

February 1, 1979

FRIENDS JOURNAL

Quaker Thought and Life Today

**Earth
Can Be
Fair**



Contents

February 1, 1979
Volume 25, No. 3

Earth Can Be Fair	2
—Gene K. Hoffman	
Living in Harmony with Mother Nature	4
—Margaret Bacon	
Quakers and Community: A Reappraisal	6
—James S. Best	
Traveling in the Ministry Today: A Letter	9
—Lisa Lister and Rachel Osborn	
Reflections on Moving to a New Meeting	10
—Elizabeth B. Conant	
Proceeding as Way Opens: A Hindu	
Who Walks with Friends	11
—Deborah Vaughan	
Compulsory National Service and the	
Return of the Draft	15
—John Cort	
I Have a Dream	16
—J. David Andrews	
Forum: South Africa	17
Friends Around the World	20
Book Reviews	21
Letters to the Editor	22
Calendar	25
Classified Advertisements	26
Meeting Directory	27

Front cover woodcut by Joseph Levenson.

FRIENDS JOURNAL



Friends Journal (USPS 210-620) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

STAFF

Ruth Kilpack, *Editor*
Susan Corson, *Associate Editor*
Nina Sullivan, *Advertising and Circulation*
Barbara Benton and Dorothy Jackson, *Graphics*
Vinton Deming and Marty Zinn, *Typesetting*
Elizabeth Cunningham, *Accounting*
Volunteers: M.C. Morris (*Friends Around the World*), Marguerite L. Horlander and Donald G. Rose (*Office Assistance*), Lili Schlesinger (*Index*), and Virginia M. Stetser (*Poetry*).

BOARD OF MANAGERS

1976-1979: Joseph Adcock, Elizabeth Cooke, Richard J. Crohn, Peter Fingesten, William B. Kriebel (*Vice-Chairperson*), Kenneth Miller.
1977-1980: Elizabeth Balderston, Henry C. Beerits, James S. Best, Carol P. Brainerd, Miriam E. Brown, James Neal Cavener, Rachel Osborn, Eleanor B. Webb (*Secretary*), Elizabeth Wells.
1978-1981: James E. Achterberg, Stephen Anderson, Marjorie Baechler, Charles J. Cooper (*Treasurer*), Marian Sanders, Patricia McBee Sheeks (*Chairperson*), James B. Shuman, Eileen B. Waring.

HONORARY MANAGERS

Eleanor Stabler Clarke, Daniel D. Test, Jr., Mildred Binns Young.

FORMER EDITORS

James D. Lenhart, Alfred Stefferud, Frances Williams Brown, William Hubben.

**Friends Journal* is published the first and fifteenth of each month (except July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

*Subscription: United States and "possessions": one year \$9, two years \$17.25, three years \$26. Foreign countries (including Canada and Mexico): add \$3 per year for postage. Single copies: 80 cents; samples sent on request.

*Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by *Friends Journal*.

Copyright © 1979 by Friends Publishing Corporation. Reprints of some articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

Postmaster: Send address changes to *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.

by Gene K. Hoffman

There is an Hasidic story. A distressed father went to the Rabbi and said, "Rabbi, my son is corrupt, depraved, lost; he is estranged from God. Tell me, Rabbi, what shall I do?"

And the Rabbi replied: "Love him the more."

Many terrible things are happening. You've only heard of a few of them. We live, many of us, in a barren, sterile world, estranged from the healing Earth, hypnotized by the creations of our hands—space ships, incredible devices for killing one another, enormous lethal machines of power.

We are mesmerized, seduced. Some of us feel paralyzed in our knowledge of the undreamed-of horrors which are being perpetrated upon the body of the Earth.

We have sealed her in asphalt. We have filled her

Gene Hoffman is a writer and pastoral counsellor who is currently quite active in organizing "The Gathering Place" (a resource center for nonviolence) and working on the anti-nuclear power campaign. She is a member of Santa Barbara (CA) Meeting.

interstices with cement. We have poured poison into her orifices. We have suffocated her with noxious fumes; we have raped her for oil, for gold, for coal, for uranium—for more power. We have ripped her living children from her womb and sawed them up for lumber. We have garlanded her with trash.

Our Earth is corrupt, despoiled, wanton—estranged from God.

What can we do?

I see only one thing.

We must love her the more.

Indeed, we must begin a love affair with the Earth, and our beloved must be "The mountains, the seas, the solitary wooded valleys, strange islands, silent music..." (St. John of the Cross).

Now loving brings with it pain—the pain of growth and knowledge.

To love, we must begin a painful journey.

We must go through the pain of seeing how lost we are; how much evil we allow; how much evil we commit.

And—if we go through it.

Earth Can Be Fair

© Bert Graham



If we survive the terrible recognition that we are *in* the holocaust.

If we take a new path.

If we take new risks.

If we turn—

Perhaps—after great pain—the flower.

The flower can be that we will have the strength, and will find ways to reclaim Earth's body from the desecrations we have heaped upon her.

Only by loving her will she be healed.

And we will see miracles happen. Streams can flow crystal pure. Flowers will bloom where there is now asphalt. Foodstuffs will grow where there are now wastelands of cement. We will listen to the "soft songs of the herbs" (Martin Buber) and we will treat the radish tenderly.

And where do we begin?

Wherever we are.

When we walk out of this room, if we see a piece of trash, that tattered emblem of the nuclear age, we can pick it up. This tiny act can be the beginning of Earth's

redemption. As we grow in our love and awareness, we will find more and more to do.

Perhaps we will be willing to give up all we don't need.

Perhaps we will find our needs are few.

Perhaps we will know we don't need all that energy to produce more things we don't need.

Perhaps we will learn the purpose of life isn't consumption.

It's for living.

Perhaps we will rejoice in sharing.

Does this seem like an impossible task?

I don't think it is.

Even though the world is vast, we can learn it is enough to make a garden out of our own plot, to make a heaven where each of us is.

Then these small gardens, these individual heavens, will flow and melt into one another until they cover the Earth.

And then we can walk beside the mountains, the seas, in the solitary wooded valleys, on strange islands, with silent music in our hearts. □



Paul S. Buck / AFSC

"All these years we have resisted integration. Now we know why. We are here for a purpose; to teach the rest of the human race that we must respect Mother Earth."

Living in Harmony With Mother Nature

by Margaret Bacon

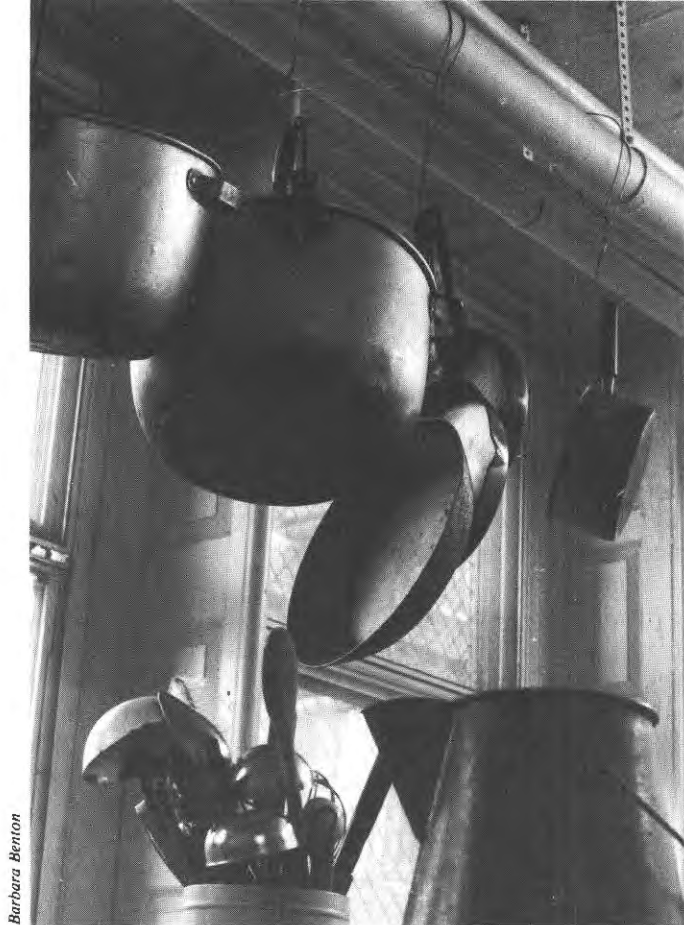


Courtesy of American Friends Service Committee



Theodore Hetzel

Top photo: Wayne Newell (center, wearing a white shirt) visits with a family on the Pleasant Point Reservation in Maine. Photo lower right: Hattie Coover is known as a Seneca Bear Clan Mother. Photo lower left: Two young Indian girls, identity unknown.



Barbara Benton

same time, I recognized and speculated about the different paths that some other pacifist and dissident sects such as the Hutterites, Doukhobors, Society of Brothers, and—to a lesser extent—Mennonites and Brethren had taken to building small alternative societies as a kind of example to a warring and exploitative mass society. It is true, Quakers had, in their formative years as a religious society, been more venturesome and perhaps clearer as to their calling to become “patterns,” not only as individuals, but as “a people to be gathered.”

Before going west, I had been deeply involved in the Movement for a New Society, a considerable section of which has been flourishing in west Philadelphia for the past seven years under the subtitle “Life Center.” Here I lived in a cooperative household, among eighteen or so similar households, where all costs and tasks are shared. In our house, the six adults, including me and my former wife, reached all decisions bearing on our joint life in full consensus and were careful to balance private needs and space with the demands of economics and extended family life. It worked quite well most of the time and I feel it permanently affected my own life in such a way that I hope to be able to live out the remainder of my time here on Earth in a similar community. (This particular experience is dealt with fully in my recent Pendle Hill pamphlet, *Another Way to Live: Experiencing Intentional Community*, to which I refer the reader.)

I need to say, however, that, while it is a very special and significant kind of community—largely because of its social change emphasis—I do not consider the MNS

model an absolute or, perhaps, even an ideal pattern for other communities. But I do think that all can learn from it, as I did. Now I am ready to move on to another.

Three communities in the west particularly interested me, and I would like to describe them as they appeared from the inside—a necessarily subjective view. But before I launch out in that direction, I shall make a quick summary of the many types of community in which Friends, among others, are involved these days.

I shall call them all “intentional,” a word that simply means *planned*, not the natural or accidental communities one finds in abundance everywhere. The most obvious kind are the retirement and vacation communities that well-off folks set up to experience a degree of closeness with others and, at the same time, effect both more security and more economy for themselves.

Then there are the communities of convenience that spring up like weeds around colleges and wherever there is a high concentration of youth. Sharing food and shelter are the ostensible reasons, but many ancillary values quickly attach to these life styles.

Friends families these days often extend themselves to include others not genetically related—children from abroad or from domestic minorities, homeless folks of all ages. There’s no reason why these extended nuclear families cannot also be considered intentional communities.

A very large and growing type are the “New Age” communities, usually living on the land, strong on nutritional and ecological issues, and sometimes—in their own way—as messianic as the ostensibly religious communities. They are a phenomenon of the youth culture.

In a rough scale of altruism and social purpose, I would place teaching and service communities next. Examples are Synanon, The Catholic Worker, and most MNS communities. Here community may be less an end than a means to an end.

Much has been written about religious communities, often an outgrowth of putting faith to work in a controlled setting. They are flourishing. And they are often more theocratic and guru-led than most Friends would feel comfortable with.

A sub-class is made up of those I would call survival communities, which see themselves as getting back to basics so drastically that they feel they could survive economic catastrophe, and maybe even a nuclear war.

Resistance communities also have an apocalyptic flavor in a time of trouble. They form support bases for those who engage in “direct action,” and at the same time function as true intentional communities.

An ancient type of community with roots in the Middle Ages are the arts and crafts communities. They supply emotional and economic support for creative people

struggling to be productive members of society.

It is my unresearched observation that Friends are to be found in each of these ten community types, although not often as leaders. But, to make my observations really concrete, I want briefly to describe three atypical ones I have visited.

First is Monan's Rill, a sizeable group which has met together for seven years, under the umbrella of the Earthquakers, based in Santa Rosa, California, not far north of San Francisco Bay. It was a nice jaunt by car from the East Bay, then up the hills northeast of Santa Rosa, to find the residents—present and future—working away on their homes in the clear, hot California sunshine.

Russ and Mary Jorgensen showed us about to see some of the houses, both abuilding and completed, and we worked on one for several hours the next morning.

Memorable features are a water collection and pumping operation for the whole community, a large community garden area, intensively—and productively—cultivated by those now living there, goat barns and a community dining and meeting room. Members of Berkeley and Redwood meetings and people once connected with the San Francisco American Friends Service Committee office are among the movers and shakers (if that's not a bad word in earthquake-prone California). They own the land jointly, their houses individually. About six had been finished at that time.

Nine hundred miles away, not far from the Mexican border, is a growing community with an explicit label: Southwest Friends Center. In existence the least time of any of the three groups, it has, nevertheless, made a good physical start, and the pert little adobe brick houses, often with the trailer house cocoons still attached, brighten up the muted desert colors. Lawrence Scott, once a member of my home meeting, Central Philadelphia, was my guide here.

Eight people are at present living on the high desert plateau, where you can see mountains about you at every point of the compass, with very little vegetation to impede the view. (About eight more people are either on the list to be processed, or plan to move in soon.) The year-round growing season and irrigation from a single deep well is beginning to make its own vegetation. Of the three communities visited, the average age of the residents is highest here, probably because they have been attracted by the healthful climate. I participated in one of their informal community meetings and stayed in the farmhouse, which is also used for longer-term temporary residence for communards whose homes are being built. I came away with the feeling of having been in a caring neighborhood.

The last of my west coast visits was to Oregon, land of timber and rain. The Alpha Farm, in its verdant and, at times, spectacular setting, was in physical contrast to the

other two. It also had Quaker origins and roots. Jim and Caroline Estes left Philadelphia in 1972, together with other AFSC and Quaker-oriented folks, to buy a farm in faroff Oregon. Now comprised of 300 acres, it is surrounded by heavy timber and is about one-third cultivable. Cultivate the members do, with modern equipment and the same kind of industry and enthusiasm that is devoted to their operation of a community store, Alpha-bits, which includes a luncheonette with home-cooked food, crafts shop (some of their own pottery and rope sandals), and a bookstore that suggests Pendle Hill's bookshop in range and quality.

Alpha differs from the other communities in its status of economic self-sufficiency. The shop, the farm, the crafts, and mail route bring in adequate income to meet the needs of the twenty people who live there, twelve of whom are permanent members. There is a large farmhouse—already bursting at the seams—and two more substantial structures are on the boards or under construction. In fact, the boards for one came from the land itself, milled by the community. The members of this community are the youngest of the lot in average age, and it is the one that appears to exact the most from its members, for they share their incomes fully, and, upon joining, put their whole substance into the community. The basis for business, worship, and "third meeting" is essentially Quaker. My experience here was a happy one, though I had to cut my visit short.

Whether you are drawn to communities of the rather more intense types just described, or find the looser kinds mentioned earlier more congenial, you may well respond to some queries I prepared for Pacific Yearly Meeting:

Do you, in your personal development, so possess the qualities of disinterestedness, love, patience, commitment to simplicity, and to good group process, that you have the right to ask the same of the community about you?

Do you seek, in your ideal of community, to realize a quality of life that will be an example to the competitive, war- and hate-producing world that surrounds you?

Are you ready, in your personal and group life, to put aside addiction to creature comfort, inclination to dominance over others, and insistence upon having your own way, all of which might come between you and your fellow communards?

Are you open to innovative ideas, sometimes incompletely worked out, that come from others in relation to community?

Are you ready to put other good ideas for your life "on the back burner" so to speak, in order to focus on making a go of your life in community?

Then, maybe—just maybe—you are ready for community! □



1

Another new issue and another successful effort to avoid swallowing the pseudoradical rhetoric about a tough issue, in this case South Africa and divestment. I get less comfortable with that strategy all the time. I'm proud of you for holding out against the temptation to think of it as a simple matter, and for pressing for a distinctively Quaker response. Keep it up!

Chuck Fager
Arlington, VA

2

I have just recently received a letter from a South African clergyman, carried clandestinely out of South Africa, and

FORUM: SOUTH AFRICA

mailed to me from outside South Africa. The letter expresses thanks to the American Friends Service Committee for its efforts for long-term healing in South Africa and, in particular, for our sale of stock in U.S. firms continuing to do business in South Africa. The letter further states that "aware blacks" in South Africa are in support of action such as the AFSC's.

Of particular interest was a memo

with the letter, referring to (Rev. Leon) Sullivan Principles, a code for U.S. firms to oppose discrimination in the workplace for their black employees in South Africa. It put forward suggestions that the Sullivan Principles be expanded to counteract the government's destruction of black family life in South Africa. It urged the U.S. companies to come out against the migrant labor rules that keep husbands and fathers separated from their families; it urged them to provide housing for their black workers' families; and it called on them to work against provisions that deny permanent residence in cities to black workers.

Your special issue October 15 was particularly interesting. But I would like to give a factual correction to a statement by Herbert Ward Fraser that AFSC sacrificed "1 million—the estimated brokerage cost." Far from it. The value of the stock sold was \$1.3 million, the brokerage cost a small fraction of

that. The Investment Committee, which sold off the stock, did so over a period of time, in order to minimize loss.

John A. Sullivan
Associate Executive Secretary,
AFSC

3

I was disturbed at the announcement in the press of August 17th that the AFSC is selling \$1,300,000 worth of securities of American firms doing business in the Union of South Africa because of apartheid.

While the articles on South Africa in the October 15 *Friends Journal* say little about this particular question, they have stated the case for not selling these securities better than I could. I hope that they will be read and reread.

I would add that the three white South Africans who attended FGC at Ithaca last July each wanted American business to stay in South Africa, as I understand that the authors in the *Journal* do.

At Ithaca, I was in John Sullivan's workshop on human rights, along with Colin Kinghorn, one of these South Africans, and so discussed this particular question with Kinghorn, several times. Whenever I heard these visitors speak, the question of our firms withdrawing from South Africa was raised, and each one of them stated clearly, without reservations that they wanted American business in South Africa. I feel strongly that we as Friends and Americans should respect their wishes and work through and with their Quaker Service Fund in everything that we do to end apartheid. *They* have to live with it.

In addition, I would suggest the following for all Friends who want to end apartheid, as I am sure that the AFSC does:

1. Work to change the discrimination against our own minorities, and especially our treatment of the races who lived here when the white man arrived. Actions speak much louder than words. Isn't it hypocritical to ask another nation to change its ways immediately when we have changed so little and so late?

2. Send Friends to South Africa to work with and support the Friends there who are under such tension and pressure. Some have been unable to stand the conditions and have left their homes rather than obey the apartheid laws.

3. Send them money so that the Quaker Service Fund can help those in jail, and do what is possible to speed and smooth the inevitable changes.

4. Labor with our companies doing business in South Africa to get them to change the working conditions, wages, etc. Pressure to end apartheid will probably be needed for years; deadlines seem of questionable value to me.

5. There will undoubtedly be more bloodshed in South Africa, and there are those in the U.S. who would welcome this. We must work with others here to educate the United States on the situation there, stressing always that there is that of God in all races and all individuals.

Henry W. Ridgway
Mickleton, NJ

4

Congratulations for being able to publish such a good range of contributions on this urgent subject—and for the courage to be so controversial.

Walter Birmingham
Dorset, England

5

Your people have done a beautiful job of layout and the article looks fine. It is good to have it in the issue with the energetic and high quality comments on South Africa. One can't agree with them all(!), but they are well argued. You were generous to give such prominent and full space to my poor words.

Mike Yarrow
Denver, CO

6

It is very difficult to follow in detail the reasoning of either Mariondale Hess or Herbert Ward Fraser. I think the reason may be that both argue too much in terms of future effects and consequences. We almost never know the economic and political impact our actions will have—what arrogance to think so! We can, however, judge the moral character of the actions themselves. Leaving the future in God's

hands, three things are clear about divestiture.

1. Divestiture is a partisan action. It takes the side of one party in a power struggle. It therefore heightens the tension, removes neutral or ambiguous players from the field of play. In this respect divestiture is a capitulation to those who insist that no one can be politically or economically neutral, that everyone must choose one party or the other. This insistence on partisan choice is a perennial form of the denial of love and of the universality of God's presence. It replaces morality with politics.

2. Divestiture takes no account of South African Friends—or it dismisses their concerns as implicitly racist and classes these Friends among the enemy, because they are whites. South African Friends are a small group and ought to be especially precious to us. At a time when they need encouragement and loving support, divestiture is a kind of desertion.

3. Divestiture is rather like washing one's hands of evil—it leaves one's hands clean and the evil unchecked. In particular, investment gives one an involvement that has moral implications, makes moral demands, and provides a legitimate footing for on-going moral interest and action. Divestiture is a one-time thing, a kind of turning away from the problem.

Of course there is great injustice and brutality in South Africa, and we should listen to the voices of the oppressed and minister to their needs. I share the sense of outrage at apartheid, at Steve Biko's murder, and at the underlying racism. But, as Mike Yarrow says in the same issue, our faith must be strong enough to endure the realities of love crucified in this world. In spite of all considerations of justice and righteousness, divestiture is a capitulation to desperation and partisanship—and, as such, a breach of living faith in "that of God in each person" and in "speaking truth to power."

Newton Garver
East Concord, NY

7

May I congratulate you quite specially on the South African issue of the *Journal*? I find it all most valuable. It should alert us to our continuing responsibility. Mike Yarrow's opening article seems to me specially good, in

In Mitraniketan Dr. Kohler started the injectible project for family planning. When the mothers came to me for prenatal care and had the baby, and when I had taken the postnatal care, then they learned about family planning. After two or three months I usually gave the injection which lasts about three months. It is good for the mothers to have it; they don't have to worry. Then they can have a baby again in two or three years.

The injection is progesterone, called Depo-Provera, from Upjohn Company. It is experimental, but I have used it for over six years. We never had much problem, a few cases had some bleeding, most had amenorrhea, but of 250 cases I had there were only twelve bleeding cases where I had to stop. Most were just spotting and the amenorrhea I didn't worry about.

I always tell them before starting the injection what will happen and if they have any problem that I will help them.

I talk to both the mother and father when I go to the home; when they are having trouble and the husband doesn't listen, I ask him to come to me and I talk to him.

The government workers blame me because they say I take their cases; they get money for every vasectomy, you know. But I say I have no family with lots of children; and I am just doing the spacing, not the stopping.

Family planning, growing vegetables, good drinking water, sanitation—it all goes together. Nutrition cannot work without sanitation, and without sanitation you cannot keep the family healthy. I used to go to the government school; they had 600 children in the first to fourth standard. Our children's health habits were really better than the habits of the other children so the teachers asked whether I could send some girls to teach in their school. They loved this class, the children did, and changed their habits: used to be you couldn't go near this school; they had a terrible smell; dirty, you know.

When I was in Barpali, the government used to dig the wells for the villages, one well for 1,000 rupees. When they left, the villagers never drank that water ("It's no good water," they said), and nobody used that well. But we made the villagers dig one themselves, and asked the government to give money for the pump. So we used to dig three wells, all for 1,000 rupees. The villagers had dug the well, and since they had done the work themselves, they thought it was their thing not the government's, and it was much better water. And they looked after the well, because it needed help to keep it in good condition.

Before I came on this visit to the United States, I went back to Barpali. That area has gotten so big now! But they still think about the American Friends Service Committee. That spirit is still there: everybody is asking about everybody, how they are, where they are.

Now I have a letter from a friend—he was a specialist in Barpali when I was there—that he has found a place

for me. Near Barpali there are thirty-four villages but only one health visitor and some of the village women. When I go back to India I may go there.

There is a problem I have had when I'm alone working and there is no doctor. I am scared sometimes when people come screaming and with stomach ache. I worry it is appendix, or something burst and I don't know. Asthma cases we sometimes get in the night, or a baby with a high fever, or vomiting, or somebody has a lot of tapioca that has got poison in the leaves. I hope these people have a doctor.

I had a student who stayed with me in Kerala who worked just like our girls, doing the cleaning and giving the injections. She said, "I want to learn what you are teaching your girls."

I think it would be good for young students to come when they finish, just for a year to have the experience. I think that a young doctor learns a lot. The Indian and U.S. doctors learned from each other in Barpali. □

Bela Banerjee is now in the community of thirty-four villages in Orissa. Contributions toward her work may be sent (marked for her) to Jane Morgan, Community Services, Inc., Box 248, Yellow Springs, OH 45357.

A man helps to install a well at the Barpali project in Orissa.



Photo courtesy of AFSC Archives

tan. It is very far from Barpali. It took four days to get there by train. Nowadays traveling is very difficult in India.

Kerala is in south India and is very different from Orissa. In Orissa the people are grouped around the temple with 400 or 800 people in a village. Low caste people live on one side of the temple, higher caste people on the other side. One is the Brahmin area, the other the harijan (outcaste) area.

The temple in Kerala is different, and the people are scattered all over; they have no village with fields around it. Everybody has a little bit of land, they all grow tapioca, and they live by themselves, not the group living together.

Orissa is a bad place for the caste system; they are very particular about caste. But Kerala is better. There is more education. Kerala is more Christian.

For myself, I'm everything, really, I'm a Hindu but I'm a Quaker, too; I believe all religions the same.

Top left: A sick child is brought to the health center for treatment. Bottom left: Village women are taught about birth control at the Barpali project. Bottom right: A man traveling stops to cook himself a meal.



Mitraniketan is an educational community which our director, Viswan, started. He was a great help to me, always encouraging me in the health work.

Carpentry, a printing press, agriculture, a piggery, a bakery, a dairy and poultry—they were hoping to make a profit on all these things to support the medical work and the school, but it was a struggle. Dr. Morgan gave support for sixteen years, and Dr. Jean Kohler got other support also, and the Friends Medical Society has given support to me.

I always think training should be given to the small children, and they'll grow up with better health habits. While I was working in Kerala with the girls I always asked the small children: "What is a healthy and happy family? What do you need? You have to have a smaller family, otherwise you cannot really have a healthy family."

Like this they are growing up with family planning. And I tell them they should have clean and safe drinking water, some vegetables in the garden, some poultry for eggs; and if they have no cow they can have a goat for milk.

I asked them to draw a picture for me of a healthy family and they all drew a picture and everyone had only one or two children—no more than three. That makes me happy; I think they learn more that way than when they are big.

We would make a plan for what the children should eat every day: at least beans and vegetables, and peanuts or lentils, if they don't have fish. Usually in Kerala in the evening they all have fish—fish and tapioca. Tapioca is nothing but starch. They do get some protein in dal (lentils), but they don't take much.

The fruit grows so well in Kerala they don't plant it. We have pineapple, papaya, gooseberries (with vitamin C), and jack fruit—a huge fruit with a very strong flavor. It has a yellow color, so lots of Vitamin A.

In Mitraniketan when I came there was no papaya tree. They didn't eat it because it causes abortion, they were thinking. But I had a little kitchen garden and planted all the fruits and vegetables and I had a papaya tree. They all said, "Oh, this is terrible!" But I gave it to all my prenatal mothers. Then I showed them: "You've eaten this and you have a good baby now."

One big help is the creche we started so the mother can come when she's working and feed the child and work at the same time. What happens is that an older brother or sister sits with the baby while the mother works in the field or cutting grass, and then she comes back at feeding time. But nowadays it is difficult because brother and sister must go to school—the government has made that a rule. But the mother should nurse the baby. It's better for nutrition and also hygienic and cheaper. When we have powdered milk we give it to the mothers to drink.

With the doctor I trained village girls to do health work. One senior girl and one junior girl would stay in a village and look after four or five villages. When they had trouble they would call for us or bring the patient to us. They did preventive work, mostly, but we taught them simple things like when people had diarrhea, to give them sulfaguanidine, and when they have fever, if you see the symptoms of malaria, you give them malaria treatment.

They gave prenatal and baby care. We taught them to take midwifery cases, and then we sent them to the government civil service to take the examination for the certificate. After that, they could do midwifery without supervision; they are really midwives then.

When we first started at Barpali, many mothers used to come to us at their last breath; and a baby was brought too late sometimes also. Then we would go to the village to talk about how they must have prenatal care and baby care; they saw that the mother had come to us, but too late.

Now the girls we have trained stay in the village to give care, and the villagers help them by giving them a house where they can grow vegetables, install a latrine, have safe drinking water, and show an ideal for the others to see. Education and the health of the family is their idea.

We used to hold clinics: a TB clinic one day; another day for the baby and pregnant mother; another for the general clinic; and one day we'd go to the villages with the girls we had trained. We had a jeep that I drove to all the villages.

When we first started our project, one man came to us at two o'clock at night. He sat there the whole night, and in the morning we found him. He had heard there were Canadian doctors there, Ed and Vivien Abbott. We gave him medicine and he went out and told the others that these people could treat leprosy. So others started coming.

At first we didn't separate them; we treated them with the other patients. But more started coming, so we had about fifty cases every Monday. We gave them special care and encouragement. They had to have the sulfone drugs. Then they had to eat well because the medicine kills the blood cells. We used to give the medicine once a month, to take home. But we gave milk with it—powdered milk in a bag—but they'd sell the milk, that was the problem. They were not only not taking their medicine, but they were spreading the infection. But if they went to an institution, people don't want to take them back home even though after six months they are not infectious. So we tried to keep them at home, with regular treatment.

There are two kinds of leprosy. The lepromatous attacks the ears and the nose and the cartilage gets thick. With the neural kind there is a loss of sensation and they burn their hands and feet because they don't feel. The

deformity comes when they touch a hot thing without feeling it, sometimes stub the toe and don't know it happened.

And always they hide. They never tell anyone when it starts. I told them, "It's like a TB germ, leprosy is, different looking, but the same kind of bug. With TB no one feels shame; why do you feel shame?"

The Barpali project ended in 1962, and I went to take some public health training in Calcutta. When I finished, I came to the United States to visit friends. And while I was visiting, I went to see Arthur Morgan in Yellow Springs; you know he was the chairman of the Tennessee Valley Authority, and a very good friend of India. When a man named Viswanathan came here from South India, Arthur Morgan started helping his work, and he told me I should help him when I went back.

After a year in Calcutta, working with the World Council of Churches, I went to Kerala to work with the man Dr. Morgan had helped, Viswanathan, at Mitranike-



Photos courtesy of American Friends Service Committee Archives

Proceeding As Way Opens: A Hindu Who Walks With Friends

by Deborah Cloud Vaughan

Bela Banerjee during her most recent visit to the United States.



Louis Grigolio

Quaker health teams in Calcutta during World War II were assisted by a young Hindu woman of the Brahmin caste, a social worker and midwife working among the most destitute of the city's poor, including "untouchables." Impressed with her dedication and good sense, Quakers arranged for her to take nurse's training in England, and in 1952 she returned to India, a trained nurse and midwife.

For ten years, Bela Banerjee worked with U.S. Friends at the Barpali Project for Village Development in Orissa in northeast India. After a visit to the United States, where she met Arthur Morgan, she worked, at his suggestion, with Viswanathan, director of the educational community of Mitraniketan, in Kerala in southwest India. She worked there for twelve years.

In the winter of 1977-78 she again visited co-workers and friends in England and the United States. She has always felt very close to Friends and in Philadelphia she met with members of the Friends Medical Society and talked about her life and work. The following is her own account in an abbreviated form.

I was born in Dacca, which is now in Bangladesh. When I was seven months old my father died, and my mother brought her three children to my half-brother's family in Calcutta. We did not have a very easy life; I never went to school. I began to work for the Bengal Social Service League when I was fifteen or sixteen.

When I went to England, I had a problem with the English language. I couldn't understand the lectures. The matron was very nice, and she told me, "Don't worry, you just work. Talk to the patients and you'll learn."

So I used to do that a half-day and a half-day I'd study. That's why I took five years to finish my training. The first year I just learned and worked.

Where I work now they have a different language than I speak, but I learned by just talking. I say I'm not a talker or a speaker, but I like work; I like people and I like work.

When I finished my training, I took some domiciliary midwifery—that means to go to the house to deliver the baby. Then the American Friends Service Committee opened the Barpali Village Development Project and they asked me to come there.

We worked with the town of Barpali as well as seventy-seven villages. Several people came from the United States to help us, including some doctors: Miyo and David Bassett, and Ralph Victor. Vivien and Ed Abbott came from Canada. There were also some educators and anthropologists.

Deborah Cloud Vaughan holds a masters degree in psychology and is currently studying journalism, having completed raising her family. She is secretary of Friends Medical Society which has long supported the work of Bela Banerjee. A member of Germantown (PA) Meeting, she edited Ms. Banerjee's presentation to FMS for publication here.

The speaker was John Peters, the medicine man of the Mashpee tribe of the Wampanoag Indians, addressing a gathering of Native Americans sponsored by the American Friends Service Committee. But the message was one I had heard many times before: from a traditional Hopi at old Oaribi, Arizona; from a Passamaquoddy at Peter Dana Point in Northern Maine; from a young Penobscot at Old Town, Maine. Each time the remark is made with a sense of wonder. *We have always known how to live in harmony with Mother Earth. Now it becomes clear that unless others come to share our reverence, the human race will destroy the environment that supports us all.*

It is a message that would appeal, one might suppose, to all environmentalists. But many of these have come to feel that state and federal agencies must control land use; some distrust the Indians' protestations about the environment (the poverty on Indian reservations leads, like poverty everywhere, to junky front yards), and many are alarmed at what they see as the Indians' challenge to the sacred American cow: individual property rights.

Traditionally, American Indians have not believed that the land could be chopped up into blocks and bought and sold. One might as well sell portions of the sky; or, as they often put it, one's own mother. When early settlers offered the Indians bright coins, blankets, guns, or firewater in return for the land, many Indians did not understand that it was expected that they would give up their ancient fishing or hunting rights. They were, in short, quite unprepared for the settlers' concept of exclusive ownership. Many frontier troubles developed from this basic misunderstanding.

Recognizing this fact, the infant United States decided in 1790 to protect itself from Indian troubles by trying to regulate the sale of Indian lands. Under the Non-Inter-course Act of 1790, no Indian lands could be sold without the federal government playing a role in the transactions. Many east coast Indians have recently discovered that their lands were sold out from under them in violation of this statute. In New England, New York, and South Carolina they are suing, or (as in Maine) have persuaded the federal government to sue for them.

Implicit in these suits are several ironies. By their legal action the tribes are at last accepting the white person's concept of the exclusive ownership of land. And by appealing to the Non-Intercourse Act, they appear to be accepting the notion that they are dependent wards of the government. The Indians are reluctant to agree to either of these propositions, but their concern to regain their lands is paramount. Economically deprived, robbed of a sense of self, they see the land as their last hope of rebuilding their communities and regaining their all-but-lost way of life. As Tim Love, a Penobscot, pointed out

to me, to regain their land will permit them to develop their own paper mills and fishing industry—to become economically self-reliant and off the federal payroll. It will also give them back the woods they love to roam in. "I'd be out there now if I didn't have to sit at this desk," Tim said with a grin, "black flies or no."

In Mashpee township, on Cape Cod, the Wampanoags have watched helplessly during the last ten years as giant land developers have taken most of the land along the shores, ponds, and streams where they are accustomed to fish, and the forest where they hunted; and large shopping centers have been built on prime land to serve the burgeoning population.

"When people come down here to get away from the city, why do they have to pave everything over, bring the city with them?" Molly Black, a young Mashpee woman, secretary of the tribal office, asked with flashing eyes.

"It's not just Mashpee," John Peters had said earlier, in a reflective mood. "We feel we are talking about the whole world. We are trying to wake up the world to the fact that people are destroying themselves when they destroy the land. We see a great union of other people who want to join us, not in a rebellious way, but in a right way, seeing the way we are wasting our natural resources, polluting, ravishing the land."

When the Mashpees entered their suit in August of 1976, they made it clear that it was not their intent to reclaim the homes of any present residents but rather to regain control of the undeveloped land in order to preserve the ecology and curtail the overdevelopment of the land. Nevertheless, local politicians and newspaper editors raised a hue and cry that the small homeowners—the aged in particular—were threatened. In an effort to defuse this explosive issue, the AFSC made a study of the economic impact of the land claim on Mashpee, checking unemployment figures, housing starts, mortgages, etc. The results of the study, made public last summer, made it clear that the talk of economic troubles was vastly exaggerated.

The Maine Indians, too, have made it clear from the beginning of their suit that they intended to exempt all small homeowners, and were, in fact, really only concerned by the giant corporations that owned 50,000 acres or more. In Maine also, nevertheless, local politicians were successful in persuading the average citizen that her or his own house and land was at stake, and thus created a potentially explosive racial tension. In this situation the AFSC's Maine Indian Committee attempted to bring reason to bear on the issue by providing information to newspaper editors and by developing a television show which explored some of the issues dispassionately and in depth.

Wayne Newell, a Passamaquoddy who is a graduate of Harvard School of Education, is working hard to teach the children at Peter Dana Point and Point Pleasant their all-but-lost language and culture. This, he feels, is crucial in the battle to get rid of alcoholism, school drop-outs,

Margaret Bacon is a special writer for the AFSC with a particular concern for feminist and liberation issues. A board member of Friends Historical Society, she is the author of four books and many articles. She is a member of Central Philadelphia (PA) Meeting.

and other social ills besetting the tribe. For him, too, there is a religious dimension to the return of the lands. "We Indians have always embraced the Earth and its fruits and put back into nature what we have taken out," he points out. "We know how to live in harmony with the Great Mother. Now the rest of the world has to learn from us, if our civilization is going to survive the ecological crisis."

After years of litigation, a possible settlement has been offered to the Maine Indians, providing them with \$27 million, and \$10 million with which to purchase 100,000 acres of land. This is far less than their original demand, and the Indians, at this writing, have not decided whether to accept the compromise. Much depends on whether the lands they can acquire are contiguous and thus can be managed as a whole for the good of the tribes and the ecology. It is noteworthy that the state seems not to understand, or to take seriously, this concern.

In the western states, Indians have seen the land and rights secured to them originally by treaty with the United States whittled away by countless violations. Now the barren reservations which remain in their control are proving to contain some of the richest untapped mineral resources in the United States. As a result, there has been an unseemly scramble for mining leases on the part of the power companies. Company agents, with the aid of the Bureau of Indian Affairs, have played upon divisions within the tribes between traditionalists and assimilationists, and leases have been secured which gave Indians the minimum of benefit and caused the maximum damage to the land.

Nowhere is this situation more dramatic than at the Four Corners Power Plant, near Farmington, New Mexico, where fly ash is bellowing forth from the smoke stacks at such a rate that the resulting cloud could be seen by the astronauts on their way to the moon. Nearby, strip mining is gouging into the Black Mesa, sacred to the Hopis, while the use of water to transport the coal has caused the water table in the ground to drop to dangerous levels, drying up the agriculture.

"We Hopis have lived poor, and close to the Earth," Fermina Beneyaca, a Hopi woman, told me in Oaribi. "We did it because the Great Spirit commanded it. Now we understand. When the rest of the world is destroyed we will still have a way of life in which we can survive."

Friends have traditionally supported Indian land claims as a matter of simple justice; and this, of course, must continue. Today, however, we are challenged to help our fellow Americans hear the legitimate concern for the environment which is part of these claims and which must be of concern to us all. The Mashpee Indians in their suit asked their Cape Cod neighbors, "For whom, and to what end, should the land be developed?" It is a question for us all to ponder. □

Quakers And Community: A Reappraisal

by James S. Best

Whither intentional communities? As I understand it, the two words making up the now well-known phrase were first put together in the thirties. Some of the key folks who then helped to put the movement together were Quakers; forty years later, when it can now perhaps more truly be called a "movement," Quakers are still involved in it, but they seem to be much less conspicuous. Why?

Having lived for four years in a close community, the beginnings of which were inspired by Friends, and having just now completed a visit to a circle of Quaker-related communities in the west, I was especially struck by a comment made by a middle-aged Friend relative to her experience in a back-to-the-land community in Oregon:

Well, yes, I think we have more Friends here than from any other sect. But I guess I want to say that I'm not really convinced that Quakers, as a group, make the best communards. I often think a lot of them have too much egotism to become the most effective and responsible members of a really close community.

This Friend's judgment, arising from her individual experience, would not be mine, necessarily. But I've been reflecting on the remarks since my visits last summer among west coast Friends and their communities. Having heard of some outstanding examples of the kind that interested me, I had begun the trip with what amounted to a conviction that Friends have much—if not the most—to offer the burgeoning movement.

I had been wondering about such familiar testimonies and traits as simplicity, the consensus process, social witness, and caring for one another in a group setting, as well as tolerance, honesty, encouragement of social experiments, and friendliness to the youth culture. At the

James Best is variously a printer, publisher, writer and editor, formerly with Harper & Row and the Fellowship of Reconciliation. He is a member of Central Philadelphia (PA) Meeting.

growth: an imaginative youth program attracting large numbers of enthusiastic children. Friends who feel weak or discouraged should take heart from these examples, remembering, too, the biblical injunction: "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." (Deut. 30:19.)

Most Friends, regardless of the strength of their numbers, sought to improve the quality of life for all. Everywhere the Quaker vocation for peacemaking found different applications. One example was the Swiss Yokefellow House, run by Friends. In the serene alpine countryside, an ideal setting for individual soul-searching is provided. Our retreat there contrasted sharply with our experiences in two other places. In Northern Ireland's torn society, Friends, with many others, suffer under continued violence. Many despair of a solution. Yet Irish Friends work to offer what perhaps is needed most: hope. And a continent away, the evils of war make a mockery of the name "Holy Land." There we witnessed a dual Quaker presence: in Ramallah, West Bank, the meeting and schools born of United States missionary efforts; and, both in both Israel and Palestine, the sensitive service work of the American Friends Service Committee. For Friends, the continuing challenge of the Middle East is how best to combine mission and service to help peace—as well as Quakerism—flourish.

In some ways, the only transition between this experience and that of African Quakerism was made by the glistening sands of the Sahara below us on our flight to Kenya. Here the testimony of simplicity took on new meaning. We experienced, in this Third World country, Friends whose lives had few encumbrances yet were rich in joyful expression. Christian conviction was apparent in their heartfelt prayers and testimonials and in their hospitable communities. With the increasing Westernization of Kenya, Friends now seek to reconcile valued aspects of their traditional culture with their cherished Christian principles.

Often on our journey we felt a communion with others that lifted us above endless, mundane travel arrangements, and carried us the long distances between Friends. On such occasions, we knew that we had met one another "in that which is eternal." There, bonds of fellowship were forged which will hold over time and through space. Throughout this experience of travel, we were sustained by the strength of all that unifies Friends: our faith in God, our quests for Truth, and our hopes for future peace. We know now that the Inner Journey is not distinct from life's outward one.

Seek ye first the kingdom of God, and God's righteousness, and all these things shall be added unto you, allelu, alleluia! □

Reflections On Moving To A New Meeting

I come here hesitantly, tentatively.

Am I in the right place?

It feels like the first awful night at camp,
when everyone else seems so at ease.

Leaving my old meeting was like the *last* night
at camp,
full of tears and touch and pledges
of connectedness.

There I felt known as only years of Sundays
makes us known to one another.

There I felt connected by the ties of common
memory, and of witness shared.

But here... here it's strangers in a strange room.

Do you even see me?

Will I be nourished here?

Have I any gift to offer you?

Can I grow among you?

Meeting gathers. (This chair is too narrow;
windows face the wrong way.)

The silence deepens. (Children leave for
First-day School.)

The circle seems to draw closer.

Then the clear voice of a young woman asks a
timeless query: "What profiteth it you to gain
the whole world and lose your soul?"

Silence, then ministry. Silence, then ministry.
Silence.

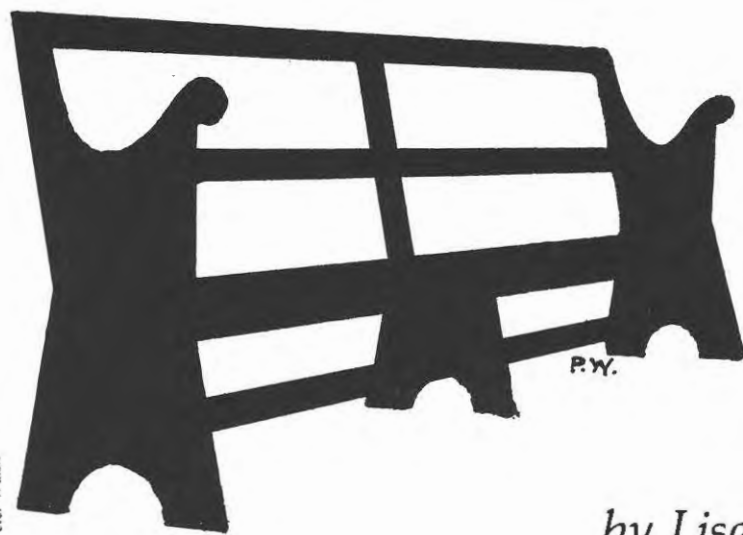
There is a Presence here. A covering Presence.

Meeting breaks.

Away from home,

I am Home.

—Elizabeth B. Conant



Traveling In The Ministry Today: A Letter

by Lisa Lister and Rachel Osborn

Beloved Friends, in a spirit of rejoicing, we greet you! During our five months of travel in the ministry among Friends in the British Isles, on the continent, in the Middle East, and Kenya, we have lived and moved in the midst of Quaker community. Now we wish to share with you some of the many blessings we received.

This deepening of our experience in the Society of Friends was prompted by a desire to follow in the footsteps of our spiritual ancestors. We felt a unity with the faith that led Mary Fisher over the sands to the Sultan of Turkey and with the truth that led Mary Dyer beyond the seas to Boston Common. Like them, we felt God to be our guide. We had expected challenge, fellowship, and a growth in faith. And all this was given us in great measure. Our journey reaffirmed our hopes that this glorious tradition of travel will be kept alive; that both traveling and visited Friends will continue to experience its riches.

With both individual Friends and meeting communities, we worshipped in song, speech, and silence; and acted as catalysts for the sharing of concerns and leadings. Beyond the bounds of geography and theology which often separate us, we found unity in Friends' quest for Truth. The definition of "Truth" varied from tongue to tongue, but found meaningful expression in the lives of those we encountered. We think, for example, of a retired couple in Ireland, open to all that is new, fresh and

challenging—finding God in their garden, leeks, and bees; of a sturdy Kenyan woman, joyfully cooking for 200 young Friends, and sharing through song her faith in Christ; of a Friend in Athens who held fast to her principles in the face of the junta's inhumane rule. The lives of these and other Friends testify to the power and beauty of the Spirit within.

Along with these heartening experiences came certain discouragements. Friends sometimes allowed business and busyness to take the place of sharing. We were disheartened when we were treated merely as youthful tourists, rather than as Friends engaged in the life of the Spirit. Such incidents made us wonder about the nature of traveling in the ministry today. We ask, do modern Friends leave themselves open in time and spirit to meet traveling Friends in the deepest place?

Another concern we carried throughout our journey was for women. To us, one of our Society's most precious testimonies is that of the equality of the sexes. As we traveled, subject often to the world's degraded view of women, we repeatedly heard Friends claim to be devoid of such prejudices. Yet the plain truth is otherwise. Friends, too, hold sexist attitudes and take sexist actions. It is time to reaffirm our equality testimony; time to offer a much-needed witness to the world!

As a small Society, we know that we are only as strong as our corporate bonds. We were impressed with the power of a tiny meeting in Madrid, composed of just three Friends. With visionary dedication, they reached out to the world as well as nurturing one another. Thus a cornerstone for Quaker growth is being laid. At Netherlands Yearly Meeting, we saw another vision for

Lisa Lister was clerk of Young Friends of North America from 1975-77. On the Visitation Committee of FWCC, she is a member of University Friends (KS) in Wichita. Rachel Osborn is on the Friends Journal Board of Managers and was coordinator of Concord Quarterly Meeting from 1975-77. She is a member of Alapocas (DE) Meeting.

reminding us of the need to keep the moral imperatives and the need for practical action in relation to each other, even if this means, as it so often does, a relation of tension.

Horace Alexander
Kennett Square, PA

8

Deep and sincere congratulations upon your excellent issue of October 15th, which gives the reader an authentic picture of the ferment of disagreement among Friends as to how we might act helpfully about southern Africa. To introduce the African materials with Mike Yarrow's article is an inspired piece of editing.

All of us face gigantic dilemmas as we strive to assist in the realization of human freedom and genuine justice without betraying our commitment to peace and our belief in the power of love. And, I might add, vice versa. Let me respond briefly to questions raised by both Herbert Fraser's and Walter Birmingham's articles:

What do the advocates of divestiture accomplish?

Do they seek to foment armed revolution?

Do they strive to undermine the economic life of a whole nation?

Far from seeing divestiture as guaranteeing armed revolt and open war, its advocates believe it to be one of the few remaining nonviolent instruments that, if actually practiced on a large scale, might make possible a peaceful resolution of the present South African situation. To cite the judgment of the Christian Institute of South Africa: "Government insistence on enforcing apartheid and its rejection of normal negotiation with freely chosen black leaders, have produced a situation in which there are few ways of preventing the escalation of violence and bloodshed into a major confrontation. One of the few remaining methods of working peacefully is through economic pressure, which could help to motivate the changes needed to bring justice and peace in South Africa."

Certainly our intent is not to destroy the South African economy, but to support fundamental (not "cosmetic") change that will include the eradication of apartheid. Infinitely more is needed than an occasional gentle slap on the wrist. Present U.S. practice of chiding

South Africa verbally while continuing to undergird it with dollars, technology, and industrial skill is very much to that government's liking. Its cabinet ministers are happy to "commend" the participation of "enlightened" U.S. corporations in their economy, and business continues as usual.

What happens, however, if business does *not* continue as usual, if the supply of dollars and overseas credit dries up, if the U.S. no longer is South Africa's *number one trading partner*? What happens if economic sanctions are conscientiously applied—without the loopholes and infractions that frequently in the past have rendered sanctions ineffective?

Then South Africa is brought face-to-face with the seriousness of our purpose, and must make decisions accordingly. No one can, with certainty, predict the future, but the situation we describe is a long way from the collapse of an entire nation's economy. At the same time, it could make South Africa, at long last, take world opinion seriously.

Jim Bristol
Philadelphia, PA

9

The Board of the American Friends Service Committee decided at its June 23, 1978, meeting that it should not hold stock in companies that operate in South Africa. The decision was based on the recognition that we find it immoral to profit from apartheid, and on our position urging the withdrawal of economic support for the apartheid system and South African government. The Board recognized that some companies operating in South Africa believe they are contributing to change in the apartheid system. It was agreed that we should engage in dialogue with such companies, amplifying our view, listening and learning from their experience.

I had the opportunity to participate with AFSC staff in such a visit to a corporation. I had expected the kind of dialogue described above, based on a common assumption that apartheid is repugnant to all and must be ended. That was not the case. I think we were all somewhat shocked by the building, atmosphere, and attitudes we met. In an effort to express my feelings about this experience, I have written the following poem.

On Visiting A Corporation About Its Role in South Africa

*Corporate headquarters—
Glass and chrome appear to rise
From the next century,
Divorced from earth;
Polished granite floors
Where human tracks are carefully
Wiped away
To keep it shining smooth.*

*Receptionists enact their roles.
Security cards are issued,
Replacing personal identities.
Thick hall carpets (white)
And plush velvet walls (white)
Hush our voices
And mute our urgency
In raising human issues.*

*Expecting release from
Elevator cell,
We exit to a larger room.
Claustrophobia rises
As we scan
Windowless walls
And massive oaken doors,
All shut tight.*

*A beauty parlor, Colgate face
Inspects us from a TV screen.
We must respond by phone
Before entry is allowed.
Revlon nails point toward
An imposing office.
Can we touch the hearts of those
Who work in such a place?*

*What process of osmosis
Fills a human heart
With chrome and glass
And highly polished granite,
So vice-presidents can say
From sumptuous isolation:
"Human rights should go to blacks
When they are civilized."*

*My soul was stunned,
Already intimidated by architects'
Callous disregard for human scale.
Though inner turmoil raged,
I found myself immobilized
And know I failed
To express my own humanity,
To adequately confront and challenge.*

*To know that such a different world exists
Is to know the magnitude
Of the task we undertake;
To know that barriers
Of chrome and glass and heart
Are formidable indeed,
And that we cannot
Be passive, weak, naive.*

*We must rely upon the Spirit
To fill our hearts
With God's righteous anger.
We must be strong and sure
Of facts and argument.
Let knowledge of human suffering
Animate our faith and fortify resolve
To persevere in love and struggle.*

Ann Stever
Seattle, WA



Two prisoners have recently written to *Friends Journal* soliciting correspondents. They promise to "answer any and all letters." Both are incarcerated in the "Correctional Institution" at London, Ohio 43140 (P.O. Box 69).

William Felton Ros (148381) describes himself as unmarried, with black hair and light brown eyes, twenty-eight years old. He is interested in sports, music and outdoor camping. He feels he has "lost contact with the outside world."

Parker E. Woods (143436) writes: "Loneliness in a place such as this would have to be experienced in order to be understood. But the gift of a letter can sometimes relieve the emptiness that one feels while swallowed up by the vacuum of solitude." He is twenty-seven years of age, interested in chess, writing, "most sports," poetry, photography and "most good music." He would like to correspond with "realistic, uninhibited and concerned people, regardless of age, color, or religion."

After deploring the fact that so few people in the world learn, or even study the lessons of world war, *The Ridgeleaf*, newsletter of Kirkridge conference center in Bangor, PA, comments editorially: "One wondrous breakthrough may be just ahead, in a federally founded *National Peace Academy*. Congress authorized and financed a first study of it this fall—after months of astute, subsistence-salaried effort by an NPA campaign (1926 Eye St., Washington, D.C. 20006). It calls for a parallel to West Point, to train leaders in peace-making and conflict resolution, a proposal originally made by George Washington. It deserves fervent support for peacetime."

FRIENDS AROUND THE WORLD

Betty Stone, R. 2, Supply, NC 28462, writing in support of Sam and Miriam Levering's work for an effective Law of the Sea Treaty, suggests three types of letters which any of us can send to interested parties in this connection.

The first type would be to President Carter and Secretary of the Treasury Blumenthal, urging that mining companies not be taxed twice (i.e. by the U.S. Treasury as well as by the UN authority), thus obstructing a treaty upon which our very survival may depend.

Perhaps even more important would be letters to the four big mining companies that have an interest in the treaty. They are: The Kennecott Copper Corporation, President William H. Wendel, 161 E. 42nd St., New York, NY 10017; Deepsea Ventures, Inc., Gloucester Point, VA 23062; Lockheed Missiles and Space Co., Dep. 57-60 529, Sunnyvale, CA 94088; and Sedco, Inc., Cumberland Hill, 1901 Ikard, Dallas, TX 75201.

Such letters should stress not only the advisability of single UN taxation only of deep sea profits, but also the fact that reasonable, safe, long-continued profits under firm international control are preferable to seabed anarchy with its risk of piracy, terrorism, war, and ecological disaster.

The third type of letter would go to one's U.S. Senators at Senate Office Building, Washington, DC 20510. Here it would be important to urge support of the Law of the Sea Treaty by insisting that the Treasury not tax mining companies twice, but also by stressing that the oceans not be allowed to die from pollution since they are essential as sources of food and oxygen.

Betty Stone points out that the Leverings have devoted their lives to this cause and asks that the rest of us devote at least a few hours and a few postage stamps to it at this crucial time.

After travelling from Johannesburg and Cape Town via Rio de Janeiro to New

York and Philadelphia, Raymond Cardoso has entrusted his first impressions of the U.S. to the pages of the *Southern Africa Quaker Newsletter* which he edits.

He felt he must have bitten into "the dead and rotten worm" of the "big apple" of New York when a young Friend took him on a walking tour of the Lower East Side. He was convinced he had entered the city "through the back door" when he had to "walk around piles of garbage on the pavement or holes in the street" past buildings which "could only be described as bombed-out, blackened facades behind which one could see gutted, falling floors." It was hard for him to believe that people lived in such a place, without even the "loving touch... of... a potted plant on the window sill."

After a restful night, a walk in Central Park and a museum visit in Manhattan, however, he felt better and was able to see the "big apple" at its "shining best."

Crossing New Jersey (which appeared to him not to live up to its "Garden State" cognomen) by Amtrak, he at once felt easier in Philadelphia, perhaps because the city was smaller and more pedestrian oriented," perhaps because it was dominated by William Penn's benevolent figure atop City Hall. Gratefully appreciative of the friendly hospitality he received in that city and fully cognizant of the desire of Quaker committees to be helpful vis-a-vis the racial problems of his homeland, Raymond Cardoso nevertheless felt that his hosts might possibly profit by better informing themselves as to the reasons why their South African co-religionists did not move as rapidly as they themselves would be inclined to in dealing with these issues.

Redemption of trading stamps in books filled by volunteers permitted AFSC's Material Aids program to send such things as soccer balls, table-tennis sets, and board games to young student refugees from Namibia in Zambia. But most of the shipments (ninety-five percent in 1976-77) went to the Gaza strip where 260,000 people still live without a homeland after thirty years. Over 160,000 articles of clothing were sent overseas last year and some 20,000 yards of textiles. More aid is now being directed to refugees in various parts of Africa. The full report of the Material Aids program for the year 1977-78 may be obtained from AFSC, 1501 Cherry Street, Philadelphia, PA 19102.

BOOK REVIEWS

Sadako and the Thousand Paper Cranes by Eleanor Coerr. *Soft-toned paintings by Ronald Himler. Putnam's, New York, 1977. 64 pages. \$6.95.*

How do we, who were so stunned and affected by Hiroshima, share the experience with our children so that they can join us in resolving that it must not happen again? Here is a book which does it delicately and beautifully, and is as well an outstanding addition to the new literature on death and dying for children.

Children of the middle grades will so readily identify with twelve-year-old Sadako that they will "weep buckets of tears," according to the librarian at my children's school. Sadako's desire to be chosen for the junior high racing team is thwarted by the onset of leukemia. Enveloped by the love of her family and school friends, Sadako passes the months of hospitalization folding paper cranes. When she has folded 1,000, she hopes her wish for good health will be granted, but 644 proves to be her last. She watches the already folded birds hanging from the ceiling as they rustle and sway in the breeze. "How beautiful and free they were! Sadako sighed and closed her eyes. She never woke up."

Prologue and epilogue explain that Sadako was a real girl who lived from 1943 to 1955. Her classmates folded the last 356 cranes after her death, and still each year on August 6, children place thousands of folded cranes beneath her statue in Hiroshima's Peace Park.

The horror of the bombing is neither emphasized nor avoided, but personalized. Sadako swears that she remembers the "Thunderbolt," though she was only two, and lights a lantern for her grandmother who was killed by it. She hates seeing the people with ugly scars at the Peace Day observances. Her father prays that his family will be spared the "atom bomb disease."

This attractively printed but sadly haunting book would be a most suitable purchase for meeting library collections. Even the adults could take out their handkerchiefs and read it.

Sabron R. Newton

Unforgettable Fire, Pictures Drawn by Atomic Bomb Survivors, edited by Nippon Hoso Kyodai (NHK). *Photographs, color plates of 104 drawings, English text, index. Tokyo, Japan, 1977. 109 pages.*

In May, 1974, an old man by the name of Iwakichi Kobayashi visited the national television studio in Hiroshima. Mr. Kobayashi had a single drawing with him that he had done of what he remembered of August 6, 1945, the day the atomic bomb exploded there. People at the studio were moved by the drawing and quickly realized the significance of drawings by atomic bomb survivors (hibakusha). Dozens of books are available about events of August 6, and paintings done by professional artists have been printed. But drawings done by non-professional artists among the hibakusha have not been collected before. The studio invited hibakusha to send in their drawings of what they remembered...in fact, what they could never forget.

Hibakusha responded by sending over 900 hundred drawings in two months, done with pencils, crayons, water colors, magic pens, colored pencils, and India ink, on the backs of calendars, advertising bills, and paper used for covering sliding doors. Hundreds of these drawings were exhibited in the Hiroshima Peace Memorial Museum in 1974.

Unforgettable Fire is a collection of 104 of these drawings done by hibakusha. Quality of the drawings varies, but all of them are moving: one shows a trolley car stopped on a bridge over a river; another is simply a dead child, done with black and white ink; a third is white ink on red paper of a woman walking, leaning on a stick; a fourth shows a trolley stopped amidst a twisted mass of wires and poles. I felt particularly moved by a colored pencil drawing of a mother holding the body of her dead child, wandering through the wreckage of the city.

The drawings have a special appeal and a certain quality, for they are expressions of hope, of desperate memories which cannot be erased. But the drawings are also an important historic document. The introduction gives historical information about Hiroshima on August 6, and an epilogue documents the project behind this book.

Lynne Shivers

Japanese A-Bomb Literature, An Annotated Bibliography, compiled by Wayne P. Lammers and Osamu Masaoka, *Translation Collective, Wilmington College Peace Resource Center, Wilmington, Ohio, 1977. 132 pages.*

I do not usually read bibliographies, but this one is important for people concerned about the significance of Hiroshima and Nagasaki. This 132-page annotated bibliography, while not complete, makes available information about 500 of the most important publications. This bibliography divides books into fifteen categories, including documentaries, peace education, fiction, graphic and photographic records, hibakusha problems, nuclear politics, poetry, and taikenki (personal accounts). Entries note significant aspects of each book, if it has been translated or includes some English text, and sometimes brief quotations.

The bibliography is well arranged; it is easy to find materials due to good cross reference indices. Also included are a glossary of frequently-used Japanese terms, original names, newsletters, and titles and authors in Japanese.

Having lived in Hiroshima over a decade ago, I was pleased to see this bibliography printed, and to become aware of the continuing literature, research, reflection, and commentary by hibakusha, other Japanese, and other people. My hope is that dozens of the more important works written in Japanese will soon be translated.

Lynne Shivers

In the Sky Over Nagasaki, An A-Bomb Reader for Children by Nagasaki Prefecture Hibakusha Teachers Association, *trans. by Cheryl Green Lammers, Peace Resource Center, Hiroshima/Nagasaki Memorial Collection, Wilmington, Ohio, 1977. Photographs. 105 pages.*

In the Sky Over Nagasaki is the first volume in a series of four written by Japanese teachers for Japanese children being used for peace education in Nagasaki, though its value for English-speaking children is clear. This 105-page little book is told from the point of view of an old camphor tree overlooking the city (the real tree still stands, having withstood the shock and fire of the atomic blast). The events of August 9, 1945, are recounted through real stories of children and adults. Later chapters detail

COUNSELING SERVICE
Family Relations Committee
of Philadelphia Yearly Meeting

A Confidential Professional Service
 For appointment call counselors
 between 8 and 10 PM

Frances T. Dreisbach, M.S.W.
 Easton 258-7313
 Rachel T. Hare-Mustin, Ph.D.
 Wayne 215-687-1130
 Josephine W. Johns, M.A.
 Media LO6-7238
 Arlene Kelly, ACSW
 988-0140 (10 AM-10 PM)
 Helon H. McKoy, M.Ed.
 Germantown GE8-4822
 Holland McSwain, Jr., ACSW
 West Chester 431-3564
 Christopher Nicholson, ACSW
 Germantown VI4-7076
 Annemargret Osterkamp, ACSW
 Gwynedd 646-6341
 George A. Rogers, M.D.
 609-365-1119 (9 AM-5 PM)
 Alexander F. Scott, MSS
 Wynnewood 642-0166
 Dwight L. Wilson, M. Div.
 Willingboro 609-871-2386
Consultant : Ross Roby, M.D.

SANDY SPRING
FRIENDS SCHOOL

SANDY SPRING, MD. 20860

Coeducational, Grades 10-12
Boarding and Day

A uniquely diversified program designed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, service-centered living.

C. Thornton Brown, Jr.,
 Headmaster

"LET YOUR LIVES SPEAK"

The Penington

215 EAST FIFTEENTH STREET
 NEW YORK 10003

The Quaker residence in a desirable location. Limited transient space available for short periods. Write or telephone the manager for reservations.

Phone: 212 475-9193

how a statue was created to remember the children who died; how one student was chosen to write "Heiwa" (peace) at its base; and how some "hibakusha nisei" (children born to atomic bomb survivors) died in the late 1960s and early 1970s.

These stories are personal. They are true. And they are written from a Japanese perspective. This book is not gory, but it is realistic in that information about the effects on hibakusha are not glossed over. The stories are painful to read because many Japanese accounts of the atomic bomb explosions are meant to bring tears. They are very effective. But the sadness is based on a humanistic portrayal of real events, and of the courage of real people. Photographs begin each chapter.

Lynne Shivers

Summer Cloud, A-Bomb Experience of a Girls' School in Hiroshima, ed. by the English Department, Hiroshima Jogakuin High School, Tokyo, 1977. Photographs and drawings. 83 pages.

This little book is similar to *In the Sky Over Nagasaki* in that personal testimonies are presented. Students, parents, and teachers of the Hiroshima Jogakuin High School recount what happened to them, their families, and friends on August 6, 1945. All of the testimonies are based on the belief that "...our future depends on people remembering this horrible thing." The last thirty pages are a thumbnail history of the fifteen-year war (Japan was continually at war, 1930-1945), ordeals of the Hiroshima Jogakuin during World War II, and a brief survey of the Japanese peace movement since 1945. Drawings and photographs illustrate the text.

The book is not profound, but I am grateful for all the efforts of hibakusha for sharing their painful memories. I have questioned for some time the value of personal testimonies of hibakusha; I doubt that our future depends on people remembering the atomic explosions. On the other hand, we must know and we must understand what happened! As one writer in this book wrote, political analysis and a "balance of power" are not the (only) realistic strategy to create global peace. True realities upon which we can confidently depend for peace are love, mutual trust, understanding, and cooperation. And the personal testi-

monies of hibakusha certainly encourage these realities among us.

Lynne Shivers

In the Sky Over Nagasaki and the annotated bibliography were translated into English by the Translation Collective of the Peace Resource Center, Hiroshima/Nagasaki Memorial Collection, Box 1183, Wilmington College, Wilmington, Ohio 45177. Write to them for information about purchasing these books.

LETTERS TO THE EDITOR

Suicidal Nuclear Spell

It was possible last week to wall ourselves off from the reality of the murders and suicides which took place in Guyana. There were the usual routines and demands of our daily lives, and the special pleasures and responsibilities of the Thanksgiving holiday; and there was our emotional refuge in the thought that these were the mesmerized actions of a group under the spell of an insane leader. It couldn't happen to rational people like us.

Yet the governments of the "advanced" countries of the world are all competently producing cyanide-efficient nuclear weapons admittedly sufficient for the murder-suicide not of just a few hundred distressed individuals in some jungle outpost but of practically the entire human race. These weapons are targeted on cities.

Hardly anyone, even the most devoted promoters of safety through nuclear strength, questions that the potential for mutual destruction in a nuclear exchange is so cataclysmic that only a madman would give a signal for the use of such weapons; they are supposed to exist only as a deterrent. Rational people like us wouldn't really use nuclear weapons. There are mesmerizing, insane leaders only in Guyana.

And every American, even those of us who would refuse military service or employment in weapons production,

of compulsory national service would be handled by the military, and many non-military service programs would either use military facilities or be contracted out to the military. Since non-military and military service would be equally integral components of the program, the concept of conscientious objection would be rendered almost meaningless: instead of civilian service betokening a moral stand against militarism, it would be perceived as being on a moral par with the military, just one among a number of options.

Baltimore Yearly Meeting, in August 1978 approved the following minute on compulsory national service which deserves the attention of Friends everywhere:

The Baltimore Yearly Meeting of the Religious Society of Friends has expressed its opposition to military conscription many times and regrets that the proposed legislation providing for mass registration for compulsory national service compels us to again state our historic religious position against war and preparation for war.

We fully hope that such legislation will never be approved. However, we hereby state as we have throughout our history, that if the need arises, we shall support those who express, for reasons of conscience, their opposition by non-registration and non-cooperation.

As stated in 1948 and again in 1968, we also "... warmly approve civil disobedience under divine compulsion as an honorable testimony fully in keeping with the history and practices of Friends."

We further ask the yearly meeting Peace and Religious Education Committees to explore methods for the education of both youth and adult members of meetings on these issues. We suggest particularly that:

- 1. Those members of meetings who, themselves, have life experience on issues of conscience, be encouraged to share such experiences with youth.*
- 2. Members of meetings, individually and through Friends' corporate bodies, express their opposition to any form of mass registration, compulsory service or reinstatement of Selective Service and the draft.*
- 3. The youth groups within the yearly meeting be given an opportunity to meet together for purposes of exploring their personal feelings and attitudes well ahead of possible governmental action on mass registration or compulsory service.*
- 4. Individual young people be informed of the desirability of recording their beliefs in writing so that, in the event of passage of such legislation, it will be immediately available.*

This minute outlines a course of reflection, exploration, and action which I hope Friends throughout the country pursue, lest the impending crisis catch us unawares and unprepared. And as an immediate first step, people should write President Carter urging him not to include funds for Selective Service registration in his 1980 budget. □

I Have A Dream

In Remembrance of Dr. Martin Luther King

Despite all sorrow, still I have a dream—
that never falters, never fades or dies:
let truth and justice reign at last supreme.

Although injustice rode to hard extreme
and cruel deeds were cloaked in sheeted guise,
despite all sorrow, still I have a dream.

Our wage is often low by clever scheme
that tells us 'all is well' although it lies;
let truth and justice reign at last supreme.

We faced the dogs, and blast of hosing stream,
and bombed-out churches heard our children's cries;
despite all sorrow, still I have a dream.

We marched and prayed and fasted, to redeem
our nation's pledge of brotherhood's fair prize,
let truth and justice reign at last supreme.

Although we heard the threats and dreadful scream,
and death may come to him who dares and tries,
despite all sorrow, still I have a dream:
let truth and justice reign at last supreme!

—J. David Andrews



Compulsory National Service And The Return Of the Draft

by John Cort

There have been several developments within various government agencies and private organizations in the past few years that may result in there being a compulsory national service program in this country within four or five years. A compulsory national service program would have serious implications for Friends, so it is important that we begin now to discuss and act upon this issue.

Very few people in the United States are openly advocating a compulsory national service program at present. But compulsory national service seems to be the almost inevitable outcome of two separate movements, one within the military and the other among advocates of a voluntary national service.

Last fall the Pentagon established new, speeded-up wartime mobilization requirements on Selective Service's present stand-by draft. These requirements will almost certainly require a pre-draft registration. There was much pressure in both the House and Senate in 1978 for such a registration in 1979, and President Carter will most likely request funding for a registration in his forthcoming 1980 budget.

At the same time, many Congressional hawks are questioning the ability of the all-volunteer military to fight a war, and are pushing for a return to some form of conscription to solve the problems. Knowing that the

draft such as we experienced from 1948 to 1973 would still be highly unpopular, the hawks are proposing various forms of national service, with the military being one type of "service" among others, such as inner-city rebuilding, conservation, staffing day-care centers, etc.

While these developments are brewing within the military, a soon-to-be-published study funded by the Ford Foundation, along with people at Action and the Labor Department, are urging a large-scale voluntary national service to solve the problems of youth unemployment and "youth alienation." Most of these proponents of national service view it as being separate from the military. They appear, however, to be unaware of—or at least to underestimate—the drive within the military towards a registration and conscription.

The most likely result of these different pressures seems to be first, a general registration in late 1979 or early 1980. This registration would be used for both a back-up military draft and to locate and inform young people about national service options. We would then see a gradual increase in the number of people drafted (it is important to remember that the draft from 1948 to 1973 was also always a "back-up" draft, which just happened to be in almost continual operation) until there is a policy of universal service, with a significant number of people going into the military.

Such a national service program would pose a severe problem of conscience for Friends, both because it would be compulsory and because it would be a further legitimatizing (and mislabeling) of the military as "service to society." Most of the administrative aspects

John Cort is co-director of the Washington Peace Center, an independent community organization working on peace issues. Co-chairperson of the Peace Education Committee for the AFSC Mid-Atlantic Region, he is a member of Madison (WI) Meeting, and attends Friends Meeting of Washington (DC).

participates in the preparation of our suicide when we pay our United States taxes, of which a third goes for "defense"...including the nuclear stockpile. The death rituals are rehearsed—though it can't happen that we would ever perform them in reality. There are war "games" and civil-defense supplies and city evacuation plans. Obediently we make out our own income-tax reports. We buy the cyanide along with the Kool-Aid, pay the doctor who mixes them, bring our paper cups, and lift the children to have their ration squirted into their mouths.

Who can wake us from our haunted sleepwalking? What could we learn from the teachings and example of the Son of Man, the Prince of Peace? How does human common sense tell the citizen to respond to such perversion? What nation will be brave enough to challenge the suicidal nuclear spell?

Eleanor B. Webb
Baltimore, MD

Thanks For The "New Call"

I have been aware of the New Call to Peacemaking, and realized it was important. But our work, and my own life, is secular. Perhaps it was not until last night, in looking at the good piece in the latest *Newsweek*, that I felt moved to tell you how encouraged I have been by that call. In recent years I have almost gotten used to "radical shock" coming out of the Catholic Church and have more than once felt that the Historic Peace Churches were content with what they had already achieved.

It is never possible, in this world, for a person or a group or a nation to change *only* its own life. Inevitably such change affects others. And how desperate just now is the need for your collective call, in the aftermath of the tragedies in Guyana and San Francisco—and the continuing commitment of the great powers to organized, methodical racial murder. Thanks for that call—the spirit in which it was issued helps revive the spirits of us all.

David McReynolds
War Resisters League
New York, NY

Thanks For the "New Call" Issue

You are doing a superb job with *Friends Journal*. I have been meaning to write you ever since I literally flipped

out on your recent peace issue. Everything that I had ever experienced as well as all the struggles that I was going through now, appeared before me in that superb issue. I have been so disenchanted by so many things in the current environment of "the movement." Your issue on peace was such a refreshment and it revitalized my spirit toward social change though not social change at any cost.

Thank you very much for your continuing deep commitment. We need this so badly now as so many people are struggling with how best to express their social commitments. Unlike the late sixties and seventies there are new techniques, practices and issues that are not simple nor clear. Unfortunately some of them so often look like the kinds of terrible acts we fought against during that period. More and more we need understanding about how this complex world is structured. We also need to be reminded to remain committed to the basic issues rather than expediency.

Please continue to help all of us to find this clearness.

Dana Raphael
Westport, CT

The Innate Goodness and Moral Sense of Persons

In the China issue (FJ 10/1) I liked Larry Miller's article, "The Moral Challenge of China." It appears that in many ways China has secularized religion. This is evidenced by his statement, "Chinese thinkers of all major schools have stressed the innate goodness and moral sense of persons. As with Friends, humanity is perfectible. The ancient Chinese stress on the moral educability of persons is clearly evident in China today."

Perhaps China's present system is an intermittent process towards the ultimate morality of people's contract, not with the state, but with the impersonal good that proceeds from conscience. Goodness, it would seem, must seek the liberty of conscience Larry Miller mentions. If not, it is a tool of the state. Whatever is parroted, whether it be goodness or evil, is not lasting. If the Chinese people are not permitted the freedom of making moral decisions on a personal basis, then "goodness" is being imposed on them. Possibly it is even being monitored. "Goodness" not freely opted for can never be nurtured or protected from outside influence.

We do not know now whether China

Camp CHOCONUT

Friendsville, Pennsylvania

Fifty boys, 9-14. For active boys more interested in real camping than competitive team sports. For boys who like projects and carpentry, or big group games on our 800 acres. Independence and self-reliance are gained while everybody has fun. Seven weeks of learning to live with others away from home. Good food. High counselor ratio. Many activities and our own private natural lake for swimming, canoeing and excellent fishing. Near the New York border in Northern Pennsylvania's Endless Mountains. *ACA accredited. Booklet.*

S. HAMILL HORNE
BOX 33F, GLADWYNE, PENNSYLVANIA 19035
Telephone (215) MI 9-3548

WE NOW HAVE

William Penn's "Holy Experiment"
The Founding of Pennsylvania
1681-1701

By: Edwin B. Bronner
At

THE FRIENDS BOOK STORE
156 No. 15TH STREET
PHILADELPHIA, PA. 19102
(215) 241-7225

Priced at \$20.00, plus 6% Sales
Tax where applicable and 75¢
postage and handling.

FRIENDS SELECT SCHOOL 17th and The Parkway, Philadelphia Established 1689

A coeducational Day School enriched by an urban environment and a diversified student population.

The School encourages creative thought, open discussion, and the search for truth. Spiritual values and Quaker principles are emphasized along with academic achievement and the development of good learning habits in preparation for college and beyond.

Kindergarten through Grade 12


Truxtun Hare, Headmaster

RE-UPHOLSTERY and SLIPCOVERS

Mr. Seremba loves readers of *Friends Journal*. He will do all he can to please you.

Phone (215) 586-7592
Over 40 years experience


WESTTOWN SCHOOL
1799 C. Thomas Kaesemeyer, Headmaster **1979**
A Friends' coeducational country
boarding and day school
 BOARDING 9 - 12 DAY - PRE-FIRST - 10
 Scholarships available for Friends and Alumni Children
 For further information or a catalogue, please write:
 J. Kirk Russell, Director of Admissions
 Westtown School, Westtown, Pa. 19395
 Telephone: (215) 399-0123



The very finest in children's summer camping

- Unparalleled modern facility
- Olympic size pool with Red Cross swim program
- Wide variety of sporting and craft activities
- Special early childhood program (2-4 years)
- 15 minutes from Center City Philadelphia
- Door-to-door transportation
- Superb staff 1:4 ratio
- Hot lunches
- Gymnastics

Medford, NJ
Age 2-14 years



American
Camping
Association

For more information please contact Les and Maddy Weiser
 720 Montgomery Avenue
 Narberth, PA 19072 215-667-2123 609-429-8330

From George Fox Country...
 Early Lancaster Friends
 Ed. M. Mullett


A young group of British University Scholars recount the problems and achievements of the Lancaster Meeting 1660-1720
 90 pages, illustrated

"...should be in every meeting house library..." *The Friend*

Published by and available from:
 Mrs. McClintock,
 C.N.W.R.S., University of Lancaster,
 Bailrigg, Lancaster, U.K.

Mrs. McClintock,
 C.M.W.R.S., University of Lancaster,
 Bailrigg, Lancaster, U.K.

\$7.50 airmail Trade Terms Available



**CHALLENGE IN CREATIVE
LIVING AND LEARNING**

Established 1957

- QUALITY ACADEMICS - SMALL CLASSES
- QUAKER PRINCIPLES - SIMPLICITY
- INDIVIDUAL GROWTH ENCOURAGED THROUGH COMMUNITY COOPERATION
- SHARED COMMUNITY DECISIONS
- STUDENTS LIVE IN FACULTY HOMES
- FINE AND APPLIED ARTS
- FARM AND FOREST PROGRAMS

CO-ED - BOARDING
 NONDISCRIMINATORY
 COLLEGE PREP - GRADES 9-12

**THE
MEETING SCHOOL**

Rindge, N.H. 03461
 (603) 899-3366

will evolve into a government that permits and encourages freedom of conscience. Such an evolution could naturally follow, especially now that priority goals of needs have been met. It would seem unwise not to give to the Chinese government the same option of perfectibility the government gives to the people.

S. Clair Kirsch
 Miami, FL

What About Children's Aggression?

I would like to express my thanks to Fortunato Castillo ("Growing up in a Quaker Family" FJ 11/1/78) for exploring the implications of modern psychoanalytic insights in the context of Quaker faith and practice. I have felt divided between my values as an adult, which fit very well with a Quaker way of life, and the way I teach and raise my children, which don't. I have been far more accepting of children's aggression, and far less inclined to demand that they parrot my values than Quaker tradition would approve, and thus I have tended to stay out of Quaker meeting while my children have been young. I wonder if there aren't other young parents who have had similar problems.

Rebecca Holmes-Graff
 Roseburg, OR

More Help Friends?

Some months ago I wrote a letter for your columns asking for a copy of a young adult book on Cornelia Hancock for the library of the school she founded: Laing Middle School in Mt. Pleasant, South Carolina.

I was very touched and cheered by the number of helpful replies I received. One Friend in Georgia was kind enough to donate a copy of the book which was much appreciated at Laing, and by the Pennsylvania Abolition Society, which is sponsoring the project.

Now I have a second request. The Laing librarian would like more information on the history of the school and wonders if any Friend has an extra copy of Cornelia Hancock's own *South After Gettysburg, Letters of a Civil War Nurse* to donate? If so, please be in touch with me.

Margaret H. Bacon
 1501 Cherry St.
 Philadelphia, PA 19102



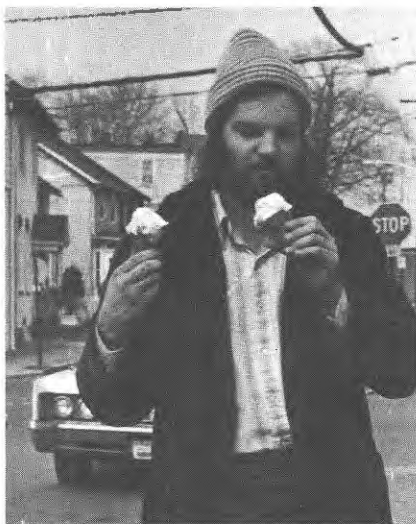
CALENDAR

February

3-5—Mexican General Reunion of Friends at Ciudad de Mexico. The theme for discussions will be, "The Practice of Quaker Faith in the Social Reality of Mexico." Contact: Jorge Hernandez, Estadios 51, Tepic, Nayarit, Mexico.

17—Knowing One Another in That Which Is Eternal: Is "Gospel Order" Possible Today? is the theme of a one-day conference sponsored by the Quaker Theological Discussion Group. It will be held at Fourth and Arch Streets, Philadelphia, from 10 a.m. to 4 p.m. Speakers will be T. Canby Jones, R.W. Tucker, and R.W. Harrington, each followed by discussion. Registration of \$6 covers conference expenses, lunch, and pre-conference materials. (Cost without lunch: \$3.)

Registration by February 3 to: Quaker Theological Discussion Group, Route 1, Box 254, Alburtis, PA 18011. Inquiries by phone: 215-476-1695.



A Farm and Wilderness Summer . . .

is a challenge for boys and girls 9-17. Six distinctive camps on 2 Vermont mountain lakes and 3,000 acres of Vermont wilderness. Quaker leadership. Waterfront, farming, gardening, campcrafts, work projects, Indian lore, music-making, square dancing, hiking and backpacking.

Ridge Satterthwaite
FARM & WILDERNESS
21 Webb Road
Plymouth, VT 05056
(802) 422-3445



Personal Supervision
of a Firm Member

Fyfe & Auer

FUNERAL HOME

7047 GERMANTOWN AVE.
CHestnut Hill 7-8700

James E. Fyfe Charles L. Auer
Cremation service available



Camp Regis • Apple Jack


Quaker Directorship
for 34 years
Earl, Pauline & Michael Humes

107 Robinhood Rd.
White Plains, NY 10605
914-761-8228

BOYS & GIRLS 6-14 **TEEN CAMP 14-16**

A friendly and active summer community located on upper St. Regis Lake, high in Adirondack Mts. near the Olympic Village of Lake Placid, NY. Imaginative and individually oriented program for 180 boys and girls. Special attention to the young and new camper. Staff/camper ratio 1 to 3 with professional instruction in all activity areas. International.

Activities and facilities include: All water sports—40 boats ☆ 6 tennis courts ☆ arts and crafts ☆ drama ☆ nature-science-ecology ☆ wilderness mountain and canoe trips ☆ land sports.




TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN
IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.
Hiking, bird-watching, skiing, snow shoeing, in season.
Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner (518) 576-4392



Oakwood School

America's Oldest Coeducational Boarding
and Day School

Oakwood is a vital Quaker educational community with a strong college preparatory academic program. The unique senior program, "Adventure in Quaker education," combines intensive academic work with practical skills and community service projects.

Grades 9-12—Tuition Reduction for Friends—100 Students
Henry O. Nadig, Jr., Director of Admissions
Oakwood School, Poughkeepsie, NY 12601 • (914) 462-4200

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

A Coeducational Country Day School

Four-year kindergarten through 12th Grade; College Preparatory Curriculum. Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD
Headmaster

The Sidwell Friends School

3825 Wisconsin Avenue, N.W.
Washington, D.C. 20016
Established 1883

Coeducational Day School
Kindergarten through Twelfth Grade

Based on Quaker traditions, the School stresses academic and personal excellence in an environment enriched by diversified backgrounds. We welcome the applications of Friends as students and teachers.

Earl G. Harrison, Jr., Headmaster

CLASSIFIED ADVERTISEMENTS

CLASSIFIED RATES

MINIMUM CHARGE \$5.00. 25¢ per word. Please send payment with order. (A Friends Journal box number counts as three words.) Add 10% if boxed. 10% discount for 3 consecutive insertions, 25% for 6. Appearance of any advertisement does not imply endorsement by Friends Journal.

Copy deadline 30 days before publication.

Accommodations

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

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Coles House—Society Hill women's residence. For information write: Coles House, 915 Clinton Street, Philadelphia, PA 19107. 215-WA2-9520, 9-5 p.m.

Announcement

To receive the newsletter of Friends for Lesbian and Gay Concerns contact the editor: no subscriptions, but contributions are welcome (but not necessary if unable to give at this time.) Bruce Grimes, Box 222, Sumneytown, PA 18084.

Orientation Weekends—Philadelphia Movement for a New Society. First full weekend every month. Fee \$20, sliding down. Contact: MNS/OWCC, Box A, 4722 Baltimore, Philadelphia, 19143.

Books and Publications

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

A Guide to True Peace. Friends will remember the selections of Fenelon, Guyot and Molinos in the gold jacketed edition previously issued cooperatively by Pendle Hill and Harper Brothers. These devotional teachings widely used by 19th century Quakers have been reprinted by Pendle Hill Publications (Wallingford, PA 19086) in pocket size, gold cover, \$2.75 plus 50¢ handling.

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

Rediscovering Job in the 20th Century pamphlet by Quaker author Dorothea Blom. William Blake cover. 60¢ Pp. Two for \$1.00. Ramesh at Printshop, Koinonia Foundation, Stevenson, MD 21153.

For Rent

Near Friends community (south of Boston). Share house with Friend active in Quaker concerns. Private room, good transportation. Virginia Towle, Box 179, North Easton, MA 02356. 617-238-3959 or 7679.

Personal

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

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

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

Mark Leach, PYP is transferring your loan to YFNA. Send your address to T. Pancoast, c/o Olney Friends Boarding School, Barnesville, Ohio 43713.

Positions Vacant

Staff Sought—Small, Quaker coeducational boarding school-community-farm, under new leadership, emphasizing inner growth as well as preparation for college and life, seeks able, enthusiastic, mature staff with skills in English, math, history, chemistry/physics, foreign language, and music. Other skills helpful: manual, drama, ceramics. Married couples sought especially to be houseparents to 6-8 high school students, as well as teach. Housing, food, health insurance, plus salary. The Meeting School, Rindge, New Hampshire. Contact Storrs and Shirley Qlds, Co-clerks, 653 Browns Road, Storrs, CT 06268. 203-423-0523.

Family physician wanted for rural town in Southern California to work as an associate of established Quaker physician. Privileges at a small 50 bed community hospital. Salary for first year with partnership afterwards. Contact Dr. Charles Vacklavik—31910 Mission Trail, Lake Elsinore, California 92530. Or call 714-674-1478.

Director (Chief Executive Officer)—Psychiatrist to direct Friends Hospital, America's oldest private psychiatric hospital (1813). Qualifications: Board Certification in Psychiatry; significant mental hospital experience in clinical and general administration; must be conversant with and sympathetic to Friends' (Quakers') principles. Salary negotiable. Friends Hospital is a 178-bed, short-stay, active treatment center with 470 employees, census over 90% last 4 years. Apply by letter with C V to: Russell W. Richie, Friends Hospital, Roosevelt Blvd. at Adams Ave., Philadelphia, PA 19124.

M.D. or D.O. needed who is interested in social change work. Thriving, alternative, rural health center, community controlled cooperative, staff collective; salary equalization; seeks second committed family practitioner. Siuslaw Rural Health Center, Swisshome, Oregon 97480.

Wanted—Director of Scattergood School. Small Quaker-sponsored college preparatory boarding school. For details inquire to: Leslie Klein, correspondent, Search Committee, Scattergood School, West Branch, Iowa 52358. 319-643-5636.

Experienced Quaker farmer sought by Woolman Hill, Deerfield, Massachusetts. Cleared land, 20 acres; woodlot 80 acres; housing, barn. Two major buildings will be occupied by Peace Training Program. Available early spring. Write: Claire Van Peski, Star Route, Box 71, Worthington, MA 01098.

Schools

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

Services Offered

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

Real estate consultant serving Sonoma County and Northern California. E.P. (Red) Stephenson, Qehm-Stead Realtors, 606 Beaver Street, Santa Rosa, CA 95404. 707-546-6346.

Summer Employment

Openings for college students, married couples and teachers who wish to be general group counselors or activity instructors at private coed children's camp in Adirondack Mountains of NY State. Employment June 25 to August 26. Quaker directors. See page 25. Write for further information and application. Regis Camp, 107 Robinhood Road, White Plains, NY 10605.

Wanted

Need commitment from those who can help build from scratch a Quaker Action Community at Sebastopol, 60 miles north of San Francisco, on 25 clear acres in N. California Land Trust. Centered in personal and spiritual growth, social change, environmentalism, crafts, training center (non-violence, etc.). Betsy Eberhardt, 291 Hutchins, Sebastopol 95472.

Land Trust in South New Jersey needs farm tractor (25-50 HP); prefer with implements, 3pt. hitch. Can pick up and/or repair. Prefer donated, but can pay. Tom Hill, 4804 Baltimore Ave., Philadelphia, PA 19143. 215-724-7043.

Caretaker needed for Chichester Friends Meeting, Boothwyn, PA. Maintenance of property and meeting house in exchange for low (\$40 per month) rent of caretaker's house. Box C-723, Friends Journal.

MEETING DIRECTORY

Argentina

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

Canada

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

Mexico

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

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

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

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

Alaska

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

Arizona

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

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

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. Phone: 602-963-5884.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 987-3283.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting). 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 802-325-0612.

California

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

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

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

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

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

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

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

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

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

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

MARIN 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 824-8821.

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

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

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

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

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

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 962-0848.

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

SAN FERNANDO—Unprogrammed worship First-days, 8:30 to 9:30 a.m. 15058 Bledsoe, Sylmar. Phone: 892-1585.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2180 Lake St. Phone: 752-7440.

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

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 10:30 a.m.

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center St. Clerk: 408-426-5992.

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

SONOMA COUNTY—Redwood Forest Meeting Worship and First-day school 10 a.m. 840 Sonoma Ave., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 8210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

VISTA—Unprogrammed meeting, 10 a.m. Call 724-4986 or 722-9930. P.O. Box 1443, Vista 92083.

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

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

Colorado

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

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

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone 242-2004 or 242-8361 for location and time.

PUEBLO—Worship group, 543-0712.

Connecticut

HARTFORD—Meeting and First-day school, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3631.

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

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2359.

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

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

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

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

WATERTOWN—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 782-5669. Marjorie Walton, clerk, 203-847-4069.

Delaware

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

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

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

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

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

Subscription Order/Address Change Form

FJ2179

Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$9 Two years ☐ \$17.25 Three years ☐ \$26.
(Extra postage outside the United States, \$3 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$_____ is in addition to the subscription price and is tax-deductible.

☐ Change my address to: (For prompt processing, send changes before the tenth of the month and indicate your old zip code on this line _____.)

Name _____

Address _____

City _____ State _____ Zip _____

☐ This is a gift subscription in my name for:

Name _____

Address _____

City _____ State _____ Zip _____

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

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

District of Columbia

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

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 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: 585-8080 or 848-3148.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 443-9836.

OCALA—Open meeting Sundays 10 a.m. 819 N.E. 2nd St. 904-236-2839. Limited cot & couch hospitality. George Newkirk, correspondent, 4910 N.E. 16th St., 32670.

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

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

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

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Rd., N.E. 30306. Sue Williams, clerk. Quaker House phone 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-8529 or 733-1476.

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

Hawaii

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

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

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-828-9720 for time and location.

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone 457-8542.

CHICAGO—57th Street. Worship 10:30 a.m., 5815 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 864-1923 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, 758-7084.

DOWNERS GROVE (west suburban Chicago)—worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 234-4645.

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

MENABE—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 Houaa, 946 North Blvd. Phone: 369-5434 or 524-0099.

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

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

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

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

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 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 1015 a.m., Moores Pike at Smith Rd. Cell Norris Wentworth, phone: 336-3003.

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

INDIANAPOLIS—Lanthorn Meeting and Sugar Groves. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

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

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

VALPARAISO—Unprogrammed worship Sundays. For information phone 926-3172 or 484-2383.

WEST LAFAYETTE—Worship 10 a.m., 178 East Stadium Ave. Clerk, Paul Kriese. Phone: 743-4928.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 233-1846. Welcome.

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

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

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8926.

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

Kentucky

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

LOUISVILLE—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

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

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

Maine

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

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 563-3464 or 563-8265.

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

Maryland

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

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

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

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

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

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

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

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

UNION BRIDGE—Pipe Creek Meeting. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, John S. Barlow. Phone: 389-9299/369-9399.

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

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

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

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

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

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

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

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

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

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If

no answer call 756-0276.

Michigan

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

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-334-3555.

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

DETROIT—Meeting, Sunday, 10 a.m., 7th floor 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, 282-4585.

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, 11 a.m. Phone 522-3116.

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

Nebraska

LINCOLN—3319 S. 48th. Phone: 488-4178. Worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12 noon, 3451 Middlebury. 458-5817 or 565-8442.

RENO—Worship, usually 5 p.m. on Sunday, 560 Cranleigh Dr. Phone 358-6800 or 322-0688 to verify.

New Hampshire

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

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willits, clerk, phone 603-868-2629.

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

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

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

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

New Jersey

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

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

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

DOVER—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-4574.

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

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

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

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

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

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

MOORESTOWN—Main St. at Chester Ave. First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.

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

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

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

PRINCETON—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3837.

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

RANOCAS—First-day school, 10 a.m., meeting for worship, 11 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. First-day school 9:45 a.m. East Broadway.

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

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone 741-7210 or 671-2651.

SUMMIT—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

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

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

WOODSTOWN—First-day school, 9:45 a.m. Meet-

ing for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

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

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

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

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

New York

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

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

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

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

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

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

CHAPPAQUA—Quaker Road (Route 20). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-769-4610.

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

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

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

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

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeshl, clerk. Phone: 518-943-4105.

ITHACA—10 a.m., worship, First-day school, nursery; Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

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

FLUSHING—137-18 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th, and 12th months.

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

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

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

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

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

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

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

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

NEW PALTZ—Phone 914-255-5678 or 255-6179.

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

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

ONEONTA—10:30 a.m. worship 1st and 3rd Sundays. 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2844 (Delhi) for location. Babysitting available.

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

POUGHKEEPSIE—249 Hooker Ave. Phone: 454-2870. Unprogrammed meeting, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.)

PURCHASE—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 Joyce Haase, 88 Downs, Stamford, CT 06902, 203-324-9736.

QUAKER STREET—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

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

ROCKLAND—Meeting for worship and First-day school, 11 a.m., 60 Leber Rd., Blauvelt.

RYE—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

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

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

SYRACUSE—Meeting for worship at 821 Euclid Ave., 10:30 a.m. Sunday.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone: Phillip Neal, 298-0944.

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone 929-5201.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

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

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

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-8100. **GREENVILLE**—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

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

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

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

Ohio

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

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

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

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

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

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 278-4015 or 276-2384.

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

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

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

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

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

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

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

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

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

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

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Paul Kosted, 525-2296.

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 9:30 a.m.).

CHELTENHAM—See Philadelphia listing.

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

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

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

DOWNINGTOWN—800 E. Lancaster Ave. (south side old Rt. 30, 1/2 mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of each month. Five miles from Pennsbury reconstructed manor home of William Penn.

FRENCH CREEK—New meeting 10:30 a.m. in Meadville. Contact: Clemence Ravaccon Mershon, 814-567-3479.

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

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

GWYNEDD—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

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

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

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

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

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

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

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

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

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

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

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

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Pamela Klinger, 717-458-5244.

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

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only. 968-3811.

NEWTOWN SQUARE-DEL. CO.—Rte. 252 N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

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

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

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

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

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

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

Green Street Meeting, 45 W. School House Lane.

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

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

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

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school and meeting for worship, 10:30 a.m.

RADNOR—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day school, 10:30 a.m. Forum 11:15 a.m.

READING—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth St.

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. Phone: 297-5054.

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

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays.

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

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

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

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

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

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m.; meeting for worship, 11:15 a.m. Monthly meeting during forum time 2nd Sunday of each month.

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

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

South Carolina

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

South Dakota

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

Tennessee

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

NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk, J. Richard Houghton. Phone: 615-292-7466.

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

Texas

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

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

EL PASO—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

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

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

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

TEXARKANA—Worship group, 832-4786.

Utah

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

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone 801-487-1538.

Vermont

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

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

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

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

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

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

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

Virginia

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

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.

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

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

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

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

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

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

Washington

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

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

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

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

West Virginia

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

Wisconsin

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

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

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

KICKAPOO VALLEY—Friends Worship Group. 10:30 a.m., Sunday. Write DuViviers, R.D. 1, Readstown, WI 54652, or call 629-5132.

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

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

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

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

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call 672-8368 or 672-5004.



Rice for the Hungry



FLOOD PHOTO:
Courtesy Lao U.N. Mission

The people of Indochina have not forgotten the late war. How could they? Their houses are still being rebuilt and their fields reclaimed from bomb damage. In addition, severe droughts were followed by terrible floods last summer. More than one-fourth of the total rice crop was destroyed. In Laos alone, 500,000 men, women and innocent children now face starvation.

Last fall, AFSC sent \$10,000 for emergency food needs, a drop in the bucket. Much of the money was used to buy seed for a second planting, but this, too, was wiped out by more flooding. Now, the only hope is to grow rice on previously unirrigated fields during the dry season. AFSC is trying to send more seed and irrigation pumps.

Your Help Is Badly Needed



American Friends Service Committee
1501 Cherry Street, Philadelphia, PA 19102

160GA

☐

Here is my contribution for rice for the Laotians.

☐

Please send me more information about AFSC's relief work in Indochina.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

**American
Friends
Service
Committee**



1501 Cherry Street,
Philadelphia, PA 19102