day school, 10 a.m.

McLEAN—Langley Hill Meeting, Sunday 10 a.m. First-day school and adult forum 11 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: 662-2973.

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rt. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: 703-667-1018.

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—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

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

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone: 304-345-8659.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 305 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.

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, 302-9846.

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

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call: 872-6368 or 672-5004.



Friends Response to Desperate Travelers

In November, Friends were shocked to read that a boatload of Haitian refugees, fleeing oppression, were forced off a deserted island, and taken back to their dreaded homeland. AFSC tried to intervene, but the efforts came too late.

Many remember a parallel story. In 1939 the S.S. St. Louis, loaded with Jewish refugees from Hitler's Germany was turned back from Cuba to its home port, and sure death for its passengers despite strenuous Quaker efforts to intervene. Then as now we have acted on our belief that this land must remain a refuge for victims of poverty and oppression.

It is not too late to aid other refugees. The AFSC today works with the 20,000 Haitians who are now in Florida. They need transportation to clinics, to food stamp offices; they need translators and advocates in hearings and negotiations for shelter and for jobs. We support the Haitian operated Refugee Center in Miami. Here Haitians help Haitians in self-help tradition as old as America.

Still other refugees come by land—crossing the deserts of our Southwest, fleeing poverty in Mexico and oppression in Latin America. They face tragedy daily, and some die, but their story goes largely unnoticed and unrecorded. AFSC tries to

meet their immediate needs, to help them secure their rights, and to put them in touch with church groups and other caring people.

We try also to raise awareness among the public and policy makers about the exploitation of these other migrants, made possible by the unspoken assent of officials, by the poverty we all allow to exist, by the large margin of profit made possible by low wage, frightened workers in clothing factories, assembly plants, ranches and farms.

Will you help? Those of us who work in Texas, California, Florida and Philadelphia need the support of all who share with us the belief that from the fellowship of humanity, no one should be barred.

American Friends Service Committee



1501 Cherry Street, Philadelphia, PA 19102

- Please accept my contribution to aid Haitian, Mexican and Latin American refugees in the United States.
- Please send me more information about your work on the Mexican/American border and in Florida.

Name _____

Street _____

City _____ State _____ Zip _____