

November 1, 1979

FRIENDS JOURNAL

Quaker Thought and Life Today



"I feel bound to work . . . even through some discouragement and opposition; I mostly find in such cases that way has been made for me, as if He, who called me to the work, was indeed with me in it."

Elizabeth Gurney Fry
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On the cover is a detail from Fritz Eichenberg's woodcut, "In the Women's Prison," from *Resurrection* by Leo Tolstoy, © 1963.

FRIENDS JOURNAL



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Quaker Heroine Rediscovered

ELIZABETH GURNEY FRY

by Anne Farrer Scott

Anne Farrer Scott is an attorney who practiced law in Pennsylvania for four years before moving to Minneapolis. At present she is mothering a twenty-month-old child and doing legal research part-time.

She was the foremost prison reformer of the early nineteenth century, something she felt she could do more effectively than she could govern her eleven children. A Quaker minister, she lamented that "though I preach to others, I cannot manage my own...." She was, in 1818, the first woman (other than a queen) to give evidence before Parliament on a matter of government, but—at the age of thirty-four—she had written in her 1814 journal: "I sometimes feel like an earthworm.... I find we may be employed in arranging laundries, kitchens and such things, until our heart is too much in them."

Elizabeth Gurney Fry wrote it all in her journal: her spiritual search, her doubts, her difficulties, the conflict between her duties as mother and her works of charity. It was never easy for her, and her words and experience may provide solace to Quaker women today as they seek to define themselves as women and as Friends. As Elizabeth Fry put it, "if we are the least useful, we must remember that all our powers are gifts."



Elizabeth Fry entering Newgate Prison, from the painting by Ward

Betsy Gurney was one of twelve children born to John and Catherine Bell Gurney. One son died in infancy, but the remaining eleven Gurneys spent their lively childhoods romping about the attics and grounds of Earlham Hall. Earlham had everything a child could want: a pantry for locking up visiting cousins; nooks and crannies for hiding and seeking; a drawing room for the blind fiddler to come and play dances; a hay stack in the barn for jumping; and a field for roasting potatoes, lolling, munching, and reading. The seven sisters sang together, all eleven children played pantomimes of an evening, and the brood taught Joseph John—the next-to-youngest—how to swim by tying a rope about his waist and plopping him in the river.

Betsy wasn't boisterous enough to hold her own in such a vigorous crowd. She frequently cried if looked at, was so afraid of firearms that she gave up a trip with her parents because there was a gun in the carriage, and was terrified to be left alone in the dark after she went to bed. She dreaded water, but was required to go swimming with

her brothers and sisters. "[T]he first sight of the sea, when we were as a family going to stay by it, would make me cry."

Betsy's affection for her family, particularly her mother, was painfully strong. She feared her mother would die an early death.

I seldom, if I could help it, left my mother's side. I watched her when asleep in the day with exquisite anxiety and used to go gently to her bed-side to listen, from the awful fear that she did not breathe.

Her mother died when Betsy was twelve years old.

Alienated from the rowdy young Gurneys by her tenderness and fearfulness, Betsy was considered stupid by her family. As an adult she wrote:

I think having the name of being stupid really tended to make me so and discouraged my efforts to learn. I remember having a poor—not to say

low—opinion of myself, and used to think myself very inferior to my sisters, Catherine and Rachel.

Betsy worked to overcome these fears and “hurries.” “I must not mump when my sisters are liked and I am not,” she confided to her journal at the age of seventeen. At night she wandered the uninhabited halls and attics of Earlham to conquer her fear of the dark.

Despite these efforts, Betsy despaired in her journal of 1798:

I am a bubble; without reason, without beauty of mind or person. . . . I am now seventeen and if some kind and great circumstance does not happen to me, I shall have my talents devoured by moth and rust.

The great circumstance occurred where Betsy may have least expected it, at the Quaker meetinghouse in Goats Lane in nearby Norwich. Although a Quaker family of long standing and tradition, the Gurneys were not strict in their faith. Spending hours of a First-day sitting in silence, waiting upon the Lord, was most disagreeable to the young Gurneys. They often came home from meeting feeling “goatified and cross.” Richenda, the fourth sister, thought it “a sin to waste a day so.” And so, on the day of her great circumstance, Betsy Gurney sat among the gray-clad Quakers, admiring her new purple boots with their scarlet laces.

On February 4, 1798, Betsy went to a meeting at Goats, despite a pain in her stomach. Speaking out of the silence that First-day morning was William Savery, a Friend visiting from the U.S. According to Richenda, “Friend Savery” was “quite different from the common run of disagreeable Quaker preachers.” At first Betsy fidgeted. Gradually, as she listened to Savery’s words, a faint light spread over her mind. Heeding this light, tending it, following it throughout her lifetime, Betsy Gurney was to become a Quaker minister and the foremost prison reformer of her day.

After hearing William Savery speak, Betsy spent less time romping with her sisters and brothers and more time tending to the poor and ill in the neighborhood of Earlham.

I go every day to see poor Bob (a servant in decline) . . . who I think will not live. . . . I told him I felt such faith in the blessings of immortality that I pitied not his state; it was an odd speech to make to a dying man.

She shepherded the poor children of the neighborhood into the attic of Earlham to teach them how to read. So many wanted to come that Betsy transferred her “schollers” to the laundry. She described her efforts as

Courtesy of Friends Historical Library, Swarthmore College

A well known engraving, by J.C. Buttre, of Elizabeth Fry in her middle years

“attending to the day of small things, trying to be faithful in the little.”

Betsy’s family was not supportive. “Betsy’s Imps” they called her pupils, and Richenda opined that “if it were not for that serious manner which Quakerism throws over a person, Betsy would indeed be a most improved character.” As an antidote to Betsy’s newly-found seriousness, her father sent her to London where she attended plays and went to dances. “I was painted a little, I had my hair dressed and did look pretty for me. . . . I own, I do love grand company.”

In the fall of 1798, Mr. Gurney took his daughters on a trip to Wales and the south of England. While visiting relatives in Coalbrookdale, Betsy met a Quaker preacher by the name of Deborah Darby. One evening the company fell into silence and out of this quiet Deborah Darby spoke to Betsy. Betsy wondered in her journal:

I only fear she says too much of what I am to be. A light to the blind, speech to the dumb, and feet to the lame; can it be? She seems as if she thought I was to be a minister of Christ. Can I ever be one? If I am obedient, I believe I shall.

Betsy’s transformation from a bubble to a Quaker minister was not immediate. When it came, her

confidence in her faith was confirmed in a dream. For a long time Betsy had dreamed:

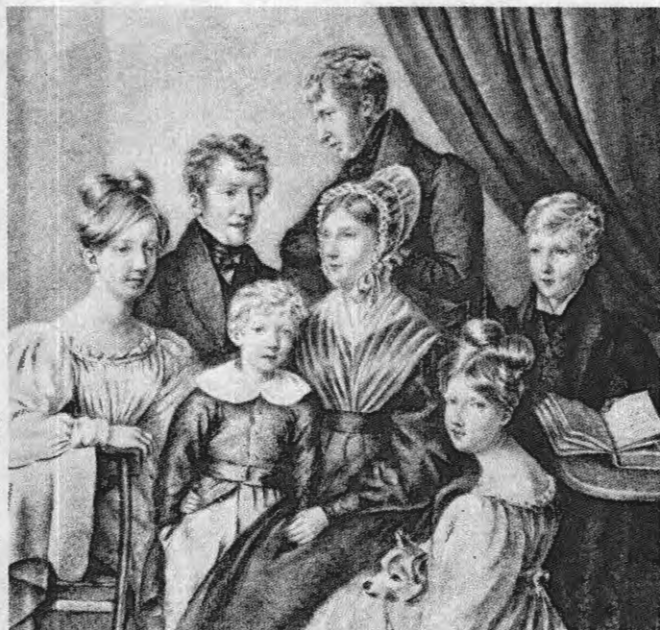
I was nearly being washed away by the sea, sometimes in one way, sometimes in another. . . . The day when I felt I had really and truly got true and real faith, that night I dreamed the sea was coming as usual to wash me away, but I was beyond its reach; beyond its power to wash me away.

Betsy was so occupied with her faith, her "schollers" and her poor that she felt marriage was out of the question. Joseph Fry, son of a London Quaker family of bankers and tea importers, set out to change Betsy's mind. "Young fry," as she called him, visited Earlham, caught up with Betsy when she visited London, wrote letters of entreaty to her and to her father. Betsy faltered. "If I am to marry before very long, it overturns my theories, and may teach me that the ways of the Lord are unsearchable," she wrote to a cousin.

In May of 1800, Joe Fry traveled to Earlham to deliver an ultimatum to Betsy. The night he arrived he handed Betsy a gold watch. He told her that if she gave back the watch by nine o'clock the next morning, he "never more would renew this affair."

Betsy kept the watch, and, on August 19, 1800, she married Joseph Fry in the Goats Lane Meeting House. The newlyweds set up housekeeping at Mildreds Court in London, where Elizabeth was immediately confounded by the servants and required to suffer a daily onslaught of Frys and visiting Friends. She tried to continue her efforts on behalf of the poor but was frustrated by the confines

Joseph and Elizabeth Fry and their children living at home, 1830



Reproduced from a painting by Leslie

of domesticity.

I have felt cumbered with the little things in life that are not worth being worried about. . . . to spend one's life in visiting and being visited seems sad. . . . I feel at a loss for regular employment.

Among the many visitors to Mildreds Court were the Gurneys. Wrote sister Louisa to Earlham during a visit with Elizabeth:

We have had a regular Mildred Court day, poor people coming one after another till twelve o'clock, and then no quiet, and each day I have been here we have had the Frys or my uncle or someone else at dinner. Dear Betsy gets through her bustles by letting them pass without teasing herself about them; she does feel them, but knows they must be borne.

Sister Priscilla was less sympathetic. "Thee knows how dull Mildred Court can be so I need not describe it to thee," she wrote to her sisters.

Betsy's bustles increased as the babies started to come. There would be eleven in all and she nursed every one. Before the birth of her first child, Elizabeth's thoughts were often in the nursery. "I am very full of castles about my good management." Her labor and delivery were frightful and upon the birth she "did not experience the joy some women describe." She was depressed and wept when the baby cried.

Her subsequent deliveries were no better: she dreaded them all and suffered sickness, faintness and nervous irritability after each. "I have not quite sunk," she wrote after the birth of her third child.

After eight years of marriage, Elizabeth sorrowed that "instead of being, as I had hoped, a useful instrument in the Church Militant, here I am a careworn wife and mother." Despite her obligations at home, Elizabeth did what she could for the poor. In London she visited the children at Islington workhouse and at Plashet, the Fry country house, she started a school for girls, maintained a depot of clothing and medicine for the needy, and vaccinated the neighborhood children against smallpox. She nursed and clothed the gypsies when they passed through. Elizabeth did not romanticize her work nor the objects of her charity. In February of 1801 she confided in her journal that "I went to see a poor woman who I half like and half do not."

Elizabeth felt responsible for the religious instruction of her family and decided that she should read Bible verses at breakfast. On the first morning she attempted it, timid Elizabeth was so overcome that she handed the psalm to Joseph to finish. Her shyness did not entirely

squelch her urge to give voice to her faith. Sometimes in the silence of meeting she would feel a concern to speak, but "I did not believe it necessary for my salvation to do it, and I believe hardly any motive short of that could induce me."

In October of 1809, Elizabeth's father died and at his funeral she spoke her strong feelings of love and faith. She described this first speaking as "passing through wonders." After that "sweet day," Elizabeth passed "a painful night, discouraged on every side.... The discouragement appeared to arise principally from what others would think and nature flinched and sank."

Afterward she frequently spoke at meeting and in 1811 she was recorded in the books of the meeting as an approved minister. She frequently traveled to other meetings in the course of her ministry, but these journeys were a trial to her, mentally and bodily. She worried about her family. "Have I authority for leaving my home and evident duties?"

Her children were apparently not impressed with having a minister for a mother. As always, they continued to wiggle and poke one another during meeting. "I broke up meeting prematurely... my dear children behaved so badly." And elsewhere in her journal she remarks that "it is an awful thing to *preach* when practice is so imperfect."

In February of 1813, Stephen Grellet, a Friend visiting from the U.S., asked Elizabeth to take some clothing to women and their children in Newgate Prison. She went the next day and had to convince the jailers to let her in.

The women's side of Newgate stank. The women had no beds, no employment and little clothing. They could buy beer from a tap in the prison and had to buy food from their jailers. All the jailers attending the women were men. "The begging, swearing, gaming, fighting, singing, dancing, dressing up in men's clothes; the scenes are too bad to be described," Elizabeth reported. On that first visit, Elizabeth clothed and nursed the prisoners and their children, bought straw for bedding, and generally tended to the needs of the prisoners.

It was four years before Elizabeth returned to Newgate. In that time she gave birth to two children and buried another. She also continued her charitable work. In January of 1814, Elizabeth was particularly "affected by the distresses of the poor, owing to the very sharp weather, and hardly know how to serve them, but I mean to go after them, and desire a blessing may attend my small efforts to relieve them." As doers of good often discover, Elizabeth found that her efforts were not fully appreciated by her less fortunate neighbors. After opening a soup kitchen in an out-building, she reported in her diary:

I am... truly grieved by the poor. I... have given

them such broth and dumplings as we should eat ourselves; I find great fault has been found with them, and one woman seen to throw them to the pigs; however, I truly desire to act in this with a Christian spirit still persevering to do my utmost for them, and patiently bear their reproach which may be better for me than their praises.

In February of 1817, Elizabeth returned to the women's side of Newgate. Seeing a child hiding in his mother's ragged skirt, she picked him up and asked the gathered prisoners, "Is not there something we can do for these children?" She suggested forming a school and electing one of the prisoners teacher. The women, responding to Elizabeth on a mother-to-mother basis, agreed, but they also wanted education and employment for themselves. They wanted to read and sew. Soon Elizabeth was overseeing the education of the prisoners' children, teaching the women to read and to sew, and marketing the goods made so the women would have money while incarcerated and when they left Newgate. Elizabeth read the Bible to the prisoners while they stitched and knitted. Where din and chaos had reigned, a quiet sense of dignity and calm prevailed.

Elizabeth had done what no one had before attempted. She had reformed the women's side of Newgate. General reforms had been suggested and tried, but hers were the first efforts concentrated on female prisoners.

She could not do it alone. In April of 1817, she, together with a clergyman's wife and eleven members of the Society of Friends formed the Association for the Improvement of the Female Prisoners in Newgate. The members provided the fabric, yarn and thread for the prisoners, supervised the education of the women and their children, read to the prisoners while they worked, sat with women under sentence of death and visited the ships of convict women headed for Australia.

Elizabeth's reading to the prisoners became one of the fashionable sights of London. At times there seemed to be more dignitaries than prisoners listening to her musical reading of the Scripture. This attention made her uneasy.

...our Newgate visiting could no longer be kept secret, which I endeavoured that it should be, and therefore I am exposed to praise that I do not the least deserve, also to some unpleasant humiliations—for in trying to obtain helpers, I must be subject to their various opinions; and also being obliged to confer at times with strangers and men in authority, is to me a very unpleasant necessity.

In February of 1818, she gave information about her Newgate work to the Committee of the House of

Commons on the Prisons of the Metropolis. Excluding queens, she was the first woman to give evidence before Parliament on a matter of government.

The views she presented to Parliament were essentially those she spent the rest of her life advocating. She believed women prisoners should be cared for only by women and wanted "a prison that had nothing to do with men." She was opposed to solitary confinement and thought it produced "an unhealthy state, both of mind and body." Moreover, the woman who had been plagued by night-time fears as a child, argued that "no person should be placed in *total* darkness... the culprits [should] at least see the sky." She, who had never overcome her feelings of stupidity, insisted on "the good to be derived from compulsory instruction, where prisoners are unable to read."

On April 28, 1818, Elizabeth had "a day of ups and downs, as far as the opinions of man are concerned in a remarkable degree." In the morning she was informed by Lord Sidmouth that Harriet Skelton, a woman whom Elizabeth believed to be innocent and upon whose behalf she had interceded, was to be hanged. In the afternoon Elizabeth was presented to the Queen before a crowd of 2,000. "There was, I am told, a general clap," she reported in her journal.

Success at Newgate brought more work to Elizabeth as she corresponded with ladies who wished to begin prison work, attended to the prisoners (but had to rush home to suckle one baby or another), and raised money for the prison work. "My London life is now a very busy one," she wrote to her sons who were away at school, "it is almost like living in a market or a fair; only that I have not merchanize to sell."

In February of 1832, "the approach of cholera to our borders" threatened Elizabeth and her family. Typically, she determined to meet the dangers on spiritual and practical grounds.

I have not generally felt any agitating fear, but rather the weight of the thing, to be ready, spiritually for whatever may await us; and outwardly to use all precautions. I have desired earnestly that we should do our very utmost to protect our poor neighbours, by administering to their very wants.

Elizabeth was satisfied with the results of her anti-cholera efforts.

...although perhaps thought by some a busybody in it, yet more has been accomplished than I could have looked for. The poor are likely to be really helped and cared for. In such works of charity, I always desire to be preserved from a forward spirit or an overactive one, yet, on the other hand, when

I feel anything laid upon me... I feel much bound to work in it, even through some discouragement and opposition; I mostly find in such cases that way has been made for me, as if He, who called me to the work, was indeed with me in it.

Her ministry still took her to various parts of the kingdom, her family duties occupied much time, her efforts at prison reform were relentless, and at times Elizabeth's mind felt "really worn." She often complained in her journal of the lack of order amongst all her bustles.

In April of 1834, one of her worn and weary times, Elizabeth visited convict ships "feeling as if I went more as a machine moved by springs than in the lively state I desire." But she promptly reminded herself that "at other times it is different, and there is much sense of life, love and power."

The more well known she became in her prison work, the more Elizabeth was criticized for not staying home and attending to her children. "I see rocks on every hand." Consequently she became more critical of herself and was never comfortable with her conflicting roles as mother and reformer.

I am ready to say: oh! that I could prosper at home in my labours as I do abroad... I think that I do also labour at home.

Made uncomfortable by the view that she "neglected" her children, Elizabeth experienced "groanings unutterable for the children upon their getting out of childhood." Noting that her children easily provoked her, she confessed to her journal that "I do not sufficiently remember that the wrath of man worketh not the righteousness of God."

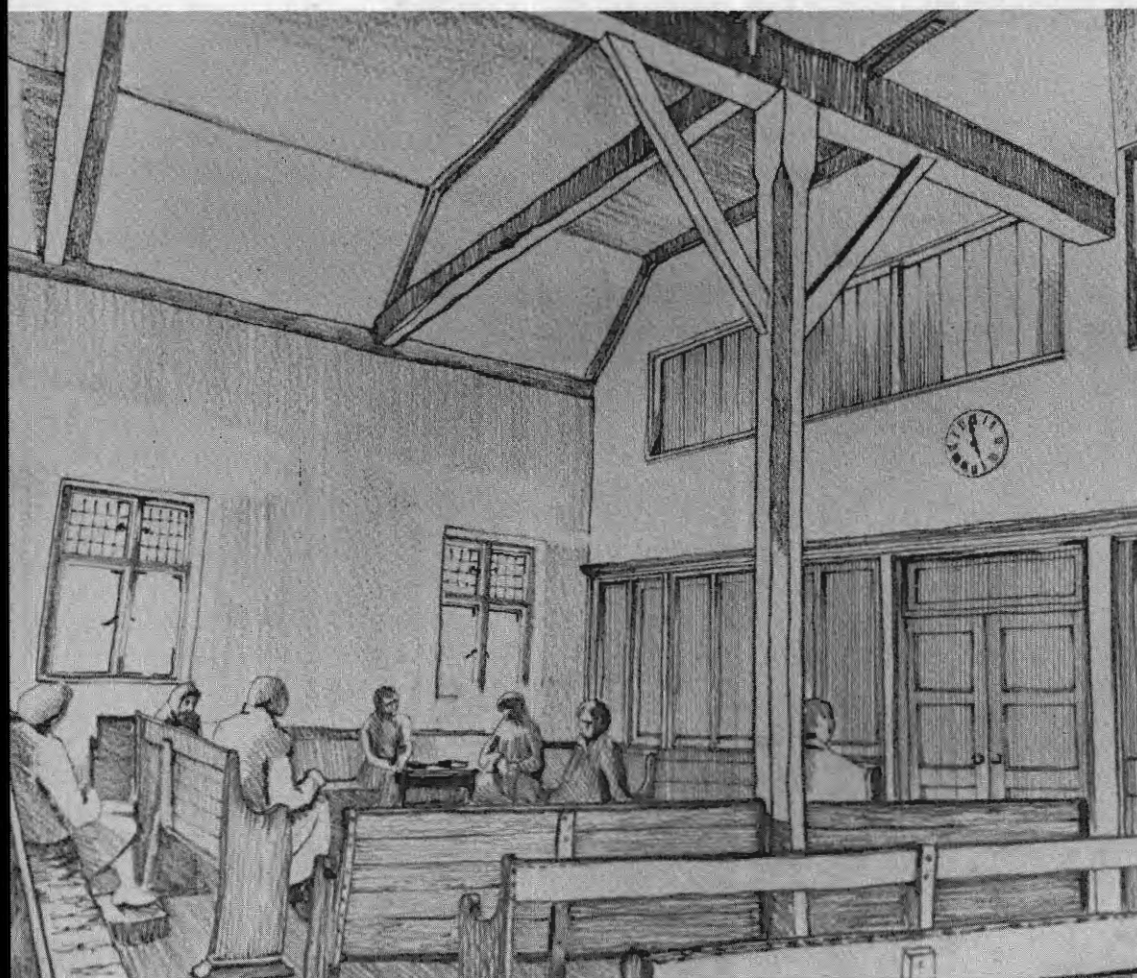
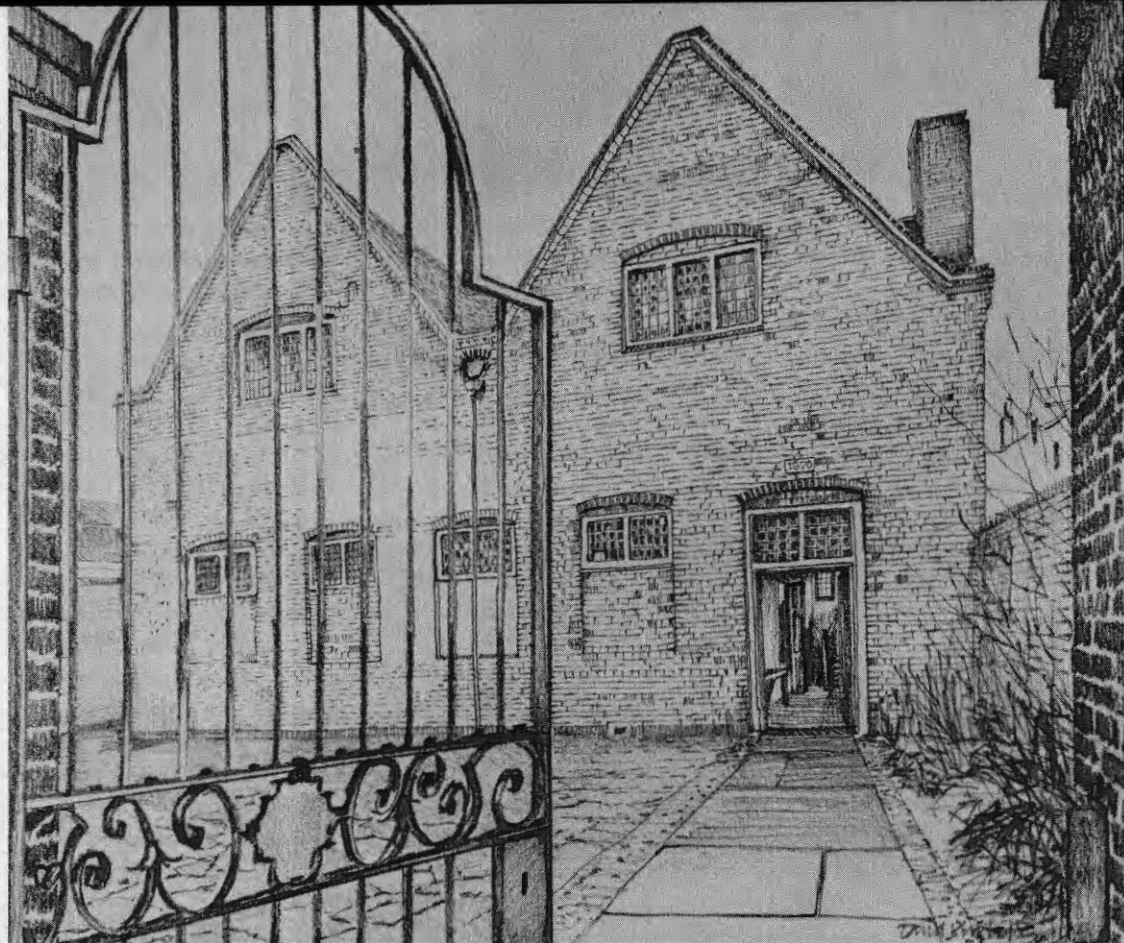
It was a conflict that never ended. Two years before her death, Elizabeth, who had worked so hard, accomplished so much, and suffered so much criticism, prayed: "May my God grant that I may not hide my talents as in a napkin, and... that I may not step into service uncalled for at my hands."

But Elizabeth's talents had not been hidden. A way had opened for her in her ministry, in her prison work, and in her home cares. She had given to prisoners and poor the respect she afforded everyone she met. As she once explained to her brother John:

This is what I desire all my affections to be tinged with, that I may love those who are near to me, not alone with my own natural feelings, but that a better love may be felt in me towards them; a love that is not affected by the trials and separations of life. □

*Hertford Friends
Meetinghouse: draw-
ings of the outside and
inside (below)*

**NEW
LIFE**



FOR AN OLD MEETING- HOUSE

by Violet Rowe

Step inside the Quaker meetinghouse in Hertford, England, and you see a building virtually unchanged since it was built more than 300 years ago. It has a high, open roof and a wooden partition at one end, beyond which is a lobby with two rooms above. For a time in the 1670s and 1680s, two women, Mary and Alice, lived in the upper rooms, probably so that the building could honestly be described as a dwelling-house, and thus avoid destruction as an unlawful place of worship.

Inexpensive materials, cheap bricks of a cheerful red color, deal paneling, and old ship's timbers—some of which still show the holes made by shipworms—were used for the building. Inside we see the hard, deal benches, the unpainted paneling and the platform on which were the ministers' and elders' benches. Behind these are the hat pegs on which Friends hung their hats when they spoke to the Lord in prayer, though they would not take off their hats in deference to kings or princes. The domestic simplicity of the building makes people feel at home there. It is the oldest Quaker meetinghouse, to be built as a meetinghouse, in the world. It cost less than \$500.

When it was built, it was a visible testimony to the faith of the Hertford Quakers. Of the eleven men whose names head the list of contributors to its cost, seven were in prison at the time, accused of breaking the law by attending Quaker meetings. But they were sufficiently confident of the future of their faith to build a meetinghouse to hold 250—"The Great Meeting House"—as they sometimes called it in the eighteenth century. The seven imprisoned Quakers had defended themselves in court with courage and skill. Henry Stout, a maltster who may well have given his name to the English beer of that name, quoted Magna Carta word for word to the magistrates. Richard Thomas, another maltster, declared in court, "The religion we profess, we are neither afraid nor ashamed to suffer for it. It is the truth." The deed transferring the land for the meetinghouse echoes his words. The land was to be used for "the universal service of the Truth owned by the people of God, called by the people of the world Quakers. And more especially for the use . . . of such people as now are, or shall be hereafter, friends to Truth, dwelling in or neere Hertford."

The first Quaker community in Hertford was a large and lively one. Hertford Quakers were in close touch with such well-known Friends as William Mead, George Fox's son-in-law, and William Penn, who mentions Henry Stout and other Quakers from the town in his pamphlets. You can see in the meetinghouse a chair of the Crom-

wellian period, known traditionally as "George Fox's chair," which Fox perhaps gave to the meetinghouse. Henry Stout was one of his friends, and in his last years Fox is known to have stayed with him.

The "nest of Quakers" in Hertford, as one opponent sourly called them, were active in those early years in many spheres. They entered with zest into religious controversies in print and argued about theology, even in prison. Nicholas Lucas of Hertford, another Quaker maltster, was one of Penn's associates in the development of West New Jersey as a Quaker colony; his name appears on the famous charter of New Jersey which Penn is thought to have drafted, and on all the important documents of the period relating to the colony. John Kinsey, who drew up the first legal deeds relating to Hertford Meetinghouse, bought land in New Jersey and emigrated there.

Sometimes the early Hertford Quakers "hit the headlines." In 1664, eight of them were reluctantly convicted by a jury of their fellow townspeople for holding a Quaker meeting. They were condemned to deportation to the West Indies by the ship *Ann of London*. But, according to the ship's captain, Divine Providence intervened. The sailors tried five times to sail the ship, with the Quakers on board, from London to the open sea, and five times they could not get her under weigh! The Quakers were finally put ashore, the captain piously declaring, "I perceive the hand of the Lord is against me, that I dare not proceed on my voyage to carry them, they being innocent persons." He may have seen the report of their trial, which had been rushed through the press.

Quaker numbers fell off somewhat in the eighteenth century. The decline was partly due to Friends themselves. No one was ever disowned by Hertford Quakers for possessing a piano, as one was in the United States, but in cases of bankruptcy or "marrying out," the meeting was inexorable. John Stout, son of Henry Stout, felt his disownment acutely, and his anger and pain at the injustice comes out in a printed paper he sent to London Yearly Meeting in 1732. He was a widower of fifty-six about to marry a non-Friend and, as he truly told Hertford Monthly Meeting: "You have known how that my youth and age has been spent in our common church service. . . . Now, in my declining years, I am cast out of the Society in whose fellowship I have spent my days." The disownment still stood, however. The sequel must have dismayed Hertford Friends. Stout owned a cottage next to the meetinghouse which he had allowed to be used for the women's meeting. Now he courteously but firmly refused either to rent it or sell it to Friends, who were thus forced to build a women's meetinghouse, today known as the Schoolroom, but called in the eighteenth century "The Little Meeting House." Dr. Thomas Dimsdale,

Violet Rowe of Hertford, England is a former teacher of history and politics at the secondary school level. She is a member of Hertford and Hitchin Monthly Meeting.

later to achieve European fame as a pioneer of inoculation against smallpox, and who married a non-Friend in 1739, told Friends he was sorry to have "discredited" Friends by his marriage before a priest, but was still disowned for his "very great wickedness."

Although numbers declined, there was life in the meeting. There were one or two convincements in the 1780s, and Sarah Rudd of Hertford joined Mary Gurney of Norwich in traveling in the ministry. In 1772, John Woolman came to quarterly meeting in the old meetinghouse. The meeting was large and crowded. Woolman "ministered," and the company and "labor of love" of Woolman and his two companions was, says the formal record, "greatly to our comfort and satisfaction." It was half a century before John Woolman's concern for the abolition of slavery was forwarded by Friends at Hertford, but in the 1840s and 1850s they contributed generously to the campaign against the slave trade, and to helping runaway blacks in North Carolina.

Today Hertford Meeting has some seventy or eighty members and attenders, including a large number of children and young people. The buildings are used for meetings for worship, which are at the core of Friends' activities, and for Friends' social gatherings, discussions, lectures and exhibitions on disarmament and the arms trade, vigils of prayer for peace, and some inter-church events. An unexpected crisis has developed however: the bricks, timber and mortar with which the meetinghouse was built must be supported in the near future if the walls, already cracking and bowing dangerously, are not to collapse. This will involve the construction of a hidden internal steel framework to support the weight of the roof and hold the building together, while preserving the original walls. The rooms where Mary and Alice lived would be admirable for the use of younger Friends and small groups if this area could be strengthened and repaired; the Schoolroom too, if it is to serve the needs of the wide age range of youngsters who gather there on Sundays, must be adapted for the purpose. The total cost will be \$90,000.

Hertford Friends recognize their great debt to early Friends for expressing their faith in a continuing and worshipping community by building the meetinghouse which they now know and love for its peaceful atmosphere. In the light of this inheritance and for the sake of future generations of Friends, the members of Hertford Meeting have accepted their responsibility to conserve this unique building "for the use...of such people as now are, or shall be hereafter, friends to Truth, dwelling in or neere Hertford." □

Hartford (CT) Friends are coordinating the effort in the United States to help raise funds for the restoration of the Hertford building. Checks may be made to: Hartford Monthly Meeting of Friends, and forwarded to Treasurer Robert Brill, 21 Grant Hill Rd., Bloomfield, CT 06002.

The Problem of Right Sharing

by David McCauley

*Some sailors were
adrift and very
thirsty. They radioed
their position and
asked for food
and water.
Unknown to them,
their boat was in
a tongue of fresh
water extending into
the sea from a
coastal river.
They received this
answer on their
radio: "Put your
buckets down
where you are!"*



We were sitting in a gas line, watching the impatience grow in ourselves and the others. Many of us were frustrated and thought that gas lines are a poor way to handle this situation, but we couldn't do anything else. There was no organized social alternative. So we all stayed in line, many with the motors running, creeping along. After getting the gas, we drove off—somewhat relieved, but already anxious about our next gas line. And we wondered how it could be different.

In our right sharing workshop at New England Yearly Meeting (1979), we also wondered how things could be different, and how we could organize economic alternatives. The theme of our four-day workshop was "The Role of Right Sharing in Building a Peaceful Economy." We explored this topic with resource people, slides, queries, and with discussion and sharing. One query asked, "In what ways are we, individually and as a Society of Friends, preparing ourselves for a new era of caring, sharing and the avoidance of waste?" We recognized that, in our acts of sharing, our hearts go out to the concern first, but our minds must closely follow. As one Friend put it, "Sharing is more than caring. It is informed awareness." We explored the context as well as the act of sharing.

Our concerns were global, local and personal. In each case, we saw that the meaning of our acts of sharing depends as much on the social and economic system in which our "help" is placed as it does on our intentions in helping. But we also understood that our concern with larger issues, with the context of our sharing, should not deter us from acting on the small things that we can do.

"In the U.S., we have the image of the leaky boats. We have to expand this view," Julie said, "to include the reasons for the refugee movement and their impact where they land." She and her husband, Tom, had served in the Quaker hospital in Vietnam during the war, and they just returned this summer from a three-month American Friends Service Committee fact-finding trip to refugee camps in Malaysia and Thailand. They described the wide economic and ethnic differences among the refugees. They outlined the Chinese-Vietnamese conflict and shared their distress that this increasing militarization prevents Vietnam from devoting its full resources to its development goals. They spoke of the difficulties of the people in Vietnam and in the refugee camps. And we all explored how we might help, or share our resources, in this complicated situation.

In our desire to share, we tend to respond to the direct, the simple, the obvious. Yet we cannot leave unchallenged the situation which generates the problem. "Our concern about the refugee issue may lead us to sponsor

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refugees," Tom and Julie said, "but it should also lead us to promote normalization of relations between the United States and Vietnam." To improve the conditions in Vietnam through correct U.S. action would help to make that society and economy more peaceful. The refugee problem exists in this larger context and our sharing, to be "right sharing," must recognize this.

"What is authentic development?" was the question asked by two speakers who posed it in very different contexts. Irene described the undercutting of traditional ways of life in the Philippines and Thailand as their economies and societies became dominated by multinational corporations. She urged that "we support the development of people, rather than seeing people as being in the way of development." Neighborhood control over resources is important, said Greg, as he described "development problems" in black, Hispanic and poor communities in the United States. This control is especially important as the domestic economic situation worsens. Greg sees fighting against utility rate hikes and working for energy alternatives as twin priorities. "Here, as in the Third World," he said, "...the political, economic, technical and spiritual must flow together." How can we, as Friends, find our role in this?

Who is development for? Does it benefit a small elite and ignore or worsen the situation of the mass of the people? The Philippines is often touted as a development showcase, but it has some of the most severe malnutrition in all of Asia. In the U.S. the gross national product continues to grow, but each year more of our citizens become permanent economic and social casualties. This is not true development, and it creates a violence of the *status quo*—a system of structured inequality in access to resources, services and political power. How can we move toward a more peaceful economy? What does this mean for our "right sharing?" Are we willing to share ourselves and our social influence, as well as our financial resources, in projects which lead to "cooperative self-reliance" at home as we do abroad?

The need for our sharing grows. Many of us are almost overwhelmed by the cries for help, yet it seems that we can do very little. Thus we look for seed projects—those which alter, even if only slightly, the circumstances which create the problem. This small, experimental approach fits well with how, as Harold Loukes writes in *Quaker Contribution*:

... The Quaker conscience was meant to work: not to "take up a cause," but to value persons and to explore from the particular case of suffering the whole network of prejudice, habit and plain evil in which suffering becomes inevitable.

The American Friends Service Committee and other

Quaker organizations have helped to form a number of such seed projects for cooperative self-reliance (medical clinics, land trusts, producers' cooperatives). In these projects people work together to meet a need, and in doing this they build an organization which can tackle other problems.

But where do we see ourselves in this network that Harold Loukes describes? In our workshop we explored this question. We looked at how we can share and live more simply in our circumstances as they are given to us. Some Friends described how they have changed their life style in some ways. But what then? We could see clearly that some of our private problems are public issues. This requires working with others to deal with problems which affect all of us. Does our concept of right sharing include this "public" aspect?

There are in all societies, as Elise Boulding has pointed out, "deep structures" of nurturing and of dominance. In our society, as in most others, the nurturing patterns are private (for family, friends) and patterns of dominance characterize our public actions and institutions (the military, economic and political systems). At present it is difficult for a nurturing act to break from the private into the public domain. The impulse to share is certainly a nurturing act, but we must also develop the social inventions which make public and make practical these nurturing aspects of ourselves. Projects in cooperative self-reliance are examples of such social inventions.

These cooperative projects would meet a particular need (e.g., access to land, food, medical care) and they would lead in a new direction—thus serving as a critique of the old. A query of one Friend called for this new direction: "How can we, as Friends, move closer to a life style consonant with maximum conservation of the world's resources—realizing that seeking possession of these resources is a major cause of international rivalry, often leading into armed conflict?" This query also restates the workshop theme—"What is the role of right sharing of the world's resources in building a peaceful economy?" Projects which lead in this direction are "right sharing" in every sense of the word. One Friend noted that the late Heberto Sein, a Quaker, feared that the Third World will become violent if the United States doesn't change, and he called upon North American Quakers to convince their government and their neighbors of the need to change. But is it necessary also to persuade ourselves?

As the U.S. share of the resource/energy pie shrinks, must we enter a period of increasing class conflict? While many of us are materially comfortable, there are a great many who are not, and this underclass will become more vocal. Tacitly to support repressive steps against this underclass or to be indifferent to their fate is spiritually

destructive and socially dangerous. Can we find a way to do right sharing for positive change? And can we remember that these changes must involve us—as well as the others?

We share because we want to and, increasingly, because we *have* to. Thomas Kelly, in *The Eternal Promise*, told this story:

Now there were shepherds in a certain country, abiding in the field, keeping watch by night over their flock. In the morning, when they returned to their homes, the wife of one said, "How has the night gone? What hast thou seen?" To which the shepherd replied, "In the night a lamb was born, in the depths of whose eyes I saw the matchless glory of heaven."

The other shepherd likewise returned to his home in the morning. "How has the night gone?" asked the wife. He answered, "By spring we shall have a large herd. Then canst thou have many things."

Can Friends put these two strands together? Can the spiritual base of our sharing support social and practical considerations in the act of sharing? There are no pat answers to this. Our workshop was an opportunity to explore the question. It was not meant to induce guilt, though we were reminded that we must act. The question is "How?"

The Quaker values of peace, simplicity, sharing, and equality are essential as we enter the 1980s, but they must have a social expression as well as a spiritual base. Can we develop those nurturing social inventions and plant the seeds of a new direction? Or will we wind up in a "social gas line," where we will accept ever more repressive measures and find ourselves less willing and able to change? Either by commission or by omission, we will choose. Let us make the choice for a more peaceful economy.

One Friend stressed the importance of small steps in leading to larger actions and in developing a sense of empowerment. She told of some sailors who were adrift and very thirsty. They radioed their position and asked for food and water. Unknown to them, their boat was in a tongue of fresh water extending into the sea from a coastal river. They received this answer on their radio: "Put your buckets down where you are!" Perhaps here is also some good advice for us. People came to the right sharing and peaceful economy workshop for widely varying reasons; thus no prescription for action would satisfy all. But we have the growing understanding that we must act, and we have the spiritual and social values of Quakerism to guide us as we look at our own life situations. So, Friends, let us put our buckets down where we are. □

Seek Peace and Pursue It

by Elaine J. Crauder

Quakers, Mennonites and Brethren are known as the Historic Peace Churches. How do they witness against evil and do good? Where does God fit into their witnessing? Are they responding to the urgency of the present-day world situation, or are they truly "historic" peace churches, with no relevance to today's complex world?

The New Call to Peacemaking (NCP) developed out of exactly these concerns: Where is the relevance and what is the source of our witnessing? The answers were clear. To seek God's truth and to witness, in a loving way, by doing good (through peace education, cooperation in personal and professional relationships, living simply and investing only in clearly life-enhancing endeavors) and by resisting evil (working for disarmament and peace conversion, resisting war taxes and military conscription). The first gathering of the New Call was held in 1976.

I grew up in Yellow Springs, Ohio, and went to Sunday school there. Now and again I went to meeting. In 1976, I was working for a bovine embryo transplant research center in Ohio. On Sundays, when I wasn't working, I went to Yellow Springs Friends Meeting. If there was a calving, caesarean, or transplant on Sunday morning and I couldn't go to meeting, the only loss I felt was that I couldn't choose to sleep in.

During half of 1977, I worked in Bangladesh. My parents live there, and I found volunteer work with an indigenous organization, BRAC (the Bangladesh Rural Advancement Committee). After a month working with BRAC in Dacca, the capital, I took my first trip up-country to Jamalpur. Rural poverty, or middle class Bangladeshi life, was made clear to me. I resisted believing the truth of poverty until I saw it day after day and could no longer deny its existence. In April, I became ill and lapsed into a coma. Terrified of the medicines and dull needles of village doctors, I recall awakening periodically to insist that I didn't need a doctor and that I really was fine. The Bangladeshi woman I was staying with



A scene in Bangladesh

A recent graduate of Antioch College, Elaine J. Crauder is presently the Quaker Representative on the Peace Caravan of the Chicago Region of the New Call to Peacemaking.

was horrified. I was her first Western house guest, and it would have been embarrassing if I had died in her home.

I stayed in Bangladesh long enough to know that only a fool is completely honest (in financial terms) in a land of infinite scarcity. The pride, strength of will, and love of Bangladeshis is a constant reminder to me of the tremendous good in all people, regardless of life's injustices. I saw that life in the East is cheap, and I grew to know that *my life, too*, is dispensable.

The New Call to Peacemaking held regional conferences during 1977, and in October of 1978 held a national conference in Green Lake, Wisconsin.

Out of the struggles of 300 Friends, Mennonites and Brethren, a statement of the findings committee was produced. The introduction states that "We have

come to a fuller understanding that peacemaking includes personal repentance and participation in God's *shalom*—salvation, wholeness righteousness and justice." The statement proceeds to advocate a new call to faithfulness—a reaffirmation of our trust in God, and specific recommendations for witnessing. The 300 participants left Green Lake exuberant. All that was left was to spread the good word among their congregations, and a new level of commitment both inwardly and outwardly would be felt throughout the peace churches.

In the winter of 1978, I asked members of Yellow Springs Meeting about work opportunities in disarmament. Why did I want to work in disarmament, they wondered? Well, I explained, I had always planned to work for disarmament, but was just now getting around to it. I then found out about and had the privilege of interning with NARMIC (National Action/Research on the Military Industrial Complex), a program of the AFSC in Philadelphia, throughout the spring. NARMIC's work is essential, for it enables others to use effectively the resources it produces in opposition to that complex.

Not knowing what I would be doing next, I went to Friends General Conference (FGC) in Ithaca, New York, defraying my expenses by working as assistant to the coordinator of the conference.

One evening, Colin Bell spoke of the need for 100 released Friends to spread God's call to be peacemakers and to challenge Friends, in a loving way, to be a better



Scene of the New Call to Peacemaking Conference



A meeting at NARMIC

and more faithful witness. I heard Colin's call: it spoke to my condition. Yet I did not know what meeting would release me (for I attend Yellow Springs, though I'm a member of Trenton Meeting), and besides, the only message I had to bring was one of urgency. I had no idea how to reach out to Friends to nurture what is the essence of Quakerism: all I knew was that we had to pray and witness to God's truth.

It was at that point that I started working for the Policy and Legislation Subcommittee of Friends Peace Committee of Philadelphia Yearly Meeting. I also started thinking about the payment of taxes. The 1040 Income Tax form didn't have a space for war tax resisters. Either I would have to lie about having dependents, or my taxes would be withheld. I didn't feel that I had a choice. It did not occur to me to claim a dependent and *then support that person* with the funds that thus wouldn't go for war. So, I did what was easiest—nothing—and paid my war taxes.

I was immersed in work all fall and winter—putting on seminars, speaking, attending meetings, sponsoring meetings, and writing newsletters. On Sundays, if I didn't have to give a presentation, I wouldn't go to meeting. Although I'm a birthright Friend, I wanted some breathing room from Friends—a little space on Sundays to collect myself for the coming week.

The New Call, after the October, 1978, Green Lake Conference, was being talked about in various regions across the country. How would it be implemented: What about a Peace Caravan? The Midwest Peace Caravan Committee coordinated a caravan with a Mennonite and a member of the Brethren, but without a Quaker. Where were Friends?

I joined the Philadelphia New Call Advancement Committee early in 1979. We kept talking about "outreach." Could we create material resources that would speak to Friends to bring the New Call to life? At the same time, I started to think about my taxes again. Maybe I could lie on my form. It was definitely not right to work for peace and pay for the war machine. I even went to one meeting of the war tax concerns committee. But there were enough meetings that I had to go to, so I managed not to find the time to struggle with my war taxes. Words of John Woolman seemed to fit my condition:

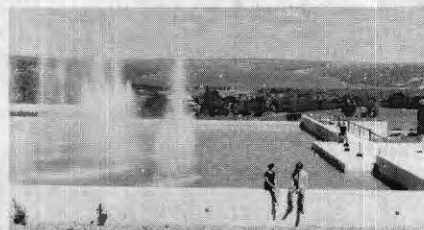
They had little or no share in civil government, and many of them declared they were through the power

of God separated from the spirit in which wars were; and being afflicted by the rulers on account of their testimony, there was less likelihood of uniting in spirit with them in things inconsistent with the purity of Truth.

Woolman was referring to the early Quakers when he said it was less likely that they would be influenced by the civil government in questions of the truth. It seemed to me that in Woolman's time it was also easier to be clear about the truth—we are so much more dependent and tied to the government than they were. Perhaps it is always easier to have a clear witness in hindsight.

My temporary job with the Peace Committee was extended for a year. In April, I was offered the position for the coming year. I asked if the Policy and Legislation Subcommittee would be willing to make disarmament a high priority issue for the following year. The committee agreed, feeling that this was consistent with what several members wanted, and that the issue certainly could use the attention. I was uneasy, however, since the suggestion had come from me, and not from many others of Philadelphia Yearly Meeting. On April 16th I turned in my income tax form for a refund, and knew that it was wrong to participate in that evil. Where was the time to struggle with my spiritual life, how could I develop any

clarity about my commitment to God? I was too busy *working* to be a seeker. When I turned down the Peace Committee offer without another job in hand, I created a mild



FGC

Ithaca College, FGC's even-year home

panic, but more relief, for myself. Without worrying about future jobs, I at last had time to think and pray.

Seriously, I asked myself, what did I want to do? And seriously, I did not know. I wanted to work with Quakers, for peace, and was yearning for the time and freedom to pursue my own spiritual life. Could there be a job that would combine all that?

I made up my resume, twenty copies on ivory—very professional. Friends sent me job descriptions for disarmament and legislative work. I looked at them and figured that I should apply. The work paid good "movement" wages with excellent co-workers and organizations. Yet, I did not apply, and went to Friends General Conference, Earlham, with job-hunting weighing heavily upon me. For it was July, and September would appear in two months, with barely a pause to see if I had found any work.

I have been to every even-year conference since I was

two years old, but 1979 was only the second odd-year conference I've attended. It was this year that I discovered what it was that I was looking for. I could see the path I was on, and knew that my journey would not end.

Where had God been in my struggles? I had been too busy working for Quakers and looking for meaningful work to pray. Too busy to listen to that of God in me (and no doubt in others). At FGC, with the help of friends on their own journeys, I took the time to settle down, center in, and seek that of God within me. "To seek the truth and witness to it"—the clarity and urgency with which I heard those words was unrelenting. For I was a seeker, but how was I to witness?

My workshop on Woolman (by Phillips Moulton) guided me as I struggled. Woolman was not bothered by material goods, seeking rather to be free of them. Without being a burden to others who are part of "the system" and can offer material support, how could I seek the truth and witness to it if I'm not gainfully employ-



At Friends General Conference, Earlham 1979

ed? Matthew 6:31-33 answers fully my questions:

Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well.

Throughout the week of FGC a gathering of fifty met to discuss the New Call to Peacemaking. The Midwest Peace Caravan Steering Committee was looking for a Quaker to join the caravan. They wanted a one-year commitment to work out of Chicago with a member of the Brethren and a Mennonite for general expenses and \$25.00 a month—and for the opportunity to bring the New Call to Friends, Mennonites and Brethren. The Quaker representative would be in a loving way challenging Friends to reaffirm their covenant with God, and to reassess their commitments to do good and resist evil—as outlined in the NCP findings of 1978. I hadn't previously thought about joining a peace caravan. When I heard about this one, though, I knew that it was right for me. I talked with representatives from the steering committee, and left FGC with a "we'll call you" line from them.

During the first two days of New Call meetings at FGC

the same questions went round and round that had been circulating in meetings for three years. Why are people still talking about the New Call? We need to do something. How do we implement the outline of the findings committee? On the third day, as impatience with inaction mounted, the group metamorphosed into action. At the rallying cry of, "Is this group going to do anything?," a subcommittee was formed to draft a statement supporting the release of 100 Friends who felt called to witness to God's truth, as Colin Bell had called for a full year before. The ten of us on the subcommittee met to draft the statement. Unity in general was easy; specifics took hours of breakfast, lunch and dinner meetings. ("How can we use 'Lord'—that's sexist." We didn't. "How can we use Nayler's 'The Lamb's War' as a concept for confronting evil?" "How can we not?" We did.)

I confided to a friend one quiet evening that I thought I was becoming a Christian. Me! I've spent years explaining that Quakers, you see, weren't really Protestants, but—I can't seem to remember how I got out of that, though many times I did.

As God becomes more important in my life, so does Christianity. Perhaps my fear of Christianity is partly pride. Do I really want to be associated with Jesus freaks and hypocrites? God is above all that and speaks only for truth, love, compassion and resistance to evil. It is no longer a question of being too proud to be a Christian, but am I humble enough to be a Christian? Am I open enough to hear God's calling, and am I trusting enough to follow that calling?

I have come to a little clarity amidst my confusion and searching. I gave my car to my brother. My sixty shares of what are now "K-Mart," which my grandmother had given to me before she died, I just gave to a therapeutic horseback riding program for the handicapped. I'm still paying taxes, though. (After all, at the end of the month I won't need to decide—or worry—about taxes for a while.) Life doesn't seem as simple as in Woolman's day. I don't have a car, but I travel in other people's cars. Woolman would find a way to speak to the good and resist the evil, even in today's world. (Most) Quakers today believe in God by one name or another, but we allow ourselves to be so caught up in "life" that we quit seeking and witnessing to God's truth.

I can no longer be anxious about tomorrow. I am a seeker, learning to do good and resist evil; tomorrow I'll do the same. I was recently asked if I'd taken a job in Washington, Baltimore or Philadelphia. "Chicago," I said. "Chicago?" questioned my Philadelphia friend, "It must be a really good job!" "Yeah," I replied, "and the wages just can't be beat." □

For more information, write to the New Call to Peacemaking, Box 235, Plainfield, IN 46168.

YEARLY MEETING REPORTS

South Central

Both the time of year and location were being tried for the first time when SCYM met during Easter at Camp Gilmont in east Texas. The weather was blessedly beautiful and the travel distance closer to equal than in the past. Warner and Ruth Kloepper made the long trip from New Orleans by motorcycle while the Ellisons, for whom Gilmer is home, commuted for their first time attendance. We totaled seventy-six and ranged from seven months to ninety years in age.

Having access to a computer for preparing the directory (thanks to Clarence Cunningham) caused something of a trauma over its format. Gone are the asterisks of membership which gave place to digits designating diverse details: attender or Friend, local or distant resident, youth or adult, and more.

Word from Austin of the death of John Barrow brought tears and tributes for his years of participation in the community of Friends and beyond.

In our sensitivity to our peace-nurturing surroundings we expressed concern over the efforts to renew the draft, proposals for automatic registering of youth and renewal of conscription in any form. Monthly meetings were charged with making known this concern to their legislators and providing information about conscientious objector status to high schools, colleges and military bases in their area.

Friends also expressed concern with the hazards of the nuclear energy industry and urged meetings and individuals to inform themselves on all its aspects.

The New Call to Peacemaking Green Lake Conference presentation reaffirmed our hope that peoples of a variety of religious backgrounds can work together without regard to differences toward this one urgent goal of peace on

Earth. We need to educate ourselves upon what constitutes a peacemaking life style, trying to realize more fully that only when individuals live in a way which is less wasteful of resources and energy will the total vision of a world community based on peaceful pursuits be possible.

Midland Meeting volunteered to host a fall conference following Thanksgiving at a reasonably located central location, probably in the Waco area. The time seemed too short, but the satisfaction of business concluded and fellowship enjoyed enabled us to return to our homes strengthened and renewed in our faith and resolve.

Ruth W. Marsh

Canadian

The 146th gathering of Canadian Yearly Meeting was held August 12 to 19, 1979, at Pickering College in Newmarket, Ontario, about thirty miles north of Toronto. It was our twenty-fourth session as a united yearly meeting.

Canadian Yearly Meeting has about 1100 members scattered over 4000 miles from the Atlantic to the Pacific Oceans. We felt great joy as about a quarter of our membership gathered. We wrestled with the problems of distance in trying to maintain effective committees, the communication of ideas and information and a sense of participation we all need in the affairs of our Society, while holding travel expenses in check.

Many supporters of the new conservative government favor bringing back the death penalty for murder. We asked all monthly meetings and members to urge their local members of Parliament not to support this retrograde policy. Canadian Yearly Meeting will also be seeking audiences with the new government to express our testimonies on peace and social concerns. A special visit is planned to urge the Canadian government to accept refugees more freely, particularly the "boat people" from Vietnam and to renew aid to Vietnam which would help to alleviate internal conditions in that country. We also expressed our concern about the impact of development on our native peoples and its effect on their struggle to retain aboriginal rights in traditional hunting

and fishing grounds. A very deep sense of worship suffused the meeting as we considered our attitude to prisons and agreed to pursue the goal of abolition of prisons.

In addition to our business sessions we had a daily unprogrammed meeting for worship at 7:00 a.m., worship-sharing groups and a concurrent Bible study group after breakfast, many interest groups after lunch exploring different topics, and open meetings of many of our yearly meeting committees. There was some light relief with family singing, games and skits. At a fund-raising session for the Service Committee we were regaled with the terms of reference of some of our lesser known committees such as Obfuscation, Indiscipline, etc. and enjoyed a hearty laugh at this satire of our more ponderous moments.

After a very full week we adjourned to meet again in British Columbia next year, almost 2,000 miles west of Newmarket.

Edward S. Bell

Baltimore

The 300 and more attenders of the 308th gathering of Baltimore Yearly Meeting, August 7-12, 1979, in session at Western Maryland College in Westminster, Maryland, were soon drawn together in very special ways.

All felt the loss of our executive secretary, Theodore H. Mattheiss, whose sensitive leadership had guided us in past years. We were aware of his spirit being with us as the days passed. Naomi Mattheiss and her daughter, Joan Thompson, with the grandsons Matthew and Joshua, were present briefly. Thom and Gretchen Jeavons, the newly selected executive secretary and his wife, were introduced to the yearly meeting. Thom Jeavons at once became part of the group, showing leadership and understanding. There was an outpouring of love and appreciation for Janice Greene who had been carrying the load of executive secretary in addition to her own work as associate secretary for the past few months. We were drawn together by the spirit and leadership of our clerk, Virginia Sutton.

The two major events in the program helped to unify all the sessions. The first

of these was the address by John Yungblut, entitled, "The Mystical Way Forward." "Not every Quaker is a birthright Friend, but every Quaker is a birthright mystic," he declared. It is only through the personal, meditative mystical experience that committees and meetings can again become alive as parts of the original Quaker movement.

The second major event which added to the sense of unity around a developing theme was the Carey Memorial Lecture. This was delivered by Alan Kolp, dean of the Earlham School of Religion, on the subject, "Noah Built in a Dry Valley." He emphasized the test of faith Noah experienced. He was commanded to do what seemed absurd, but the real command was that he became a sign of God—a *visible sign of an invisible reality*. We were left with the query as to whether we individually, or as groups, were or could be such witnesses.

The business sessions dealt with deeply held concerns such as the development of nuclear power, SALT II, our relationship with the American Friends Service Committee, abortion, the possible development of military conflict over the sources of oil in the Middle East, and so forth.

There were workshops on such varied topics as Quaker Values in Today's Society, Music and Imagery, the State of Baltimore Yearly Meeting, Healing, Peacemaking, Creative Conflict Resolution and the Middle East.

The Young Friends reported that they had had a year that was full of meaning for them as a group and as socially concerned persons. At yearly meeting they carried on their own program, but were on hand to help in many places.

The young people of the Junior Yearly Meeting were with us on some occasions and involved many of us in innovative games. Their theme, "The International Year of the Child: The Child in Many Countries, Many Cultures" opened doors in many directions, but China seemed to be a favorite this year.

Grace S. Yaukey

Illinois

The 1979 theme for Illinois Yearly Meeting at McNabb, Illinois, was "Love



Alfred E. Dupree

Helen Jean Nelson at Illinois Yearly Meeting

Made Visible."

One evening a panel of older members told of interesting things that happened among Friends years ago, both serious and jolly. They stressed holding onto Quaker principles.

Evening activities also included a presentation by Kara Cole, who spoke of love expressed by the lives of three persons. The talent show on Friday night delighted us all with interaction between audience and performers. Saturday evening there was a panel group who shared their experience of peacemaking, including tax resistance and participation in the Peace Caravan, challenging us to make our peacemaking more visible.

On Sunday, Rebecca Caudill Ayars delivered the Jonathan Plummer Lecture, "From Hardshell Baptist to Quaker," in which she stressed how important the loving and peace-loving messages she had received from her Baptist father were for her spiritual journey and Quaker conviction.

Important groundwork was laid for all our business and group interaction and play as we shared meeting for worship each day.

The business meetings were well attended and minutes were written on SALT II, energy problems, and conscription, with no small amount of controversy.

A larger number of memorials were read than usual, most moving in their testimony of love made visible.

Kinship groups were assigned including assorted ages, resulting in some communication barriers as well as

possibilities for relationship. Groups chose varied styles and activities, blind-folding partners for trust experiences, sharing of nature, worship-sharing, a corn roast and swimming. Dwight Spann-Wilson of Friends General Conference and Troy Chapman, the new executive secretary of the Midwest Regional Office of the AFSC, with the Chapman family were welcome additions to the kinship groups.

Daily workshops on diverse topics drew participants into experience in areas such as body awareness and relaxation, social action, and Bible interpretation.

Alice Shaw, Rosalie Megli,
Patricia Lucas

Iowa

Iowa Yearly Meeting Conservative met 7th month 31st through 8th month 5th, 1979, at Whittier, Iowa, with about 100 Friends present each day. The daily program began after breakfast with a period of Bible study followed by a short break and then the meeting for worship and business. After lunch the time was spent in committee meetings, issue-oriented discussion groups and informal socializing. The evening collection featured a different speaker each evening, following Bible reading, and dealt with such topics as the continuing social prejudice which non-whites face, the need for prison reform, and the possibility of living more simply today. A special evening program was led by the Young Friends group who challenged us to give them more guidance spiritually and to help them join in the business of the Society by making procedures clear.

In business and committee meetings we struggled with a few especially problematic issues in addition to the usual reports of various organizations. We are, of course, distressed to hear of the possible peace-time draft. This issue looms large but we find ourselves in unity on it. The issues of whether to send representatives to an abortion rights coalition and a group of Quaker gays and lesbians find individual Friends divided within themselves, and the meeting was unable to reach unity on either of these requests.

Let us remember that the Spirit does not call us to only comfortable stands or to face only easy questions. The Quaker

witness against slavery must have begun with similar deliberations. There are only two guides which can place us on the right side of these issues: the Spirit and hindsight.

Don Treadway

New York

Friends gathered at Silver Bay on the shore of Lake George for the 284th session of New York Yearly Meeting. This yearly meeting was the second in recent times to encompass six rather than seven days as most of us seem to like the shorter week. The presence of members of the Junior Yearly Meeting was a welcome addition to our deliberations on several occasions.

In addition to attendance at meetings for worship and business, Friends at Silver Bay were able to participate in morning worship-sharing groups as well as to choose from interest groups in the afternoon covering a wide range of topics and activities.

This year was the first in which our new structure—where committees are grouped together according to purpose—was fully visible. Coordinating Committees for Ministry and Counsel, Witness, Nurture and General Services shared with us their accomplishments of the past year and their plans for the future. Perhaps because we were better able to listen to one another, we were able to unite in action on such diverse issues as incorporation of the Alternatives to Violence project and a minute on the right use of energy, the latter after much laboring together.

At the Wednesday evening meeting, Dorothy Samuel, speaking on the right role of witness, challenged us to be overcomers rather than victims or allies of victims. The term "overcomer" is a venerable Quaker expression dating back to at least the first half of the 1700s and it seems particularly appropriate for our society today as we struggle with the right role of witness in a world burdened with the forces of darkness.

In writing our epistle, we encountered changing perceptions of the role of women in our meetings as well as being concerned with the role of witness in our society.

H.A. Weisel

FRIENDS AROUND THE WORLD

When Mattel, Inc., of Hawthorne, California, agreed to cease manufacturing craft and hobby toys imprinted with the Nazi swastika (after the American Jewish Congress threatened to raise the issue at the company's annual meeting), the announcement was greeted by the Congress as a "major victory." Nothing was said about the Native American swastika, which revolves in the opposite direction.

Members of Baltimore (MD) Meeting have become increasingly troubled by moves in Congress to reactivate the Selective Service System through compulsory registration, with the obvious aim of starting up the draft at some future time. When legislators reported that they had sensed no active opposition to these developments, the meeting felt a concern to act.

Accordingly, the meeting has set up a \$500 legal defense fund to assist those persons who are conscientiously opposed to the draft or registration for the draft. Brief statements have been prepared for young men and women to sign indicating their religious objections to war as expressed in the peace testimony of Friends. The meeting will safeguard the statements and assist young people to build up a history of adherence to the peace testimony, which may be helpful if conscription becomes a reality.

Maryland Congresspersons have been notified of the meeting's position. A letter addressed to all Friends meetings in the United States concludes: "Feeling...that traditional Friends lobbying groups need the broad support of individual Friends meetings, we encourage other meetings to set up similar funds, or devise other methods to dramatize their opposition to draft registration, and to notify their Senators and Representatives and members of appropriate Congressional committees of their action."

Effective opposition *after* the passage of legislation will be more difficult to raise. This is not the time for silence.

"Our problem as Friends," writes Tennise B. Grant in the Morningside (NYC) Meeting Newsletter, "is not the conflicts in this world but dealing with our fear of them."

Tennise Grant believes anger is healthy and also essential to nonviolent resolution. It is self-defeating to fear it, deny it, suppress it or hope that it will "just go away." Rather, it should be used as an aid to action against injustice, not rejected or turned inwards in an attempt to root out "un-Christian thoughts."

"We do not need to be wary of angry feelings, but of ill-considered or violent actions," writes Tennise Grant and sets down the following six points in conclusion:

1. You have to take a stand somewhere.
2. You have to keep it simple. I will not accept the idea that I have to support something I don't believe in before I can fight for something I do.
3. You can't give up when you run into complications. They are only there to confuse you.
4. Refuse to believe that one person can't change things. If you work hard enough, long enough at a small thing, you will change it.
5. Feel your anger and fantasize all you want, but don't give in to frustration by *acting* violently.
6. It is perfectly appropriate to fight one battle at a time.

When Charles R. Gavin, employee of People's Natural Gas Company of Monongahela, Pennsylvania, refused as a member of Jehovah's Witnesses to raise and lower the company's American flag, he was dismissed from his job.

In court, the company challenged the constitutionality of the section on religious discrimination in Title VII of the 1964 Civil Rights Act and was upheld by the Federal District Court in Pittsburgh.

But twelve national Jewish groups, through the American Jewish Congress, filed with the Third Circuit Court of Appeals in Philadelphia a friend-of-the-court brief upholding the law that an employer must "reasonably" accommodate the religious beliefs of its employees unless there is "undue hardship on the conduct of the employer's business," and arguing that "the principle of religious liberty is impaired if any person is penalized for adhering to his religious beliefs...so long as he does

not interfere with the rights of others or endanger the public peace or security." That principle, claims the brief, "is gravely endangered" by the lower court ruling sustaining the employer's right to dismiss Mr. Gavin.

The Committee on Marriage and Family Life of Cambridge (MA) Friends Meeting, in considering the clearness process by which couples are prepared for marriage under the care of the meeting, stressed three important areas of concern to be addressed in sessions between a couple and their clearness committee: 1) the religious significance of the vows and whether the couple's views of their marriage corresponds with that of the Society of Friends; 2) whether the couple plans to sustain a relationship with the Society, and 3) despite the committee's natural reluctance to intrude into the lives of others, its responsibility in giving guidance and counsel—an action which, when taken seriously, has often earned the couple's deep gratitude later on.

The minute concludes with the following statement: "It is not the role of a clearness committee to pass judgment on a couple. Rather, its purpose is to reach unity with the couple on the meaning of their marriage ceremony within the Society of Friends. It also provides guidance and counsel by beginning the exploration of queries that take lifetimes to answer."

Anyone fortunate enough to have a baby daughter or granddaughter—or son or grandson—would have been as shocked and appalled as were members of the AFSC delegation which recently visited Cambodia (Kampuchea) at seeing "tiny starving children sitting quietly without even the energy to cry." And this in a hospital with 485 patients, only 200 beds, no medical doctors and only thirteen nurses.

The delegation, which spent two days in Cambodia following a ten-day visit to Vietnam, reported that out of 500 doctors five years ago, only fifty-eight have been identified today in the whole country.

This situation, following three decades of war devastation and four years of flood and drought in Vietnam, led the delegation to conclude that the world community must respond without poli-

tical considerations by sending massive amounts of food, medicines and vitamins to Cambodia either under Public Law 480 or through the President's emergency relief authority. The official food requests made by the authorities in Phnom Penh were found to be "modest, relevant to need." These included a total of 108,000 tons of rice, 16,000 tons of sugar and 8500 tons of vegetable oil.

"In spite of conditions," the group reported, "headway has been made on many of the problems. . . . Medical care is free and we were told that there is a nationwide pension plan for state and industrial workers. Fifteen million children are enrolled in schools."

The rehabilitation center, formerly operated in Vietnam at Quang Ngai where war or unexploded mine casualties are fitted with artificial limbs and given vocational training, is still being supported at Qui Nhon by AFSC.

LETTERS TO THE EDITOR

Where Are the Social Scientists?

I have just been going through back copies of the *Friends Journal* sent to me and am moved by the letter from Colin Bell and quotation in FJ 5/1/79.

I am impressed anew with the quotation from British scientists calling for "proper and rigid international control of all future use of atomic energy."

In 1946 I went to work for the National Committee on Atomic Information in Washington which was affiliated with the Federation of Atomic Scientists. I was impressed then with the scientists who were leaving the laboratories to speak out and lobby on this issue, which they felt to be of utmost concern. I remembered, too, relevant discussions not too many years earlier in a college class in philosophy in which the science majors firmly stated that it was their job to discover and invent, and that then the problems of administering these discoveries belonged to the social scientists. After Hiroshima many of the scientists changed their minds, and with

a strong sense of social responsibility some have devoted their lives trying to influence the general public and public officials on this crucial issue.

Now after all these years with the whole world in a sense on borrowed time, it is still principally the scientists who are showing a concern and advocating international governmental control, as they did then. It seems that as the problem becomes more and more complex, the social scientists show less and less interest. I did my M.A. thesis thirty years ago on "The International Control of Atomic Energy Source Materials." My Ph.D. research topic today is "The Role of the Neutral Nations in the Negotiations for Nuclear Control." In recent literature the only consideration of international control I have been able to find was an article by Bernard Feld in *Physics Today* (July 1975) reviewing thirty years of negotiations—"Nuclear Proliferation—Thirty Years after Hiroshima." What has and hasn't happened to the social scientists, and why?

B. Douglass Jansen
Indio, CA

Consistency In Nonviolence

Cheers and cheers for Edward Lazar's "Responding to the Roots of Violence" in FJ 4/15/79. I was particularly excited by his willingness to complain about the "inconsistent rejection of violence." He points out that most of the peace movement was quite silent about the violence of the North Vietnamese while vigorously denouncing the violence of the U.S. He could, of course, have pointed out that this same selective rejection continues in discussions of hot spots around the world.

He thinks people will believe the peace movement thinks nonviolence is a temporary tool, to be laid down when violence is useful. He kindly does not point out the far more widespread reaction. Many people think the peace people are blatant hypocrites. They say the peace people recommend nonviolence as the method for those they want to lose, and violence as the method they condone for those they want to win.

Write it on the wall in letters which sparkle: "We best side with victims of injustice if we support those who use nonviolent means, even if we end up supporting only one person. It is they

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You have made my day.

Paul B. Johnson
Los Angeles, CA

Israel Not Ousted From UNESCO

The observation this past spring of the centennial of Albert Einstein's birth was of considerable interest to scientists, humanists, philosophers and historians of the twentieth century. A splendid contribution to our appreciation of this man, his life, thought, and work was that of Brand Blanshard in FJ 5/1/79. It surely was one of the best of this *genre*, and of specific interest to Friends here and abroad.

It is, therefore, the more painful to have to submit a corrective comment on an otherwise outstanding article. At the conclusion of this fine piece, Friend Blanshard refers to "UNESCO... excluding Israel on political grounds." There is an ambiguity in the wording of this statement which if one were well aware of the details of that situation, *could* make the statement technically accurate. But in a larger sense, the implication is misleading and further exacerbates an already most unfortunate and widely misunderstood chapter in the history of this organization. As a six-year member of the U.S. National Commission for UNESCO (United Nations Educational, Scientific, and Cultural Organization), and having worked closely with UNESCO in both Paris and New York City from 1964 to 1975, I cannot let this minor aside reinforce among *Journal* readers a continuing and substantial distortion of truths.

At the UNESCO General Conference (highest governing body) meeting in Paris in late 1974, Israel was twice given verbal reprimands for positions and actions which were counter to the wishes of the majority of member states. The socialist and Arab blocs of nations were clearly united at the source of these censures, and the motivation was political in every sense.

Nonetheless, these actions did not affect Israel's relationship with the agency, beyond generating a personal embarrassment at that nation's having continued to undertake excavations in Jerusalem which were judged to be damaging to Arab sites and antiquities. Two years previously, Israel had been requested by the UNESCO General Conference to terminate such excava-

tions in east Jerusalem, and had not done so.

Further, at the same meeting in 1974, Israel had requested membership in the European regional caucus *in lieu* of being able to participate in the Middle Eastern caucus which was geographically more appropriate, although politically unlikely.

Having established the earlier precedent of rejecting Canadian and U.S. requests to be in the same European regional caucus (that request being sent on the basis of these two nations not wanting to form a North American caucus, alone) the UNESCO General Conference rejected Israel's request. This *in no way* altered Israel's membership in, or relation to UNESCO from what it had been for five or twenty-five years before, or is to this day.

Yet responsible journalists, honorable Congresspersons and conscientious citizens were deluded and consciously misled, while further deluding and misleading others, into thinking that Israel had been ejected from a United Nations specialized agency. The public was barraged with inaccurate, misleading and often pointedly dishonest statements regarding these events.

One could only be disappointed when Senator Hayakawa and his sympathizers were swept away by the situation.

But it was more disturbing when Representative Jonathan Bingham and Senator Clifford Case lent their considerable credibility to the conspiracy by introducing legislation to terminate U.S. contributions to UNESCO. I believe the political motivation for such a position was as understandable as it was regrettable and that would also explain Daniel Moynihan's consistent and predictable pronouncements both in favor of Israel and against anything related to UNESCO. It was somehow harder to appreciate Walter Cronkite's willingness to feed into these fabrications when on the CBS Evening News he referred to "Israel's being ousted from UNESCO."

Brand Blanshard has been distinguished in his career of teaching. I only regret his using this single reference to Israel and UNESCO—to make an otherwise quite valid point. As I've made clear, the wording of his statement is precisely true, but dangerously apt to reinforce a previously badly distorted series of events.

James Neal Cavener
Asheville, NC

On Einstein and Time

I was stirred to tears by Brand Blanshard's article on Einstein's pacifism in FJ 5/1/79. The reason is that although he was one of the foremost thinkers of the modern world, and although he did have sense enough to recognize the importance of a strong commitment to world community and the abolition of war, Einstein lacked the courage and imagination and in the face of desperation gave up and reverted to violent alternatives (i.e., the atomic bomb). His fear at the admittedly terrifying rise of Fascism overcame his resolve to "string along with my compatriot Jesus Christ," and he collapsed to the position that "there is no other way" than to try to kill the devil with the gun and sword. I can't help pondering that if he had known God's love he wouldn't have followed that path. When he said, "Organized power can be opposed only by organized power," he couldn't have been closer to the truth. He just hadn't experienced the power of nonviolent resistance guided by the Light which shines above our material world.

The article left me with a powerful urgency and resolve that we as Friends of the Light must go beyond living a peaceful life and seek every opportunity in our lives to show others the way to a loving peace. There is *always* a positive solution to any conflict, and it is worth the extra effort of mindfulness, patience and faith to seek it.

The article immediately following, "Concerning Aspects of Time," by Nancy Blanc, also spoke to a concern of mine. The Oxford English Dictionary devotes over five pages to defining time, indicating the importance of this concept to us. The first definition, in summary, is "the interval between two successive events or acts." It is not until the eighth definition that time as a tangible resource appears: "the length of time sufficient, necessary, or desired for some purpose." The concept of selling time, or actually, oneself for a period of time, which is, as far as I know, a product of industrialization and suggests a form of slavery, appears in the ninth definition. Definition forty-three introduces punctuality, something we learn to accept and expect and regard with a very high level of importance in our culture.

What I find objectionable about these three latter ideas is that they serve to depersonalize us and emphasize objectives and success in the outcome of

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events rather than the quality of the experience. The net result is that we either desensitize ourselves to an awareness of our needs and rhythm, or we internalize much anxiety regarding our coordination with others. Very few seem to question the assumption of the social necessity of identifying time as a resource. Whereas other cultures measure time in hours, days or moons, we plan according to minutes, seconds, and in some scientific cases microseconds. Is that necessary? Is it productivity or the number of hours we "spend" at our jobs that is important? Do we find ourselves concentrating on scheduling our lives so that we can fit all the events in which we desire to participate into a "limited amount of time" instead of trusting God to guide us toward those experiences important to us personally? Do we lose our calm and power of reason when faced with imminent artificial or imaginary deadlines? What are the consequences of not meeting a deadline compared to the effects on us of the associated anxiety? When is the latest something can really be completed?

Einstein showed us that time is not absolute but relative in a physical sense. If we truly value "waiting upon the Light" and finding right solutions to

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complex and challenging problems like violence and social injustice, we need to reconsider what time means in our lives.

Vaughn Bradshaw
St. Louis, MO

Unjustified Claims

Friends Journal (FJ 5/15/79) contained an article by Victor C. Vaughn with a section entitled, "One Example of a Quaker-Sponsored Half-Truth." I was disturbed by this article, not only because I was the speaker referred to, but because of the implication this has about the American Friends Service Committee and AFSC programs in the Southeast.

I take exception to Victor Vaughn's representation of my statements. First, I have never maintained that the transportation of all nuclear materials is unsafe. I do have concerns about the present federal regulations for transporting radioactive materials, including the adequacy of packaging standards, the need for notification of the more hazardous nuclear shipments to public agencies, the need for public involvement in planning routes of shipment, the need for better emergency response planning, and the concept of not shipping such materials as spent fuel and high level wastes until a permanent waste storage facility has been developed and licensed. I make clear distinction that different types of radioactive materials pose different levels of hazard, and therefore, pose varying levels of potential impact on the environment.

Victor Vaughn also implied that I exaggerated the hazards of "yellowcake" in describing a truck accident which spilled tons of this low-level radioactive material on a Colorado highway. In every presentation or discussion of this accident I have made certain that the level of hazard presented by "yellowcake" is openly discussed. Additionally, this accident was presented as an example of the confusion, lack of clear lines of responsibility and delays in clean-up which have occurred in the emergency response to other well-documented accidents involving radioactive materials.

The "workshop" referred to by Friend Vaughn was actually a meeting by invitation of various individuals interested in exploring the health and safety, environmental, economic, national security, and moral impacts of Oak Ridge Operations. We discussed many of the facilities operated by the Oak Ridge Operations office, but our

focus was on the Y-12 plant, which manufactures radioactive components for nuclear weapons. The meeting was held in an open manner; in addition to inviting Victor Vaughn, who works at the Oak Ridge National Laboratory, we invited a senior level manager from Union Carbide, which operates many of the Oak Ridge facilities for the Department of Energy. The majority of participants did profess anti-nuclear sentiments.

Our follow-up meeting to explore Oak Ridge Operations [not yet held at the time of this writing. This took place July 13-14.-Eds.] will include an open public forum in the Oak Ridge Community to discuss the health effects of ionizing radiation. We have requested the participation of Department of Energy spokespersons in this open forum, in order to have full representation from different perspectives. In no way can any of this be construed as set up to present a "half-truth."

I certainly have respect for Friend Vaughn's opinions, both where we agree as well as disagree, and hope to be able to continue our association. However, in the full light of this situation, his representation of "One Example of a Quaker-Sponsored Half-Truth" is unwarranted, unjustified and unfounded.

William Reynolds
High Point, NC



BOOK REVIEWS

Lest Innocent Blood Be Shed by Philip P. Hallie, *Harper and Row, New York, 1979. 305 pages. \$12.95*

This is an adventure story on two levels. On the first level it is the story of hiding Jews from the Nazis during World War II, the exciting, hard-to-believe history of Le Chambon in southern France—"the safest place for Jews on the continent."

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Philip Hallie's own struggle is the second level of adventure. He, a Jew, had immersed himself in the Holocaust materials to the point of depression and despair. When he chanced upon a brief description of Le Chambon's resistance to anti-Semitism, he found himself crying. Is there, then, hope after all?

Hallie is a trained philosopher (and teacher at Connecticut Wesleyan); he uses resources from his discipline to illuminate the story and his struggle. Life-and-death ethics, that aspect of philosophy most in the news these days, is applied to the choices of the Charbonnais. Ironically, Hallie found through interviews that the villagers did not think of themselves as having a choice at all: "The refugees needed help, so we helped them." And so he must explore the background that made their action seem so straightforward to them, however heroic and unusual to us.

Part of it was their minority status. As a Huguenot village they were alive to their heritage of persecution. They had no illusions about collaborationist Vichy France because they had no illusions about governments for centuries! Others in southern France could tell themselves that Marshal Petain was maintaining the patriotic core while under Nazi German pressure, but the villagers, without college degrees, could tell what was happening. (Woe to those who identify with the mainstream of their society, for they shall be unaware of what is mainly going on.)

Another part of the Charbonnais' specialness was their leadership, Andre and Magda Trocme, pastor and teacher. The Trocmes were pacifists—Andre was already in trouble with his national denomination because of it—and had a foundation therefore for the nonviolent tactics which worked in Le Chambon. The safest place for Jews was a nonviolent village which announced confidently to the authorities that it was harboring Jews, but would refuse to name names or give them up. Hallie was able to find through interviewing that it was the nonviolent strategy which saved the village from destruction even after the German army occupied southern France. The frequent offers from the Maquis (the patriotic guerillas) to "defend" the village were for the most part refused, fortunately.

There are more aspects of this book which will interest Quakers, including the role of the AFSC in southern France. Hallie writes well; I was impressed by his ability to combine grace with earnestness. He raises pro-

found issues with simple clarity. We can all walk more proudly because of this book: even in the horror of the Holocaust, there are grounds for hope about human beings.

George Lakey

Quaker Experiences In International Conciliation by C.H. Mike Yarrow, *Yale University Press, New Haven, 1978. 308 pages. \$10.00*

Studies in international relations rarely focus on the powerless. This was already true in 1678 when Robert Barclay offered "Friendly Advice" to the princes of Europe in the hope of guiding them toward "the right Remedy and Means for a firm and settled Peace." It is still true 300 years later, making Mike Yarrow's thoughtful analysis of more recent Quaker experience in peace-seeking an original and valuable work. Yarrow stresses that the Quaker conciliators were unofficial "powerless intermediaries" between armed antagonists, but proceeds to show how "lack of power and lack of official identity" proved to be a positive factor in encouraging a process of conciliation.

No one is better suited than Yarrow, who was Secretary of the International Affairs Division of the AFSC from 1963 to 1972, to recount and draw lessons from this Quaker experience. He has selected three particularly instructive case studies from Quaker conciliation activity: work between East and West Germany from 1962 through 1973, a mission to India and Pakistan following the 1965 clash over Kashmir, and efforts to bring peace in the Nigerian civil war over the Biafra secession, 1967 to 1970. These conflicts varied in substantial ways, each presenting novel pitfalls and problems for the work of a third party. Yarrow skillfully identifies some generalizations that can serve as precious guidelines for future conciliators.

Each case is intrinsically quite interesting. In Germany a succession of Quaker representatives in Berlin shuttled back and forth across the Wall providing a communication link between regimes separated by an even greater wall of mutual antagonism. The capacity to see the Berlin Wall, notwithstanding its grimness, as a "potential contribution to peace" was the insight that allowed the Quaker representatives to encourage the breakdown of stereotypes on both sides of the barrier.

Although the mission in Asia was of much shorter duration, its function was similar, for the Kashmir war had inflamed opinion in India and Pakistan as severely as the Wall did in Germany. Just as the Quaker role provided "moral support of immense value" to West German moderates who advocated contact with the East (to quote Heinrich Albertz, Deputy Mayor of Berlin and close associate of Willy Brandt), the team in Asia gave support to those on each side who were straining to see their counterparts as reasonable and well-meaning persons caught up (like themselves) in a cycle of violence.

The undertaking in Nigeria was perhaps the most diplomatically sensitive of all, for the federal government wished to avoid any gesture that could be publicly interpreted as a recognition of the secessionist authorities. The Quaker conciliators met directly with the top leaders on both sides (Gowon and Ojukwu) as brokers seeking to arrange a confidential meeting between the adversaries. Yarrow frankly recounts the mediators' discouragement as hopes for a negotiated settlement faded, but suggests that the remarkable post-war magnanimity toward the Biafrans may have been encouraged by the Quakers' conciliatory role.

The key to an effective contribution in each instance was to move patiently from a role of listening and carrying messages to one of interpreting each side to the other and only gradually to making assessments and proposals. The conciliator must be able to adopt an attitude of "balanced partiality," a sensitivity to both sides in a dispute.

Not all conflict situations allow one to assume such a posture—and in these instances confrontation will be preferable to conciliation. Yarrow concludes that conciliation is suited not to situations of gross inequity—what Johan Galtung call structural violence—but rather to those conflicts in which misperception is a significant factor and in which a relatively symmetrical power relationship exists between the antagonists.

When these conditions are satisfied, the sensitive conciliator can make a difference. At no point does Yarrow seek to suggest that the Quaker contribution changed the course of history. Their role was a "footnote," a "minute part of the total picture," only one of a "host of factors." Yet the cumulative effect of Yarrow's book is to show that adversaries need and value a trustworthy third party. Quaker commitment to

peace-seeking has built a store of experience in the cultivation of such trust, which renders the "powerless intermediary" a force for the minimization of violence.

Robert Mortimer

CALENDAR

November

2-4—"Conscience, Religion and Resistance: Civil Disobedience and the Law in the Nuclear Crisis" will be the theme of a national conference held at the Ann Arbor (MI) Meeting. Sponsored by The Center on Law and Pacifism, the conference will feature speakers Shelley Douglass, John Schuschardt and Peter Ediger. Workshops on law and conscience with respect to military Tax Resistance, Nuclear Power and Weapons, Prisons and Capital Punishment, Voluntary Simplicity and Corporate (Ir)responsibility. Registration fee: \$5.00. Lodging and meals available on a cooperative basis. Contact: The Center on Law and Pacifism, 300 West Apsley Street, Philadelphia, PA 19144 (215) 844-0365.

5—Friends Historical Association Annual Meeting at Arch Street Meeting House, Fourth and Arch Streets, Philadelphia. Don Yoder, professor of folklife studies at the University of Pennsylvania, will give an illustrated lecture on Quaker culture in the Delaware Valley. Dinner meeting at 6:00. Cost: \$4.75. Reservations with payment should be sent to Eleanor Mather, Box 62, Moylan, PA 19065.

12-15—A seminar on "Friends and Indians in the 1800s," will be held at William Penn House, Washington, D.C. The conference will explore impending issues regarding Native Americans in the light of both the spiritual roots of Quaker action and the cultural and spiritual basis of Indians' perspectives. Additional information is available from William Penn House, 515 East Capitol Street, Washington, DC 20003, (202) 543-5560.

14—The 150th anniversary of the Bible Association of Friends will be commemorated by an address delivered by Edwin P. Bronner, librarian of Haverford College. Dinner will precede the annual meeting and address, all to be held at Arch Street Meeting House, Fourth and Arch Streets, Philadelphia, PA. Contact: Thomas W. Mood, 129-L Tenbytowne, Delran, NJ 08075 (609) 461-1992.

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Books and Publications

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.

continued

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

The Church in Quaker Thought and Practice. The marks of the people of God and how Quakers today measure up. Edited by Charles F. Thomas. Published by Faith and Life Movement—\$2.50. **Quaker Worship in North America**. The historical development, present forms and common center. Edited by Francis B. Hall. Published by Friends United Press—\$4.95. Box 235, Plainfield, IN 46168.

Three Quaker Bible Studies: Mark, John and First Corinthians, by Chuck Fager. First published in *Friends Journal*, now collected and revised for personal or group study. \$2.50 postpaid; five or more \$2.00. Bible, Box 1361, Falls Church, VA 22041.

Quaker Flavors, a "very Quakerly" cookbook. 250 pages of tested recipes, Quakerism, stories and humor; a delightful gift for Friends, friends, all ages, cooks or non-cooks, for all year round. To order send \$5.00 + 50¢ postage to: Willistown Friends Meeting, 7073 Goshen Road, Newtown Square, PA 19073.

Quaker Monthly—What are those British Friends thinking? Enjoy this monthly menu of thought-provoking articles, poems and reviews. Not too little, not too much. Send to QHS, Friends House, Euston Road, London NW1 2BJ for sample copy. Annual subscription £ 3.20 (or U.S. \$7.).

Crafts

Shop for Christmas at the AFSC Crafts Fair, November 28 and 29, Friends Center, 1501 Cherry Street, Philadelphia. Craftspeople will sell jewelry, pottery, Koinonia nuts, photographs, baked goods and many other items. Hours: 10-4.

For Rent

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

For Sale

Planning to retire soon? Year end tax situation may create opportunity for us both. My wife and I own a house with five apartments in Ridley Park, Pennsylvania. If you can purchase it from us outright (perhaps by selling your present home, on which you pay no tax) you could live in one apartment and still earn a large return on your investment while your equity rides along with the inflation. The income would not be counted against your Social Security. If you can make settlement in calendar year 1979, we can sell you this property for \$75,500. We ask that qualified principals only write or phone for a personal meeting. Hans Dietze, 513 West Front Street, Media, PA 19063. 215-566-1383.

Ritchie County, West Virginia. 60 acre homestead. Old four-room farmhouse, recently built 30 x 30 cabin with loft and workshop. Miscellaneous out-buildings. Small bottom pasture, large ridge hay-meadow. Spring water and natural gas available. Electricity 3/4 mile off paved road, secluded. \$28,000. 304-659-3193.

For sale near Paullina, Iowa: Comfortable, well-built, one bedroom (725 sq. ft. floor space) house in small, rural Friends community with unprogrammed worship. Lot approximately 82 by 132 feet. \$10,000. Contact Walter Henderson, Paullina, IA 51046. Phone 712-448-2290.

100% wool Fisherman yarn, 17 colors, 4 naturals, 6 weights. Sample \$1, refunded with order. Joanna B. Sadler, RD 2, Stevens, PA 17578.

Personal

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

Parents of Gay and Lesbian Quakers wanted for Friendly Parents' Support Group. Contact Friends Journal Box T-733.

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

Positions Vacant

Caretaker and handyman for West Chester Meeting and Friends Boarding Home. Live with his family in 3 bedroom house on property, all utilities included. Groundskeeping using equipment for moving and snow removal. Handyman in home for retired persons. Apply to: Friends Boarding Home, 400 North Walnut Street, West Chester, PA 19380.

Use your skills to express your beliefs. Koinonia, founded 1951, offers education in healing lifestyles based on spiritual awareness. We are a resident community (room, board, moderate stipend), many ages and paths. Country Living near city. Skills needed: promotion, publications, bookkeeping, cooking, kitchen management, maintenance and repair, program development. For information: KOINONIA, 1400 Greenspring Valley Road, Stevenson, Maryland 21153.

House manager: International Student House requires experienced person to supervise maintenance, meal planning for 60. 40 hour week, paid vacation. Apartment, utilities, meals included. Write: Director, International Student House, 1825 R. St., N.W. Washington, DC 20009.

Position available beginning in summer of 1980. Live-in staff for Quaker House in Fayetteville, North Carolina, to provide military counseling,

peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and nonviolence is indicated. Contact Judy Hamrick Dixon, 1551 Polo Road, Winston-Salem NC 27106.

Staff needed for Friends Center, Ridge Farm, Illinois. 1. Full-time Residents, commencing immediately. 2. Accommodations provided. 3. Local job opportunities available. Position includes supervision of small retreat center. Contact: Dale Larrance, R.R.1, Ridge Farm, IL 61870.

Executive Secretary—National Office American Friends Service Committee (Philadelphia) by February 1980. Responsible to Board of Directors; general oversight all phases committee and staff consultative process, personnel, program development, interpretation, financial development. Qualifications include ability to interpret goals AFSC, administrative experience, member of Society of Friends.

Send suggestions or resume to: Margaret Rumsey, Chairperson Search Committee, 1501 Cherry Street, Philadelphia, PA 19102

Greene Street Friends School (K-6) is looking for a principal to begin duties as of 7/1/80. Please send resume and references to: G.S.F.S. Search Committee, 5511 Greene Street, Philadelphia, PA 19144.

Wanted: Business manager/comptroller: with business management experience; knowledge of Friends practices and concerns; familiarity with Pendle Hill. Prefer she/he live on campus. Apply Ed Sanders, Pendle Hill, Wallingford, PA 19086. Phone 215-566-4507. To begin not later than 8/1/80.

Internist. Board certified or eligible. Interest or experience in gerontology. Serve as medical director of a life care community with 450 residents. Excellent facility. Campus environment. Salary negotiable depending upon qualifications. Many fringes. Lovely historic community midway to Philadelphia, New York City and seashore towns. Contact Lois Forrest, Executive Director, Medford Leas, Medford, New Jersey 08055. Telephone 609-654-3000.

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.

Plymouth Meeting Friends School, Plymouth Meeting, Pennsylvania, Germantown and Butler Pikes. 828-2288. Day, co-educational, individual attention, 115 students, K-6.

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Services Offered

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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, 205-823-3637.

Alaska

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

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

Arizona

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

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

PHOENIX—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

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

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

California

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

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

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

FRESNO—10 a.m. Chapel of CSPP, 1350 M St. 222-3796. If no answer, call 237-3030.

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

HAYWARD—Worship 10 a.m., 22502 Woodroo 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 624-8821.

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

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

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

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

RIVERSIDE—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, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

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

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

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center Street, Clerk: 408-423-2605.

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., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

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

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9372. P.O. Box 1443, Vista 92083.

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

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

Colorado

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

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

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

DURANGO—Worship Group Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

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

Connecticut

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

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

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 776-2164.

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

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

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: 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., Woodbury Community House. Phone: 274-8598.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Marjorie Walton, clerk, 203-847-4069.

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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.

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: 585-8060 or 848-3148.

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

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

SARASOTA—Worship 11 a.m., 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. Phone: 813-890-0310.

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

Georgia

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

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

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

Hawaii

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-1208. 231 Kahoea Place, Kula, HI 96790.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-454-1328 for time and location.

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

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting 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, 664-1923 or 743-0984.

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

DEKALB—Meeting in Friends homes. Phone: 758-1985, 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.

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

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

OAK PARK—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 or 524-0099.

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

PEORIA-GALESBURG—Unprogrammed meeting 10 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 10:15 a.m., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

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

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

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

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. 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, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. Phone: 262-0471.

Kentucky

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

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

Louisiana

NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

Maine

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

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

ORONO—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school 10:30 a.m., worship 10 a.m. Lowell Woodstock, clerk. Phone: 439-8997.

ANNAPOLIS—Worship 11 a.m. at YWCA. 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

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

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

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

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

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

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

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

Massachusetts

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

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

BOSTON—Worship 11 a.m. (summer 10 a.m.), First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

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

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

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscoot). 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: 313-646-7022.

DETROIT—Meeting, Sundays 10:30 a.m., 7th floor Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church Library, 800 Abbott Road. Call 371-1754 or 351-3094.

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

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone: 349-1754.

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 926-6159.

ROCHESTER—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

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

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

ROLLA—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2464.

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

Montana

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

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

RENO—Worship 10:30 a.m., 135 Bisby St. 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: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

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

New Jersey

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

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

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

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

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

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 11 a.m.; meeting only, June-Labor Day, 9:30 a.m. Call 201-469-4736 or 463-9271.

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

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

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

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

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Blvd., Chatham Township. Visitors welcome. 201-635-2161.

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

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. William Myers, clerk. Phone: 266-2328.

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

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

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

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-0277.

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-9084.

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

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

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

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8645.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SHELTER ISLAND—10:30 a.m., Quaker Graveyard, Sylvester Manor. (Rainy First-days and winter, Shelter Island Public Library). Phone: 516-749-0555.

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

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

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

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

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

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 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.

POTSDAM—Call 265-5749 or 265-7062.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, 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 Aud., 11 a.m. Contact Anne Welsh, 273-4222.

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

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

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

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

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

Ohio

AKRON—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

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

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

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

COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crosman, 846-4472, or Ruth Browning, 486-8973.

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiorne, 513-767-1039.

Oklahoma

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

Oregon

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

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

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

Pennsylvania

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

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 10:00 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.

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

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

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

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

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

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

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

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

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

GWYNEDD—Sumnertown 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.

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

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

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

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

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

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

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

MERION—Meetinghouse Lane at Montgomery Meeting for worship 11 a.m., First-day school 10:15 (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. July & August 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

Frankford, Unity and 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.

PITTSBURGH—Meeting for worship and First-day

school 10:30 a.m.; adult class 9:30 a.m., 4836

Elisworth Ave.

PLYMOUTH MEETING—Germantown Pike & But-

ler 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. Phone: 544-3624.

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:

234-4670.

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 Meet-

inghouse Rd., near Ambler. Worship and First-day

school, 11 a.m.

VALLEY—West of King of Prussia, on old Rt. 202

and Old Eagle School Rd. First-day school and

forum, 10 a.m. (except summer); meeting for

worship, 11:15 (summer, 10). Monthly meeting

during forum time 2nd Sunday of each month.

WEST CHESTER—400 N. High St. First-day

school, 10:30 a.m., worship, 10:45 a.m.

WEST GROVE—Harmony Rd. Meeting for worship,

10 a.m., followed by adult class 2nd and 4th

First-days.

WESTTOWN—Meeting for worship 10:30 a.m.

Sunday, Westtown School Campus, Westtown, PA

19395.

WILKES-BARRE—North Branch Monthly Meeting.

Wyoming Seminary Day School, 1560 Wyoming

Ave., Forty-fort. Sunday school, 10:15 a.m., meet-

ing, 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 onths.

YORK—135 W. Philadelphia St. Meeting for

worship 11 a.m. First-days.

Rhode Island

NEWPORT—In the restored meetinghouse, Marl-

borough St., unprogrammed meeting for worship

on first and third First-days at 10 a.m. Phone:

849-7345.

PROVIDENCE—99 Morris Ave., corner of Olney St.

Meeting for worship 11 a.m. each First-day.

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt.

126) at River Rd. Worship 10:30 a.m. each First-

day.

WESTERLY—57 Elm St. Unprogrammed worship,

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

Sunday school, 11 a.m.

South Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Un-

limited, 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, 10

a.m. 2804 Acklen Ave. Clerk, Nelson Fuson,

615-329-0823.

WEST KNOXVILLE—Worship and First-day school,

10 a.m. D.W. Newton, 693-8540.

Texas

AUSTIN—Worship and First-day school, 10:30

a.m. Forum 12:00. 3014 Washington Square.

452-1841. 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, Mont-

pelier, 802-223-3742.

PUTNEY—Worship, Sunday, 10:30 a.m. The

Grammar School, Hickory Ridge Rd.

WILDERNESS—Meeting for worship, 10:30 a.m.

Sunday, Farm and Wilderness Camps near Ply-

mouth; 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 Wash-

ington. Worship, 10:15 a.m. Phone: 667-8497.

WINCHESTER—Hopewell Meeting, 7 mi. N. on

Rte. 11 (Clearbrook). Unprogrammed meeting

for worship 10:15 a.m., First-day school 11 a.m. Clerk:

703-667-1018.

Washington

SEATTLE—University Friends Meeting, 4001 9th

Ave., N.E. Silent worship and First-day classes at

11 a.m. Phone: ME 2-7006.

SPOKANE—Silent meeting. Phone: 327-4086.

Wayne Benenson.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st

St. Unprogrammed worship 10:30 a.m., First-day

discussion 11:30. Phone: 759-1910.

TRI-CITIES—Mid-Columbia Preparative Friends

Meeting. Silent worship and First-day school 11

a.m. Clerk: Leslie Nieves, 582-5598.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m.,

Cenacle Retreat, 1114 Virginia St. E., Steve

Wellons, clerk. Phone: 342-8838 for information.

MORGANTOWN—Monongalia Meeting. Unpro-

grammed meeting for worship and First-day school

1st & 3rd Sundays 11 a.m. Bennett House, 221

Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sund-

days, 811 Clary St. Phone: 608-365-5858.

EAU CLAIRE—Meeting for worship and First-day

school, 11 a.m. Call 832-0094 or 235-5892, or write

612 13th St. Menomonie, WI 54751.

GREEN BAY—Meeting for worship and First-day

school, 12 noon. Phone: Sheila Thomas, 336-0988.

MADISON—Sunday 9 and 11 a.m., Friends House,

2002 Monroe St., 256-2249; and 11:15 a.m. Yahara

Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—10 a.m. worship sharing; 10:30

meeting for worship, YWCA, 610 N. Jackson, Rm.

502. Phone: 963-9730, 962-2100.

OSHKOSH—Unprogrammed worship 11 a.m.,

Sundays. Call 414-233-5804 or write P.O. Box 403.

WAUSAU—Meeting in members' homes. Write

3326 N. 11th or phone 842-1130.

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For

information call: 672-6368 or 672-5004.

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