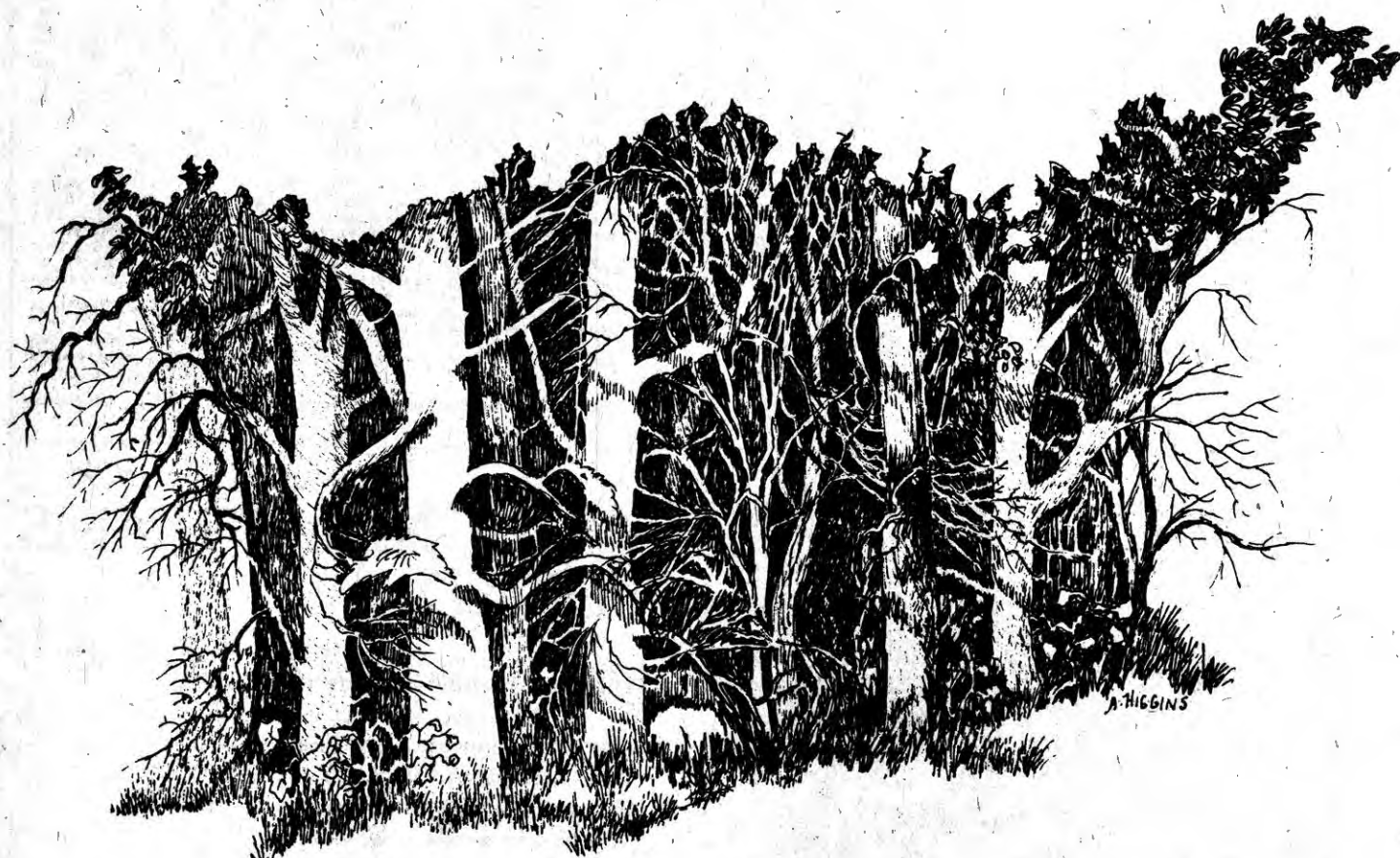


December 1, 1980

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**H**umankind is the steward of creation.  
We are to work together with nature,  
as divine caretakers.

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## FRIENDS JOURNAL

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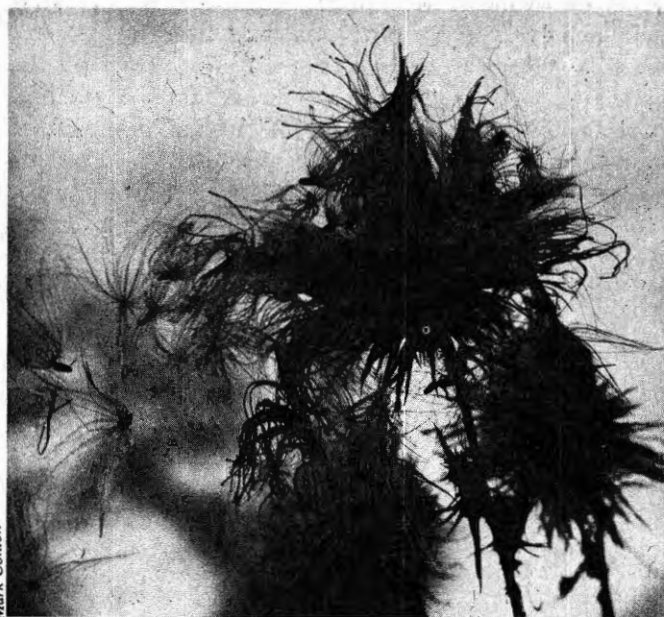
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## WHAT NEW DREAMS SEEDED

Who stops to think at moments of creation  
how far the ripples of effect will spread,  
what alien atmosphere the destination  
of this new pattern flowing from my hand?  
Who, in the honey and dry wine of truth,  
turns new ideas like a jeweler,  
assessing worth of truth from every angle?  
There are no knots to tie the dream in place;  
its stunning splendor overflows the drab  
routine reality, and leaves a glow  
that through the darkest, wildest night of storm,  
stays lit to solace, seeds new dreams to grow.

—Alice Mackenzie Swaim

December 1, 1980 FRIENDS JOURNAL



Mark Conlon

As way opens...

# New Steps in The Journey

Dear Friends, *As way opens...* has been the heading under which this column has been written—somewhat intermittently—for many months now. But way also *closes*—and this is what is happening now since my resignation in late September from *Friends Journal*. It is expedient that readers of the *Journal* know of this change in advance, even though I expect to remain with the *Journal* until the end of next February, by which time it is hoped that a new editor will have been secured.

Written in late October as this must be—given the necessary time lag before you read it—this is not, then, a letter of farewell, but simply a reminder that—as in most journeys—our paths will part before long.

Again, as in most journeys, the going has been rough at times, but for the most part, we have been on the right path (you have all helped to find it) and the encouragement we have received from many, many readers has been heartwarming.

In the coming winter months before we part company in this special kind of relationship, who knows—we might even reach a high plateau where the air is clear and the view vast. And then we will know with certainty and without regret that it is indeed a Great Journey in which we have engaged.

Thank you, Every One, for the pleasure and the richness of your company. In this interim period, may God speed us all on our way with hope, with faith, and with good cheer in our hearts. And may we never forget that we have a Guide in whom we can put our complete trust, One whose Way never, never closes.

Yours in Peace,  
Ruth Kilpack

• • • •

Endings and beginnings always seem to go together—like the point at which a circle becomes a link, binding together the old and the new with its wholeness. For me, my time at the *Journal* has been a link with my Quaker forebears, reaching back through the generations to Plymouth Meeting, where my ancestors settled in the 1680s. It has been a time of affirming all that within me which resonates with the

testimonies and ideals of the Society of Friends. But more than a deepening of faith, it has been a time of putting faith into action, of trying to live by these ideals. For the life of the *Journal* is in many ways, on a small scale, a variation of the life of the larger family of Friends. We have our radicals and our conservatives, our impassioned idealists and our cool pragmatists, those whose experiences are shared with the unabashedness of youth and those whose experiences are shared with the wisdom and humor of many seasons. Most of all we have love, and by this I do not mean a shallow sentimentality nor something which always approximates a fine, positive feeling. The love we have is a deeper, more powerful sort which has its roots in the Spirit. It has not gone untested and yet, it has guided us through difficult times together when our feelings were not so fine, through moments when we weren't sure how we were going to manage to do all we needed to do, and sustained us even when our group process faltered and stumbled forward. Like the bond which sustains a family through the joys and difficulties life brings, the love among us has been, in the end, the Source which has nurtured us and given us life.

Producing the *Journal* in these inflationary times is a difficult job, when increasing numbers of Friends are feeling quite pinched financially. It will become more difficult as our economic situation worsens. Mindful of this, Friends everywhere might wish to hold the *Journal*—its staff and managers—in the Light as they endeavor to continue serving Friends. Much of whatever excellence the *Journal* has had can be laid at the feet of those numerous Friends who over the years have contributed to its pages. My prayer is that the *Journal* will continue to be a worthy vehicle for their efforts, undiminished by the ravages of the economy.

My own time at the *Journal* is drawing to a close. I anticipate with joy the birth of a child next May. When I leave, I shall have completed nearly four years on the staff, coming full circle to a new opening in my life. Much as I felt clearly led to my time to share in the life of the *Journal*, I am now feeling clearly led to give my energy to the nurture and care of the new life within me. It is a time when I am seeking to make my own life more simple and more whole, to find ways of living out peace as well as working for peace.

And so, my ending touches my beginning here, leaving me a richer person for the experience and linking me to a new life which extends my own into an uncertain—but always potentially magnificent—future. For the present, I want to thank you, Friends, for the opportunity I've had to serve.

Susan Corson-Finnerty

*The Friends Journal's Board of Managers has formed a search committee to seek a new editor. Applications are requested by December 31, 1980. Please see the advertisement on page 26 for further details.*





Barbara Benton

# Friends, John Woolman, and the Third World

by Carol Reilley Urner

**T**he longer our own family lives in the Third World—and the more we experience at firsthand the depths of its poverty and the nature of the oppression within it—the more urgently I feel the need for Friends' witness here. Yet the more I look into my own life and into the lives of other Friends I love and know, the less certain I am that most of us are really ready to answer with our lives to Third World challenges, problems and needs.

I find myself thinking a great deal about John Woolman these days. I am sure it is the Spirit which was in him which is most needed to heal the Third World and save the First. It is also that Spirit most needed among us Quakers now. Why isn't it flowing through us more freely into our own United States society, or into the lands of Asia, Latin America, and Africa? Woolman might find the answer in our economics. He was himself no economist, of course—no Harvard or MIT Ph.D. with a computer at his fingertips—but his economics made good sense. He preceded Tolstoy and Gandhi by over 100 years (and E.F. Schumacher by 200!), but he perceived the same connections between our voracious over-

consumption and the conditions of the poor. He also gave much the same answers. Ultimately, those answers make more sense than the ones of Marx or Mao, but they also require more of us.

For Woolman the world was whole and of a piece. Everything fit together: economics, Spirit, Inward Light, love, Truth, peace. If you and I ignore one of these in our own lives, we shall have none of the others in good measure. We cannot even see the Light clearly, much less dwell in it, if our lives are "too clogged with things." We cannot live in that spirit which takes away the occasion for all wars, unless we first "try whether the seeds of war have nourishment in these our possessions."

Woolman would have had much to say to us, I think. We U.S. Quakers live—most of us—in this our present time as a part of the First World's privileged few in the midst of over a billion of the Earth's Third World poor. We are still honest and upright, to be sure, and earnest in our concerns for peace, human rights and economic justice. Yet, even without intending it, too many of us have slipped into the ways of our overconsuming affluent society, and in a needy world we hold too much to ourselves. We have become part of the problem, part of the burden the poor must bear. I fear that in this turbulent and suffering time when our witness is desperately needed, too many of us have become but cloudy vessels for the Light.

*Carol Reilley Urner has lived abroad for fourteen years in Rome, Manila and Cairo. In the Philippines she was involved with the problems of the urban poor and presently works with tribal minorities. Active in the peace movement and with American Friends Service Committee committees, she is a member of Washington, D.C. Meeting.*



How I wish Woolman could be with us now, gently to chide us, labor with us, and help us find our way. I wish he were walking among us, awkward and even outlandish in his undyed suit and broad-brimmed hat, quietly chastising us with his tears, persuading with his words and examples, and slicing deep with the sword of Truth when we gather together in worship. He certainly would hammer away at the need for simplicity and right use of things among us, and for the need to divulge ourselves of all superfluities and all that might deprive or harm others. He saw more clearly than most the connection between the excesses in our own lives and the exploitation of the weak. He saw in our possessions the seeds of the very wars against which we declare—and asked us to see them, too. And most basic, he knew that too much of “things” would blind us to the Christ in the poorest, would dim our inward eye and cut us off from the Light and Life itself. Without that Life and Light we are shadows only and of no real use in the world.

Of course we modern Friends are sensitive to these things as well, and strive for “simplicity.” Yet, with our own rising incomes and the pressure to consume, it is easy to lose our bearings. We usually don’t even think of ourselves as “wealthy” or surrounded by superfluities, yet Woolman himself might find little trace of genuine simplicity in our wardrobes, our gadgets, our color TVs, our private cars, our closets full of little-used but expensive hobby equipment, or our custom-designed homes and meetinghouses.

Woolman, of course, didn’t ask for simplicity solely for its own sake, or only because it would be good for our own soul’s salvation, our happiness or peace of mind. Woolman *saw* the poor: not just the slaves, but the exploited miners and mill workers, Native Americans forced from their lands, stage boys frozen in the snow. He *saw* the degradation of the sailors, for he lived with them in steerage, and he mourned the intolerable conditions of sugar cane workers in the Barbados. He felt the agonies of the poor when other Friends did not, and he carried their sufferings within him like a wound. He could not bear, in the midst of such misery, to see our superfluities. Remember the time when he called upon a Friend in his own meeting, and burst into tears when he was served from a silver cup?

How might he weep among us now?

Again, we may not be conscious of our own wealth and over-consumption—others in our world consume much more than we—but put us down among the poor, and the reality cannot be escaped.

In our family we have no silver cups—nor, indeed, china service, house nor furniture of our own. But we are used to First World amenities. In one Third World city we—and six other Quaker families living

there—found that maintaining our accustomed level of “simplicity” meant living in a walled compound, guarded day and night by armed watchmen. Outside that wall more than 2,000,000 people lived crowded together in makeshift shanties, without regular water supply or sanitation facilities. Most mothers among them could not afford to spend on their children what we did on our family dog. Inside that wall we lived in a First World haven. Our flowers bloomed, our lawns remained untrampled, our streets stayed uncluttered, our garbage got collected, and our typewriters, TV and stereo were relatively free from theft. After all, even one stereo tape equalled in value almost a week’s salary at minimum wage.

I don’t think John Woolman would have felt easy in our home.

Woolman himself saw much more, however, than the gap between our life-styles and those of the vast multitudes of poor. He saw the clear connections between our comforts and their misery. All wealth belongs to God, and we are but stewards of it. What we have—and do not need or use—is in a real sense taken (or withheld) from them. How often this came home to me—and with real people, whose worth I knew.

Why should I spend ten dollars on yet another pair of shoes when that could support a pre-school for twenty squatter children and their mother-teacher for an entire month? Indeed, why did I already have six pairs in my closet when my own hard-working gardener could afford none?

Like Tolstoy and Gandhi, who followed him in time, Woolman also saw that in a real sense we rest upon the backs of the poor. Remember his words?

*...but if we consider the condition of those who are depressed in answering our demands, who labor for us out of our sight while we pass our time in fullness, and consider also that much less than we demand would supply us with things really useful, what heart will not relent, or what reasonable man can refrain from mitigating that grief of which he himself is the cause, when he may do so without inconvenience?*

Of course, a modern U.S. economist might tell us that it is our consumption that provides jobs, and that we must increase consumption, even wasteful consumption, in order to keep the world’s economy growing. A few years of work, life, and travel in the Third World makes clear both the fallacies in that argument and the reality of

the connections Woolman saw. I could, I think, give hundreds of examples from my own experience.

**New rattan furniture for the recreation room?** I know a forest people, simple in their customs, who for centuries have lived in harmony with their surroundings. A few decades ago thousands still gathered honey and pounded their bark cloth: now a scant 300 remain. Rattan dealers lured them into dangerous and energy-consuming rattan cutting by promising to pay in coins. They no longer have time to pursue their old agriculture, but neither are they paid enough to replace the energy they use. They are dying rapidly of malnutrition, and are no longer reproducing themselves. Soon, anthropologists predict, they will be altogether gone.

If I am to buy what I do not really need, the price must be low to attract me. If the price is low, and others take their profits, then hidden away somewhere must be those—like the rattan cutters—who pay.

**A pretty cotton dress at \$15.00? The price is good, and one more will always come in handy.** I know of women who make dresses like that. They couldn't afford to buy one themselves with the wages they earn in an entire month. Their government, anxious to clear valuable urban land for "development," has moved them—with thousands of other urban squatters—to a remote outlying settlement. Virtually the only employer is a garment factory, lured there by promise of "plenty of cheap labor." The owners, who market their products abroad, get around the country's already low minimum wage by hiring these women as apprentices. After a year, unprotected by unions, most of them will be fired. In the meantime—in an area where most men cannot find work and many husbands "disappear"—these women are often sole wage earners for their families. How they keep their children alive on less than sixteen dollars a month in a country with high food prices, I do not know.

But it isn't just that the products we're urged to consume are more and more often being produced in poor countries by men and women laboring at below-subsistence wages. It is that old ways of staying alive are being disrupted, and new ways are not at hand.

**Canned tuna fixed a dozen different tempting ways?** I know a tropical island where thousands of fishermen face a drastically-reduced catch with little to feed their families, and less to sell. No one consulted them before the modern, highly-

mechanized fishing fleets of a multinational cannery began to glean the seas to satisfy markets in Europe, the U.S. and Japan. The last I knew, no one had taught those fishermen new trades nor helped them find alternate ways to survive.

Agricultural lands that once supported the Third World's own people are now being usurped for First World production.

**Add some canned pineapple to the salad?** I know of a farmer who, when he learned from his pastor about the necessity of land titling, sought to legalize his claim to the land he and his family have farmed for over thirty years. For reasons he didn't understand, the land office only delayed in processing his papers. Then, one day, armed soldiers appeared to remove him from his land. A local official had just succeeded in titling hundreds of acres in the area, including the farmer's own. The land was immediately rented to a multinational corporation growing and canning pineapples for export. When the farmer and his neighbors appealed for redress to the speculator and the corporation which had usurped their lands, they were each given \$50 compensation and left to find their own way in the world.

The First World's voracious consumption of forest products, minerals and oil not only threatens to strip the Third World bare, it endangers the cultures and very existence of tribal peoples everywhere.

**Paper napkins, towels, tissues, "Use-it-once-throw-it-away"?** I know a proud mountain people, numbering many thousands, with a strong culture and identity of their own, who are now losing the produce of their rivers and their virgin forests. A gigantic logging and pulp mill operation, supported by the country's government and an international development bank, is stripping their ancestral lands to make pulp for export. Their fields are already eroding. They fear for their cattle, for their rice terraces, and for the fish now dying in log-clogged streams. These people were not consulted in the planning stage, nor even informed, and their welfare and futures were not taken into account. When they sought in meetings and petitions to bring forth their grievances, they were met with military harassment and imprisonment.

Perhaps the greatest tragedy resulting from our own rush to consume in order to keep the economy growing and profits coming, is the emphasis on economic rather than human values. There is no room nor time for people





Barbara Benton

to grow at their own pace, express their own needs, make their own decisions, or gain control over the direction of their own lives. As one village elder explains, his people don't really need or want electricity, but they do need a say about their own futures.

But we modern Quakers intellectually *know* these things. Economists and development specialists among us fret over them and seek solutions. We are also aware, with Woolman, that the seeds of devastating wars are contained in both the exploitation and the oppression of the poor:

*Oh that we who declare against wars and acknowledge our trust to be in God only may walk in the light, and therein examine our foundation and motives in holding great estates. May we look upon our treasures, the furniture of our houses and our garments, and try whether the seeds of war have nourishment in these, our possessions.*

I know these things, too, and yet in my own life I have often lost track of them or sought not to consider them overmuch. I remember when we owned our own "ranch style" dream house in the States. Some days I would sit in the midst of my cumber and think on the virtues and necessity of voluntary poverty. On others I would meditate on the possibility of putting in a swimming pool.

But here, in the Third World, we have had to face again and again the clear connections between our over-consumption, production for profit, exploitation, and violence. We cannot help but see the seeds of war in our own possessions, in what we wear, and what we eat.

**Bananas for breakfast?** I know several hundred families struggling to hold a fertile valley, farmed by their ancestors before them, against the encroachments of a powerful agribusiness that would produce bananas for export. The people's methods thus far, with the encouragement of the priest and Catholic sisters living among them, have been non-violent and legal. The response of the government, however—whose ruling family has a controlling interest in the firm—has been brutal, and included military action, torture, deliberate deceptions, and imprisonment. An outside strongman with a string of murders already to his credit has been appointed mayor to the community, furnished with a personal bodyguard of 100 soldiers, and ordered to make certain the land transfer occurs. The last I heard this "mayor" had personally shot, with intent to kill, a leader of the people's petition campaign which had questioned the legality of his own appointment. So much for the violence of oppression. Now the violence of reaction has begun.



A small "Maoist" guerrilla band has moved into the area, waiting for the people to lose faith in the a priest's counsel and in their own natural preference for nonviolent approaches.

Out of situations like these Vietnams are born.

Yes, Woolman seems to have seen the connections among over-consumption, exploitation, poverty and war as clearly as any young Marxist I have met. His answers, however, might at first seem to them irrelevant. He did not urge us to turn outward and organize to destroy the oppressors. Rather, he asked us to turn inward and ruthlessly root out the causes of oppression from our own lives. He did not feel we were justified in using the weapons of this world against tyranny—deceit, subterfuge, grenades and guns—but rather he spoke of "Gospel love," of "bowedness of spirit" and of being "single in the truth."

Whenever Woolman asked Friends to remove oppressive consumption in their own lives, he spoke again and again in terms of two kinds of responses: voluntary poverty or radical simplicity. (How far from either most of us are!)

For those whose vocation, like Woolman's own, is to serve God, voluntary poverty has always been prerequisite. ("Go, sell all that ye have...") Some such Friends are still among us now and may yet help draw the greater majority of us toward the Light.

Most of us seek, instead, to serve God and humanity through our vocations. Woolman allowed that such as we might have more wealth pass through our hands, but he asked that we be "examples of a plain frugal life," that we remember that all wealth belongs to God and is ours only to share, and that even the most grand among us should not seek to live better than did Jesus. Surely Woolman himself would understand, for instance, those among us who choose to serve in the Third World as agriculturists, economists, planners, journalists, anthropologists and educators. It is, however, a way fraught with pitfalls and inviting dangerous compromises. And, however high our ideals, our equally high salaries may tempt us into "superfluities."

**Ship the family pet halfway around the world?**

Take a winter ski vacation? Buy an expensive camera to record our unique experiences? But how many hospital bills and school tuitions for Third World children could we have paid? How many village community organizers could we have supported?

Woolman might have had some laboring to do among us.

Woolman's insistence that we turn inward and first remove the beam from our own eye was not irrelevant.

He made the most important connection of all. He knew that there was no way we Friends could continue to live on an island of wealth in the midst of a vast sea of the poor, and still answer with our lives to their condition or the condition of our bewildered world. It has always been as Jesus taught—or Gautama, or Francis of Assisi, or Gandhi. Perhaps the rich and comfortable shall have their reward, but their lives will be shadows, and their solutions chimeras. Unless we rigorously resist the snares of affluence, we will be unable to challenge our neighbors to do the same. We will cut ourselves off from the Christ indwelling in the poor, and, inevitably, from the Light within, and from the Life in which all were meant to dwell.

Only in that Light and that Life do we who believe in the ways of love and truth find guidance, strength or power. John Woolman's own remarkable power to persuade Friends to give up their slaves, at great cost to themselves, lay not in his words or in his logical arguments so much as in the integrity of his own life and in the Spirit in which he dwelt. Friends, when he labored with them, wept because they glimpsed in him the Christ and knew he asked only what Truth required.

During our own fourteen years abroad I have become deeply involved in efforts to find nonviolent solutions to the problems of poverty, oppression and violent reaction. I am far from being the Friend that John Woolman was. The seeds of war and exploitation are too much in my own life, and because of this, I know that even though at times I have been an instrument for good, I have often failed where—through such as Woolman—God's work could have been better done.

In the soul struggle with young Maoists whom I loved, and whose rage I understood, I could pull them just so far toward nonviolence—but then, when the crunch came, and the military moved in on a community struggling for its land rights, they would return to the ways of violence. What moral force did my life have for them when they could see in it so many ties to the oppressive forces they had come to hate? Why should they heed my pleas to "love also the oppressor" when I myself seemed too much a beneficiary of oppression?

In the many sessions with government officials and businessmen I could get just so far in the search for common-sense approaches that would let them achieve development ends or profits without victimizing the poor—but then, in the crunch, when to act positively meant to swim upstream or risk a job, their interest would often fade away. What moral challenge did they see in my life, when I risked little and already possessed the affluence for which they strove?

More than once I sat with tribal leaders on the floor, and we discussed together nonviolent approaches in their struggles for survival and basic rights. But if the crunch came, and the arrests began, of what moral support could I be? I was that "fat, rich American" safe in my big air-conditioned house. They were the ones who would go to jail.

Yet, for all my own failings, I believe I was of some use. And during these years I have worked beside some others—Catholic and Protestant, indigenous clergy and lay folk, and foreign missionaries—who dwell in some ways much closer to the Source than I; who voluntarily live among the poor and share their struggles. Their lives have vitality and power, and in many countries theirs is the most hopeful presence. Sometimes, however, despair can lure them into condoning violence. We have much to learn from them, but we also have much to bring in our own absolute commitment to the ways of love and truth. We belong beside them. We also belong beside Buddhist and Gandhian village workers in other parts of the world. I'm sure we belong, too, in the corridors of power: in the United Nations agencies, the World Bank, and in the myriad public and private development agencies. But I don't see how we can witness in any significant way unless we ourselves live in true simplicity, ever conscious of the plight of the poor. Neither do I see how we can witness significantly among our own people unless we can first recognize the fact of our own affluence, and "be drawn off from the desire of wealth."

The Third World needs us. It needs our commitment to nonviolence, our insistence upon truth and openness, our earnest efforts to redeem the oppressor as well as to aid the oppressed. We are needed for the nature of our faith, grounded in the Light and free of dogma and creeds. Most of all, we are needed as channels of that same Spirit which was in John Woolman. But I would guess that most of us (including myself!) can be of little real use anywhere until we do something about our own economics.

How I wish John Woolman were among us now. Perhaps in a sense he is, for he stayed—more than most of us—in that which is eternal. Let us heed him then, and help one another along the way. Let us hasten, before our inward eyes are crusted over by our things, and before we lose touch with the Light. In Woolman's own words, let us "press forward to perfection." Let us strive to remove in ourselves the seeds of exploitation, war and oppression that we may be of use in removing them in others. For, as Woolman said:

*To labor for a perfect redemption from this spirit of oppression is the great business of the whole family of Christ Jesus in this world.* □

## NEGLECTED

Peace no longer spreads  
before me on the table  
of our little church;  
I fail to grasp the staff  
of single simple living,  
prey to the creep and stress  
of inner urban decay;

against the window I hear  
late winter scratching; its feathers  
of slate in scalloped grey  
and brown on roofs beyond  
are wing and claw and beak  
pressed back in threatened attack  
upon these shells of walls;

my silence, our pocketed keys  
and coughs are hollow, unfit  
with longing for wordless rites  
once raising a spire of fire  
above our heads, unaided  
by bells and wine and bread;

a paling blade of sun  
has broken my wheat and vine;  
their shadows of gold and blue  
I place in anemic pieces,  
spoken on the table;  
the secret of grain and grape,  
of quaking flesh and blood,  
their nurture neglected, rise  
in mist above an altar  
before a God of fragments.

—Marion E. Jones





# ARE WE GOOD STEWARDS?

by Robert S. Vogel

**H**ow much should I give?" is a question often posed by new members. What answer do we give? In my own meeting, we usually give the new member a copy of the budget and the number of giving units, thus subtly suggesting an average amount. We rarely address in any specific way the whole question of stewardship.

George Gorman, in *Introducing Quakers*, says, "Each

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Friend is free to decide which items he wishes to support, and how much he feels he can afford to give. . . . No hard and fast pattern can be laid down for the actual way in which a Friend will contribute."

William Penn is quoted in the Philadelphia Yearly Meeting *Discipline* (1972 edition):

*Hardly any thing is given us for our selves, but the publick may claim a share with us. But of all we call ours, we are most accountable to God and the publick for our estates: In this we are but stewards, and to hoard up all to ourselves is great injustice as well as ingratitude.*



The *Faith and Practice* of Evangelical Friends Church, Eastern Region is far more specific. Its 1977 *Discipline* has a whole section on stewardship and lists four areas of life deserving of special consideration:

- The Sabbath *It advises Friends "to consider... how to make the most of the day of the Lord's service and worship and rest for the body and mind"... and to "refrain from involvement in any business, in shopping, or in unnecessary supplying of temporal, secular needs."*
- Tithing *It observes that the practice of tithing one's income to the Lord began in the Old Testament and was later approved by Jesus. "Friends believe it is still the minimum to be given and the best means of providing for the financial needs of the church. But the Christian does well to let generosity beyond the tithe characterize all his giving to God. As this method is followed, there will be no need to resort to other methods of fund-raising."*
- Wills *It advises each Friend to prepare a legal will and to remember the work of God in the local congregation and in the Evangelical Friends Church.*
- Talents *Citing Biblical authority—Matthew 25:14-30 and Luke 12:42-48—Friends are advised to use their natural abilities and spiritual gifts from God to the work of God and the ministry of the church.*

In the eighteenth century, overseers delved deeply into how Friends made and spent their money, and this may have accounted for the honesty and trust the Quakers earned in their business practices. Yet, today, if an overseer were to question a Friend on economic activities, she or he would be told to mind her or his own business. In George Peck's Pendle Hill book, *Simplicity: A Rich Quaker's View*, he raises some uncomfortable questions. If we are reluctant to accept the authority of the meeting, then each of us needs to question ourselves: "How do our economic activities square with what we know of God's will?"

Peck goes on to observe a kind of Victorian prudery connected with our views of money much like the way in which we used to view sex.

*How many of us admit of being rich? Instead we coyly admit that we are "financially independent, I guess," "doing all right," "in the middle income group," "comfortably situated." You can invent your own weasel words. The fact is that we are rich.*

During the last year I have led discussions on stewardship at several monthly and yearly meetings,

including two all-day retreats. Curious to find out how Friends—all from Pacific and Intermountain Yearly Meetings—practice stewardship of time and money, I circulated a questionnaire. My sample of 100 is randomly based, the only selection being willingness to fill it out. The age range is from eighteen to eighty-four years, with the median being fifty-five years. Fifty-four were women and thirty-nine were men. Forty-seven were married; thirty-five single or widowed; and the rest declined to state.

The questionnaire, which was anonymous, inquired into two aspects of stewardship: money and time. Let me simply list the questions and give the statistical responses.

*1. What percentage of your annual income do you give to religious, charitable, educational and other tax-deductible organizations?*

The range varied from 0 to 50%. The average, 8.31%. Half of the sample gave 5% or less, while the other half gave over 5%. No distinction was made between gross income and take-home pay, and thus may lend to some distortion.

*2. What percentage of your annual income do you give to non-tax-deductible organizations, such as political candidates and lobbies?*

The range varied from 0 to 50%, with seventy respondents stating that they give 1% or less to political and legislative causes; four persons gave over 5%. The average, 1.77%; the median, 1%.

*3. List the names of up to the five principal charities to which you give your money.*

Predictably, most Friends listed Quaker organizations, a meeting, American Friends Service Committee, Pendle Hill, Quaker schools and colleges. A few listed relatives or children who need their financial support.

*4. List the names of up to five principal charities to which you give your time.*

Almost all Friends responding to this question listed a variety of organizations, most of which reflect Friends' historic concerns. Meetings led the list with sixty-six, followed by AFSC—twenty-seven; Friends Committee on National Legislation and Friends Committee on Legislation—fifteen; Fellowship of Reconciliation with eleven; Friends' schools—seven. In addition, Friends serve in various community organizations and political and environmental causes too numerous to list here.

*5. What factors, or criteria, do you consider in deciding what to give to and how much to give?*

Respondents listed a number of criteria that can be grouped in the following categories.

- a. Quaker concerns and unpopular, radical, innovative causes.
- b. Projects addressing human needs and encouraging self-help.
- c. Nonviolence, peace, environmental, and conservation causes.
- d. Personal involvement.
- e. Cost of fund-raising, trust in the organization.
- f. "My bank balance;" "how much is left at the end of the month/year;" "how affluent I feel."

#### 6. Do you budget your contributions?

Of the ninety-eight persons responding, half said they budgeted, at least in part; half said they did not budget.

What conclusions, if any, do I draw from these statistics? Friends' practices in giving time and money vary widely. The picture that comes through to me is that Friends take their giving casually, that half of us do not budget, and that the image of Quaker altruism is not confirmed—especially if the tithe is taken as a rough standard. Other surveys along this line in other groups and in other parts of the Religious Society of Friends would be welcome. Is there a significant difference in practices among Friends from Friends General Conference, Friends United Meeting, and Evangelical Friends Alliance? Do patterns vary among different sections of the country?

There are some obvious mechanistic approaches to what is essentially a spiritual matter. One FUM Friends minister said that from his youth the first ten percent of his take-home pay went to the church. "It never belonged to me;" he said, "it was the Lord's." Another couple reported, "We set aside nine percent of our weekly income. Then about every four months my wife and I confer about how to distribute it. One-half goes to the meeting; one quarter to People for Nuclear Free Zones; and one-quarter to assorted mail appeals."

Ronald J. Sider in his book, *Rich Christians in an Age of Hunger* (1977) shared his family's formula, which he called the "graduated tithe." The Siders have three children and decided that they would tithe the first \$8,000 of their income, then increase by five percent each additional \$1,000 above that base amount. Thus, when their income climbed to \$9,000 they would give ten percent of the base of \$8,000 plus fifteen percent of the additional \$1,000, or a total of \$950.

In 1977, Erica Vere, clerk of Meeting for Sufferings, London Yearly Meeting, sent a letter to all English Friends, along with the budget of the various committees

of yearly meeting, but noting local needs as well. She concluded with this suggestion:

*We need to decide now our personal share of this responsibility. Some Friends are finding that five percent of their "take-home" pay is a useful figure to aim to give. If that aim were widely achieved and carefully distributed centrally and locally in the Society, it should meet effectively all the estimates.*

But as noted earlier, mechanisms for giving, while helpful guides, do not address the central spiritual element in our lives. What is our understanding of stewardship? The word "steward" comes from the Anglo-Saxon "sty" (a hall for people or a pen for animals and birds) and "ward" (keeper). In a recent retreat, one participant suggested the term "caretaker." Another, perhaps more theological way, of looking at the term is that humankind is the steward of creation. We are to work together with nature, as divine caretakers. Further, it involves the temporary and careful use of material goods and the conservation of the world's resources for future generations.

In a section of the Pendle Hill booklet reporting the 1979 "Friends as Leaders" workshop, the authors set forth some advice for Friends, which we might study and internalize:

*We encourage all Friends to re-examine the relationship between stewardship and leadership; stewardship not only of finance and property, but also of time, talents, energy, and the scariest of all, the stewardship of our security and buttresses against the risks of change and accompanying pain. Stewardship is an acknowledgment of the lordship of God, who may ask us to take leadership and in so doing to return what was initially given us by God.*

*We challenge Friends to review attitudes and practices of giving to our work and institutions. We should consider a positive approach based on planned, systematic, proportionate giving, not just a reaction to appeals for specific projects.*

*Out of the various discussions, we developed this query:*

*Do you use your talents and material possessions not as ends in themselves, but as God's gifts entrusted to you? Do you share your resources by supporting the meeting financially as well as other Friends institutions and allied concerns?*

Perhaps, when next we are asked, or even ask ourselves, "How much should I give?" we may be able to respond without embarrassment and with confidence that our stewardship is rightly guided by the Light. □



by David H. Scull

**O**ur many Quaker and Quaker-connected action programs and institutions are, for the most part, convincingly effective. Taken individually, they are significant expressions of authentic religious concern. The appeals for support are meritorious, and my wife and I are glad to respond to quite a number—as many as we can. But the collective picture, the *gestalt* which is more than just the sum of its parts, troubles me very much. The competition for Quaker and other money by this proliferation of independent entities is expensive, but may this not just be the surface indication of a deeper problem? We feel the implications, both broad and deep, of Friends' ideals, but have we undertaken more programs than we are able to support? I don't mean with money only, though that is where the shoe pinches first. I mean able also to provide the creative thinking, spiritually-grounded caring and, perhaps, most of all the personal involvement that ought to be part of every truly Quaker action. If, to use Penn's phrase, we are "carrying more sail than ballast," are we asking all the right questions? Have we outrun our heavenly guide?

This past June I was involved with the enthusiastic

launching of American Friends for Higher Education, a thoroughly worthy initiative. But do we at these times of new inspiration ask equally for Divine guidance on our responsibilities to *present* commitments? I'm afraid we don't.

We name able people to many boards and committees, but don't we then pretty much turn them loose? I think we don't provide time on our monthly and yearly meeting agendas to think through with them the broader problems they face. These are the sessions that ought to be basic to all the outreach of Friends, not just when we authorize starting new programs, but on a continuing basis and with an eye to our efforts and resources as a whole.

What priorities can we suggest to individual Friends who are perplexed as to how to respond to the deluge of solicitations? Many local meetings try to support some major agencies and central bodies; what principles underlie their judgments? And it is not just "outreach" that is in trouble. Budget discussions at the local, yearly meeting and central body levels have disturbing implications. What is missing?

Is it that we simply have no criteria, no unifying philosophy for Quaker giving? Is there any framework or process comprehensive enough to embrace all the calls made on us, profound enough to be spiritually satisfying, and practical enough to help us apply our personal and collective resources aright? If not, shouldn't we try to develop one?

We like to say that if a given course of action is rightly led, the support will be forthcoming. But though a crisis may persuade us to new sacrifices, or a dramatic new approach may—for a time—tap new resources, in the end more money for X means less for Y, and Z is "laid down." It is quite conceivable that we may generate more ideas which are both spiritually and practically good than the spiritual and practical resources we have will support. Are we already carrying more sail than ballast?

The pressures are tremendous—on our consciences, on our pocketbooks, on our organizations. Developments in

# More Sail Than Ballast?

## The Dilemma of Quaker Giving and Action





the U.S. and around the world mean stepped-up demands, in the traditional fields of Quaker concern as well as many new areas where our insights and techniques seem quite applicable. I need hardly mention inflation; at the same time every appeal reflects its impact, many Friends find themselves less able to provide accustomed support, and others, though currently able to contribute generously, worry about the problems of planning for an uncertain future.

Old assumptions, "time-tested" fund-raising approaches, are often proving inadequate. I would be more discouraged, except that this would not be the first time in our history that outward pressures have challenged Friends to re-examine their inward resources and all the structures and processes by which we seek to translate our faith into action.

"Inevitably in examining the nature of action which we believe to be right, emphasis tends to be laid on the best elements in the action. And so an idealized picture of action tends to built up." Thus Roger Wilson, speaking to his study of "Motive and Administration in Quaker Relief Work" (Authority, Leadership and Concern, the 1949 Swarthmore Lecture, London). Our task here and now, I think, is to take a new look at many actions which have been felt to be right, to do so both objectively and sensitively, to be critical—which often means criticizing ourselves—and constructive, in the same spirit that Roger Wilson undertook his analysis.

Each of the three ways of obtaining and dispensing support for Friends' concerns has something instructive about it. We have scores of single-purpose organizations (Research Assignment Number One might be to find out how many). Each is fully or substantially autonomous, issues its own appeals, and through its independent program or institution provides a certain service or champions a particular cause. The one major multi-program agency, the American Friends Service Committee, raises funds and administers several programs under unified direction, though with some large measure of decentralization. And the umbrella approach is used by Friends meetings and some national bodies, with budgets including programs of their own together with opportunities for their members to make supplemental gifts to special causes.

Through single-purpose organizations, ranging from local schools to national bodies, of which the Associated Committee of Friends on Indian Affairs was the first (1869), Friends have been able to move from theoretical idea to practical application with great flexibility and fruitful results. Pendle Hill and the Earlham School of Religion are examples in a different area. Every traditional sector of Quaker concern has its specialized committee; Friends have contributed strong leadership to the Central Committee for Conscientious Objectors without its having their label. A Quaker-nurtured insight is capable of making a contribution of worldwide

significance, as with the work of the Leverings on the Law of the Seas.

Many of these efforts would hardly have developed without some single-minded leadership and a supporting constituency, but may they sometimes have been too easy to launch? A Quakerly body may give its blessing to a sound and Quakerly idea, as long as the fund-raising effort will not jeopardize its own sources of support; it may not even ask how many Friends are themselves going to be involved and how many will be volunteers. In the end, we have many groups scrambling for funds, with no cooperation among them nor any common policy.

This approach is peculiar to the United States. Our laws make it easy to set up a nonprofit organization and solicit tax-deductible support. By contrast, in Britain, to obtain roughly equivalent tax benefits, one must covenant for seven years to give a specified amount to one organization. In Australia, church contributions are not tax deductible at all. In fact, our "system" may have more that is peculiar to the U.S. about it than particularly Quaker—but in any case, we should have no inhibitions about taking a hard look at any aspect of it.

The AFSC, started to enable young Quakers to give service in wartime, now has a variety of programs which it undertakes with conviction, often with courage, and usually with professional skill and imagination. Had it not provided leadership and support, such concerns as the one for coal miners in Appalachia would have needed to develop a separate staff and constituency. And if a program has been felt to be truly right, it could be carried on even if not popular with many Friends, as was the case with the efforts for racial integration when I chaired the AFSC's southern subcommittee.

But the coordination of complex issues, and setting fund and staff priorities within any one agency requires a bureaucracy of some kind. The inevitable compromises do not always reflect Friends' values to the fullest. Concerned volunteers have been largely superseded by professionals, hired in large part for their specialized qualifications and having their own career ambitions. Even where everyone in a key role is a Friend, some strong disagreements are natural when a central authority must mediate important issues, as I have seen at both Friends World Committee for Consultation and Friends United Meeting, and as I understand can happen in a yearly meeting. But when some involved are not Friends, and some are employed partly because they represent the particular groups being benefited, difficulties are not created, but may be exacerbated. The AFSC, as it faces new problems, may have to take a new look at structural questions of this kind. At any rate, to reduce the number of independent agencies by asking the AFSC to adopt and raise funds for more programs is not, I think, a solution that would occur to many Friends.

The umbrella approach has been tried only to a limited extent to cover programs that are national in scope; one

example is the Right Sharing of World Resources opportunity offered by FWCC and several yearly meetings. But the consolidated descriptions of several programs, and allocations of funds by some representative committee, are certainly possibilities worth more extensive exploration.

Though the single-purpose agency avoids much internal debate, it shifts the decision on which program gets the highest priority to the competition of the marketplace. Which can hire the best fund-raiser? What appeal will tug most movingly at the heartstrings? I have had responsibilities myself in several organizations and have certainly tried to pull my weight in each situation, but this does not seem to me to be a truly Quaker approach. Nowhere is there the corporate search for right answers which is central to Quakerism and which we have felt gives our efforts real spiritual authority; there is not even Quaker-wide consultation. The crucial decisions are made individually as we reach for our checkbooks. And those among us who are able to make the largest contributions cast weighted votes. Many of us, and many of our meetings, just throw away many of the multiple appeals, no matter how expensively or inexpensively printed; at some point I think we will pass a point of diminishing returns—or have we passed it already?

With all these difficulties, are there hopeful steps we can take? I think so.

We should, of course, be seeking fresh guidance from the Lord, but in the spirit of John Woolman we should be asking searchingly how far we are responsible for our own difficulties—perhaps most of all in the questions we have failed to ask, and in the steps we didn't need to take as long as things were going so smoothly.

First, complex and difficult as it may be, we need to look analytically at the totality of Quaker outreach in the U.S. We have found it easier to work at one segment at a time. Is the Lord saying: Sit back and examine everything you say you are doing in my name?

Second, thinking more clearly does not mean that we need a Quaker version of "Proposition 13." There need be no ceiling on our imagination in looking for more powerful ways of confronting war and injustice. We may need to ask if there are approaches making more use of volunteers—young Friends and so on; have we settled too easily for having a Quaker board of directors and president, and then hiring the best Quaker program that money can buy? Do we too easily assuage guilt with cash contributions in place of personal commitment? May this not be where U.S. materialism has had its most insidious effect on the Quaker conscience?

Third, are we using our peculiar resources as Friends to the full? Suppose every local meeting were to "adopt" just one independent agency, one AFSC, FGC or FUM program, or one educational or retirement institution: keep it under thoughtful review, make visits or contribute one released Friend, be a concerned outside group with

helpful recommendations each year? What would be the effect on yearly meeting attendance if each of its monthly meetings brought up real live current problems of the agencies they were working with, instead of listening to last year's reports?

Fourth, I doubt that we will—or even need to—abandon our "freedom of choice" in making contributions; it appeals to something of the U.S. citizen in us, even if it offends something of the Quaker in us. But have the independent agencies considered what kinds of cooperative action could reduce costs and duplication? Jointly-produced brochures, shared mailings, one person reporting at a yearly meeting on a number of programs might be effective measures. If the concerns I am raising turn out to be shared by a good many Friends, then I think several of our yearly meetings might well enter into imaginative discussions with a considerable number of our action agencies and institutions to explore what might be done in these ways.

Fifth, what role could our Quaker colleges play in all this? Certainly there are questions in the areas of administration and finance, all the social sciences, philosophy and religion, which could well be studied by the competent people we have on these faculties. Working together on such problems would strengthen relationships with the Society of Friends.

Finally, there does not need to be any kind of national conference for some groups to begin a great deal of useful exploration. A yearly meeting could ask if it has a substantial number of members who would be interested in channeling some portion of their charitable budgets through some kind of central fund, and proceed from there. Some monthly meetings could ask whether their members would welcome counsel on the multiple appeals, and if so what do they need? Some agencies, perhaps those most interested in getting their stories to new potential contributors, might explore questions involved in a consolidated appeal. There are other possibilities also.

But these mechanical questions, though important, are the easy ones. Our real challenge is to renew our search for the sure ground of action. If we can lay aside all pride in our Quaker reputation, our satisfaction in the many "good" things we have accomplished, and just ask what God would have us do, we will be given the wisdom to set the necessary priorities. Sometimes it may turn out that the right way to accomplish God's will is not to hire someone else to go and do something for us. The path may have much more of sacrifice and personal involvement. But if God is there as our Guide, we will know that it is the right path. □

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# SIMPLICITY IN OUR TIMES

*How many of us  
have become so busy  
trying to do so many things  
that we are now doing  
few, if any, of them well?*

*by Thomas H. Jeavons*

There is an intentional ambiguity in the title of this piece. This ambiguity is intended to convey my conviction that the key to incorporating the testimony of simplicity in our lives in our "time" (meaning in our era and culture) is to be found primarily in the ways we think about, use and misuse our "time" (meaning the moments, hours, and days of our lives). It is my experience that there are few things which cause as much personal confusion, frustration and dissatisfaction for Friends as do concerns and pressures we feel about how best to manage and use our time.

How is it this seems to be a particularly troublesome matter for Friends? Perhaps it is because Quakers have generally been known, and want to continue to be known, as people who try to witness to their love of God and love of neighbor through practical actions and service. Such a witness has always required more time and energy than simply professing this love. Now, confronted by so many situations that cry out for an active loving presence, and also by the ever-increasing demands of time and energy for mundane but essential activities needed to "get by" in modern society, Friends often find themselves in a quandary. How are we to set priorities for the use of our time in relation to the necessities of day-to-day living, our personal concerns and aspirations, and all the opportunities for ministry and service that we see?

Even a superficial awareness of the myriad problems in our world—personal or societal, near at hand or far away—must result in our recognition that there are more needs and troubles commanding our attention than any one of us can possibly address. Yet, how many of us have become so busy trying to do so many things that we are now doing few, if any, of them well? How many of us, with the best intentions, are so busy "working for peace and justice" that we are doing violence to our own spiritual, emotional and physical health and doing injustice to our commitments and relationships with family and friends?

The very foundation of our spiritual lives and all our efforts in ministry and service are affected by the pressures of busy schedules and numerous commitments. We need to establish a basis for responding creatively to these pressures upon us. This will require discipline: both self-discipline and the sort of mutual, caring discipline we can provide one another in our meeting communities.

The discipline we require is a discipline of discernment. This discernment needs to be a continuous, sensitive, worshipful process. This discernment can provide us with

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a clear, spiritual foundation for forming our commitments, limiting them as necessary, and seeking the best ways to fulfill the ones we do make. The focus for this process of discernment should be the idea of simplicity translated to the management of our time.

There may be some difficulty transposing the notion of simplicity from material things to matters of time if we don't fully understand the justifications for material simplicity. The Quaker testimony of simplicity is usually understood today to focus primarily on questions about the propriety of owning or seeking after material wealth. In this respect, many persons other than Quakers have come to affirm some of the reasons for material simplicity. We know now, as the popular aphorism puts it, we must "live simply so that others may simply live." The moral implications of our use of resources, and the interrelationship between the affluence of some and impoverishment of others are growing clearer to many persons. However, this was not the only, or even the overriding reason for the original development of the testimony of simplicity among Friends.

The Quaker testimony of simplicity regarding the accumulation of material goods grew out of the acceptance of the truth of a Biblical insight. A person "cannot serve two masters...cannot serve God and Mammon." Early Friends saw that if one truly wants to be able to "walk in the Light," then one needs to be free from the desires and responsibilities for the ownership of many things. When we comprehend this, we can see that even if the resources of our world were limitless, material simplicity would still be essential to nurturing a life in the Spirit.

Woolman's life exemplifies a practical understanding of this truth. He did without many things because of his concerns that they might be the fruits of slave labor or oppressed workers, or because they might contain "the seeds of war." Nevertheless, the reason he gave when he drastically "lessened his outward business" was the recognition that "the Truth required [him] to live more free from outward cumbers." Woolman knew that the freedom from "outward cumbers" that simplicity represented was an essential precondition to his being able to follow the Lord's calling and fulfill God's ministry.

Friends today need to develop a commitment to "temporal simplicity" for the same reason Woolman was committed to material simplicity. We need to free ourselves as individuals from the desires and responsibilities for "owning" too many activities and projects. This will require most of us to make an honest, critical examination of our own motivations for being (in the vernacular) "overextended."

This is not an invitation for Friends to evade their responsibilities in their meetings or anywhere else. To the contrary, it is a call to all of us to take the fulfillment of

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our responsibilities more seriously, with the recognition that this will demand on our part a clear vision of our own limitations and gifts. It is a call to us all to enter into our responsibilities with a sense of perspective that acknowledges important spiritual and practical truths.

We need to begin to see the value in the fact that "there are varieties of gifts," and that no one person has all gifts. When we base our common ministry on a joyful acceptance of both the responsibilities and limitations this implies we can move easily toward a situation in which each person is free to contribute to "the manifestation of the Spirit for the common good" (I Cor 12:7). We need to see the importance of a healthy balance in our individual lives between work and play, study and rest, fellowship and solitude; for, whatever our calling, we will not be able to minister to or serve others effectively if we are fragmented, exhausted or frustrated. We bear the responsibility for being stewards of our own gifts.

Finally, if we believe we should be led in our ministry by Divine guidance, then we must accept the necessity of setting aside a considerable amount of time for contemplation or prayer. There must be time in each of our lives when guidance can be sought and felt. Many of us get so busy acting on our own concerns that we could never hear a "still, small voice" trying to lend us direction. What if all our complex busyness is misdirected? What if that voice were trying to tell us simply to be still and wait upon the Lord?

I would like to suggest three elements of understanding what I think can be especially helpful to Friends in trying to embody the testimony of simplicity in our management of our time.

First, I believe that we can profit greatly by giving more careful attention to the traditional notion of "vocation." Friends need to go beyond talking about "leadings of the Spirit" and begin, as individuals, to develop a sense of "vocation." Let me try to explain what I see as the difference between one's leadings and one's vocation.

*We can grow past  
the need to be  
all things to all people  
if we are willing to  
devote ourselves to being  
what God calls us to be.*

One's vocation provides the framework of vision and commitment within which to evaluate how best to respond to particular leadings. Any true sense of vocation has to be rooted in a farsighted vision, a profoundly challenging conception of how a life of value and meaning ought to be constructed through the careful nurture and caring exercise of one's own gifts. Having a clear sense of vocation should result in a consistency of character and endurance of commitment in our lives which can help us know the appropriate personal response to various opportunities for ministry as they arise.

To develop this clear sense of vocation we must be as honest with ourselves as we can be in assessing our own gifts, aspirations and desires. We must be equally honest about our own limitations as we consider which projects and activities we shall pursue and which we shall not. Our sense of vocation can give us a solid ground for discerning which leadings we feel are true, that are really of the Spirit and addressed to us personally; and which are erroneous, that are rooted in our own pride or ambitions.

It is essential for us to acquire the deeper, long-term sense of responsibility entailed in the notion of vocation in order to avoid becoming servants and ministers who are ultimately more compulsive than compassionate. Giving in to the compulsion to follow any leading we feel, and the attempt to meet every need will result in our losing the ability to be fully sensitive and perseverant in the tasks we have accepted. However fine our intentions, we must remember we are human and fallible: Our human capacities for embodying love and compassion are not naturally inexhaustible. In order to fulfill the commitments to which we have said "yes" we must be willing to say "no" to others. Commitments previously undertaken in good faith can be laid down, but only after the most searching and cautious deliberations.

Dealing with the trials we may experience in seeing the needs that we cannot meet, which it may seem no one else

will meet, leads us to the two other elements of understanding that I want to share.

The first of these goes back to what has been said about the value of the diversity of gifts. Not only is it important to our own spiritual growth to learn to accept our limitations with humility; it is also vital to see that opportunities for ministry we cannot fulfill may provide the occasion for someone else to discover his or her gifts for ministry when he/she steps into that void. We can encourage others to develop their various gifts by being sensitive to those occasions when we should step back ourselves and allow an opportunity to develop in which their gifts can be exercised.

Finally, I believe we must reawaken to the part of our faith which entails patience and the admission—as Paul put it—"our knowledge is partial." The simple fact that some situation of need or suffering has come to our attention does not mean that either we or someone we know must meet that need or alleviate that suffering. It could even be that some needs are not meant to be met, at least immediately. Some trials, some struggles, some sufferings are necessary occasions of growth for the persons living through them. Perhaps our experiences of inadequacy on occasions when we encounter these situations are essential to our growth.

I think the development of a commitment to "temporal simplicity" is something that will grow from a more complete comprehension of our Quaker faith, with a recognition of the character of our individual responsibilities for participation in the life of the Spirit. I also believe that this commitment is something Friends today must develop in order fully to embody our faith.

We can grow past the need to be all things to all people if we are willing to devote ourselves to being what God calls us to be. We will be better able to accept our own limitations and to "give ourselves time" when we understand our responsibility for nurturing and sustaining the gifts we were given to share with others. We can learn that saying "no" to undertaking just one more responsibility can be an affirmative act when we do so in order to say "yes" to the responsibilities to which we are already committed.

Henri Nouwen has said, "To contemplate is to see, to minister is to make visible." In our busy times we must constantly make time to allow ourselves to comprehend and renew the vision of faith which we would make visible in our lives. If we want to be able to serve "the Truth" we are still required "to live more free from outward cumbers," and today those outward cumbers are often one or many too many commitments of our time. I suspect we will be making an important witness to our larger society when, working with each other, we can begin to incorporate the testimony of simplicity into the use of our time. □



# FRIENDS AROUND THE WORLD

Ever since 1974 Ruth Larson Hatcher, member of Santa Fe Meeting and convener of the Taos (NM) Friends Worship Group, has been having difficulties with both the Internal Revenue Service and the Supreme Court.

Not wishing to contribute tax money for war-making purposes, she managed for years to have an income just sufficient for survival but not large enough to require payment of taxes. Then in 1974 a friend persuaded her to accept the management and bookkeeping of a children's art center. Conscientious and religious beliefs caused her to oppose acceptance of insurance benefits under Social Security as well as the payment of taxes for war. Her claims for exemption under various sections of the Internal Revenue code of 1954 as well as under the First and Fifth Amendments were routinely rejected, until a Supreme Court judge approved her use of Form No. 4361. It seems that this form (and another previously ignored by the authorities) had been used by an Amish sect to avoid the taxes (and payments) of the social security system. Although the Court of Appeals handed down the opinion that exemptions were enacted to accommodate individuals commanded by their conscience or their religion to oppose acceptance of insurance benefits, it refused to accept that this was the exact status of petitioner Ruth Hatcher.

Many Friends are not aware that there is a Friends meeting in West Berlin. (Phone 79-57908). The contact person is Hans Ludecke, Friedrichsruher Strasse 12, 1000 Berlin 41.

While in this country, Hans Ludecke was at Westtown School (PA) and later taught at Scattergood School (IA). In 1970 his daughter traveled with Young Friends in the United States. The Ludeckes welcome traveling Friends to the West Berlin Meeting.

Herman Backman, recording clerk of the Religious Society of Friends in Sweden, writing in *Around Europe*, the Quaker newsheet from Brussels, speaks frankly of the aims of a Swedish national committee to be affiliated with the International Committee for Security and Cooperation.

In addition to facilitating an East-West dialogue, the aims of the Committee included freeing Europe from nuclear weapons and from foreign troops.

"Behind this proposal," he wrote, "lay a strong feeling of frustration within our peace organizations. The people of Europe—and Sweden—have the right to be deeply disappointed with the continuing arms race—for which the superpowers must take responsibility. It is highly unsatisfactory that our fate is dependent on the shortcomings of the governments in Washington and Moscow." And he adds: "...To me, peace work needs to be done *between* conflicting parties. Communication, trust and generosity are more important for peace than a narrow faithfulness to my own view. We have to be aware of our own psychological rationalisations." To illustrate this point he quotes from Alf Ahlberg of Sweden: "I think I have an opinion because I have convinced myself by facts and reasons, whereas the fact is that I happen to have an opinion, and therefore try to convince myself by facts and reasons."

Recently we heard that copies of *Friends Journal* had turned up at a laundromat in Puyallup, Washington—late 1978 copies—but still being read, it seems. What a good idea for giving longer life to your spare back copies of *Friends Journal*! At least that is *one* time when people still have time to read—while they wait for their wash. Friends, take note.

**Free: Back copies of *Friends Journal*** are available to meetings or individuals willing to pay handling and shipping costs. As an aid to study groups or forums they are well worth the cost. They are also useful to new members, as well as visitors.

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# LETTERS TO THE EDITORS

## Friends' Housing Plans: No Relationship to Our Testimony on Simplicity?

It was with surprise and dismay that the undersigned studied a recent housing plan distributed by one of the rapidly proliferating retirement communities sponsored by Friends in the Philadelphia area. Any hopes I may have entertained that someone, preferably a member of our Society with its ancient testimony for simplicity, might have pioneered in providing less expensive and luxurious facilities have been dashed again.

As I have been led to believe, Philadelphia Yearly Meeting can only with difficulty sustain its own real estate, schools, committee obligations and payroll—inadequate though the last may be. But we can afford our creaturely comforts, one is forced to conclude, and are unable or unwilling—or both—to make an honest effort to provide alternative housing for those whose income does not allow them to use that provided so far. To compound the difficulty, in some cases it is these modest salaries paid by Friends' projects over the years that have prevented people from saving enough to meet the costs of the established communities.

I trust that my sense of disillusionment runs deeper than the mere fact that we personally fear our finances cannot meet the costs (you may readily cry: "Sour grapes!"); it rather reflects a disturbing realization that once again we do not practice what we preach.

Polly Test  
Philadelphia, PA

## Updating Needed

The listing of the disabilities which appear in FJ 3/15/80 under the heading "Did You Know?" (page 11) is probably ten years old or more, and is in need of updating.

It is simply no longer true that a wife

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cannot establish credit in her own name. The Equal Credit Opportunity Act, translated into specific regulation by the Federal Reserve Board, guarantees that a woman shall have the same access to credit in her own name whether married or single. (Sources: "Women: Where Credit Is Due," published by Maryland Commission for Women, and *The National Voter*, Winter 1980, published by the League of Women Voters of the United States.)

For everyone, man or woman, credit is a privilege, potentially harmful, to be used with care and responsibility.

There are still those who will try to avoid extending credit to women, of course, but these practices are now outside the law. Women should not be accepting disability in the matter of credit, or telling each other that we are disabled. Rather, credit is now an area in which women should be encouraged to know, claim, demand if necessary, and use their legal rights.

Eleanor B. Webb  
Baltimore, MD

### Language Is Important

The *Journal* paper is of little consequence to me.

I am extremely pleased with the content of the past few months... thank you!

I sincerely hope the article by Judith Pruess-Bowman will be circulated and read by Friends around the world. In her article, "Images of God," she addressed the need of "restoring wholeness" and the perpetuation of much that we are against. My heart was lightened and I felt understood as I read her article. Sexism is *not* a trivial issue, nor is the sexist language surrounding God trivial. We can address ourselves to this area and still have time to relate to our other concerns. My hope is that we'll not keep suppressing this issue with the belief that other issues are more important.

Many women have said to me that they simply "translate" in their heads. Why must we continue that practice?

Shirley Johnston  
Paint Lick, KY

### Love Will Be Victorious

"Feeling Comfortable" by Jack Powelson, FJ 5/15/80, speaks well to some of my discomforts! There are others.

I am uncomfortable when many people, full of compassion and the deep desire to help their fellowpersons, join in the boycott of fruits and vegetables in an effort to bring justice to farm laborers. They are apparently unaware of the revolutionary tactics of the organizers, unaware of the needs and rights of the producers, processors, and retailers of food products, which should receive simultaneous protection.

I am uncomfortable when Friends base their approval of a group or a project on the expressed statement that it is nonviolent. "Under some circumstances, it (nonviolence) can be just as destructive of human welfare as can violence." Kenneth Boulding, FJ 10/1/79.

I am uncomfortable when group plans are created for the avowed purpose of protecting certain peoples, of assuring their "rights." The letter of the law becomes a stumbling block, a form of discrimination, defeating the very purpose of its creation. What has happened to trust of one another? It has been said that "when you find out how much you mean to God you don't have to work at selling yourself to *anyone*."

I am uncomfortable when advised to not patronize some stores because they carry products which are often misused. I wish for *all* people the best of life.

I am uncomfortable with all these "negatives" taking our time and energy, distracting us from the "positives." Some of these confrontations are not unlike war: there are no winners.

Let us return to basics; they have been eloquently described and recommended at various times in FJ. Some favorites are in FJ 6/15/78 from the pens of Elizabeth Boardman and Barbara Reynolds, and "Toward a Rethinking of the Quaker Message" by Kenneth Boulding, FJ 10/1/79. Prayerfully study the Sermon on the Mount, and the London *Christian Faith and Practice*. There is a consistency in these messages that is very becoming to those who take it on. The alternative is unthinkable. If the salt has lost its savor?

Everything is planned for love to be victorious; one would be uncomfortable being among the losers!

Florence K. Sidwell  
Columbiana, OH



## Walk in Mocassins Upon The Earth

For countless years the Black Hills of South Dakota have been a center for the religion of the Plains Indian culture. American Indians perceive it as one of their most sacred regions.

The Black Hill's badlands and all that surrounds it is a place of astounding beauty, a statement of Mother Earth's nobility. There are innumerable rock carvings and Indian artifacts strewn throughout the area. Endless are the things that can be said about the worth of the land as it now is. It rises majestically, awesomely, from the surrounding plains.

Yet our government plans to destroy it utterly, deeming it a "National Sacrifice Area." They—or, if this is a state for and by the people—we plan to take the landscape and ruthlessly strip it for uranium. The plans would take what the Earth over millions of years sculpted so masterfully, the waterfalls, natural bridges, and mountain tops. These would be strewn, quite legally, into oblivion.

Already the Black Hills have been desecrated by exploration and mining. A family from Edgemont, South Dakota, was forced to leave their home. It was dangerously radioactive. Only time will tell if the Braffords and their children, aged five, two, and five months, have moved away in time. Silver King Mines dug 300 to 400 holes before they were given a permit. They have left ten uncapped exploration holes and have failed to reclaim the others.

One rancher has reported that two of his wells have gone dry and another has ceased flowing since the firm has been operating. If mining were to go into full action the water tables of the South Dakota farmers may vanish entirely. Mining also has its radioactive waste tailings, which are left around the mines and are highly dangerous. On a New Mexico Navajo reservation, a tailings dam broke and water rushed into the Rio Puerco, which flows into a tributary of the Colorado. Livestock died along the Rio Puerco from "undetermined causes." An abnormal number of carcasses has been found en route to the Gulf of Mexico as well.

The employment created by the mining, despite all the destruction that would result, would only last about thirty years. After that the land would be too radioactive. Instead of uranium mining, long-term economic development is possible, resulting in lower, yet permanent income for Black Hills

inhabitants. Industries, agriculture, and tourism are already in business in the Black Hills, but will cease if mining takes over. If the people of the Hills want more industry and development, wind and solar-powered electrical plants, geothermal energy generators, and gasohol plants can easily be set up. Most of these would be far less expensive to run.

To stop the murder of this land we must act as a people. The Black Hills Alliance, P.O. Box 2508, Rapid City, South Dakota 57709, would very much appreciate our help in saving this place of beauty and sacredness.

Colin Holloway  
Princeton, NJ

## BOOK REVIEWS

**Choosing Toys for Children—From Birth to Five** by Barbara Kaban.  
*Shocken Books, New York, NY, 1979.*  
176 pages. \$9.95

This is a useful and helpful book for anyone buying toys for young children. As assistant director of the Harvard Preschool Project, the author worked with, tested and observed babies and young children. Her experiences during thirteen years of research on the development of young children make her very well-qualified to advise what kinds of toys are appropriate for

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children from birth to age five. The book is well written, with sixty-four sketches by Diane Nichols, which clearly illustrate the particular toy being described.

Barbara Kaban describes the characteristics of children at a particular age at the beginning of chapters two through seven before recommending toys for that age level. For example, chapter five, "Two to Three Years Old," begins: "As the contentiousness of the 'terrible twos' subsides, a more cooperative child emerges." The author goes on to say, "Dolls, doll carriages, cars, and trucks are the necessary props for these role-playing episodes and should be available to both boys and girls." Earlier in the book, the author says, "At no point are toys classified as 'girl' toys or 'boy' toys. This is a distinction which I have not found useful as a researcher or as a parent."

Chapter eight is a most welcomed "Alternative Toys: Household Objects and Homemade Toys." I wish the author had included even more toys that parents can easily make, although she does have some excellent suggestions.

Chapter nine, on television, includes the National Association for Better Broadcasting Guide to Television's capsule reviews of network and PBS shows. Some of the reviews are very negative; one popular series is rated "having no value of any kind." The NABB is highly critical of shows that celebrate violence. Unfortunately, such a guide quickly becomes out-of-date, because program turnover is high.

Parents and teachers of preschool children will find this a good resource book, not only because it suggests specific toys a child might like, but also because it describes the interests and play habits of children for whom the main mode of learning is play.

Julie Young

**I Stood Upon a Mountain** by Aileen Fisher, illustrated by Blair Kent. Thomas Y. Crowell, New York, NY, 1979. 37 pages. \$8.95

This is a very attractive book that should appeal to children up to approximately age eleven. As through a young child's eyes, it deals with the creation of the world. The child views the desert, the seashore, the snow-covered town, and wonders, "How did it all happen?" Different answers are given by an old

man, a woman, an Indian, some children. The child comes to realize there are many answers. At the end the child says, "... I am still filled with a wonder that needs no answer, no answer at all."

The full color illustrations are beautiful, especially the bright orange desert and the waves breaking on the shore. Blair Kent received the Caldecott Medal in 1973 and has illustrated three Caldecott Honor Books.

Julie Young

**White Wave, A Chinese Tale** by Diane Wolkstein, illustrated by Ed Young. Thomas Y. Crowell, New York, NY, 1979. 29 pages. \$7.95

White Wave is the moon goddess, for whom a poor Chinese farmer builds a shrine. Why he builds it and how the goddess helps him are the twin themes of this story, which combines magic and love and forbidden desire. The farmer loves the moon goddess but knows that he must never touch her. She is forced to leave him when he forgets what he knows.

The illustrations are like charcoal sketches and have an almost dreamlike quality, which is quite appropriate to this magical tale. The artist, Ed Young, spent his early years in Shanghai and has succeeded in capturing the mood of the story.

Children will enjoy *White Wave* on different levels. An older child may see it as a love story, while a younger one will be intrigued with the lovely moon goddess inside the snail shell. The shell brought the man good luck but, we are told, the man worked hard, too.

This would be a good story to read aloud. After reading it, one could discuss it, especially the last sentence, "When we die, all that remains is the story."

Julie Young

**The Old Woman and Her Pig and Ten Other Stories** told and illustrated by Anne Rockwell, Thomas Crowell, New York, NY, 1979. 87 pages. \$10.95

My first reaction to this book of eleven stories for children was surprise at the violence. The various characters in "The Old Woman and Her Pig" start to gnaw, bite, beat, burn, quench, hang and kill each other. But as I read the book aloud to my four-year-old, the refreshing quality of these basic interac-



tions came through. Butchers do kill cattle, cats eat rats, and fires burn sticks. To have them included in stories may be one important way to help children deal with these realities and with their own strong emotions, including anger. It makes a lively story, packed with action. Many new children's stories we find in the library seem pastel and insipid by comparison, as the sugar-coated cereals seem, compared to good oatmeal.

The illustrations are line drawings, filled in attractively by watercolors. They appear childlike, but are clear and recognizable (an advantage over many "artsy," vague illustrations these days and have wonderful life and expression.

My four-year-old pronounced this book "fun" and "funny." He enjoyed the lively action, the absurdities and the repetition which enabled him to join in. These are doubtless the qualities which have kept these stories alive over the years. Anne Rockwell recognizes this and uses these strengths in her versions. For example, a series of twelve small pictures at the end of the "The Old Woman and Her Pig" enables the child to remember the whole causal sequence and tell it her/himself.

Although the title page states that these eleven stories are "told and illustrated" by Anne Rockwell, I would like to see clearer recognition that she is using traditional folk tales. Even an indication of where a story might have originated could add a whole dimension, at least for adult readers.

My other objection is to the price. I confess I am not used to buying hard cover children's books; we buy paperbacks or go to the library. The book is richly illustrated. But \$10.95 is a lot for eleven short stories. We'll wait to buy this fun and funny book in paperback.

Ruth Yarrow

**Angels and Other Strangers, Family Christmas Stories** by Katherine Paterson, Thomas Y. Crowell, New York, 1979. 11 pages. \$7.95

This slim book contains nine Christmas stories, the title one being set at dusk in a rural area about forty miles from Washington, D.C. We find Jacob walking to Washington in response to a letter he has received from his granddaughter. She is pregnant, frightened, and needs him badly. He has no money

to spare for bus fare.

At the same time, Julia Thompson is driving from Washington to pick up her husband's aunt. With her are her precocious pre-schooler, Kevin, and infant Jenny. Although the car is low on gas, Julia decides—since she is late—to pick up Aunt Patty before she refuels. The car runs dry about three miles from her goal. Julia and Kevin feel stranded and helpless as it starts to snow. They decide to sing carols to keep up their spirits, while hoping help will appear.

"Perhaps," Kevin suggests, "A guardian angel from heaven on high will come soon."

At that very moment, down the road comes Jacob, looking to Julia very black, big and formidable. Before she can stop him, Kevin slips out of the car and tells Jacob of their plight. Jacob offers to walk to the nearest station for fuel, although he is already weary and the station is far out of his way. Julia reluctantly assents. While Jacob walks off into the darkness, Kevin jubilantly announces that their angel did come! The remainder of the story is very satisfying.

"Guests," the second story, is set in wartime Japan. We meet a Japanese-Christian minister. He has been hounded and abused by his neighbors and government officials. His wife and children have been killed in an U.S. fire-bombing raid. His parishioners have abandoned him and the church in fear of being persecuted. He is very alone except for a hostile policeman who continually observes him and takes notes on his Christian activities. In his despair he has lost track of time.

On Christmas Eve the minister notices the date, and decides to try to improve his own mental state by holding an especially grand service in his empty church to honor the holiday and his wife's memory. He locates some candles, lights them, and starts playing the organ and singing carols as cheerfully and heartily as he can.

The music attracts a little Korean girl, who wants to be his guest. He then notices that "his" policeman has slipped into the church. The events that follow give a ray of hope to Pastor Nagai and the reader.

Each of these nine stories is as different as the two preceding synopses indicate. Each is well-written and poignant. The book would be an especially worthwhile addition to any collection and useful for sparking discussion.

Elizabeth Lutz

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## CALENDAR

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13—Christmas Peace Pilgrimage, including a ten mile walk via Rt. 191 from Nazareth to Bethlehem, PA, America's Peace Cities. Beginning at Center Square, Nazareth, at 1:00 p.m., the pilgrimage will culminate at Zinzendorf Park, Bethlehem, where there will be singing, speaking, meditation, and an address by the Rev. Robert Raines. For more information call Joseph Osborn, 215-866-3127.

### January

4—Chicago 57th Street Meeting's golden anniversary celebration, at Quaker House, 5615 Woodlawn Avenue (60637), fifty years to the day from its founding in 1931 (then a happening, less than a block away, at John Woolman Hall in the First Unitarian Society church building). Sunday meeting for worship 10:30 a.m., midday dinner \$3 by reservation January 2nd or before (phone 312/288-3066), and an anniversary program beginning at 1:30 p.m. Chicago-area Friends and former 57th Streeters now living elsewhere may wish to attend this fiftieth party or send felicitations.



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**Faith and Practice of a Christian Community:**  
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## Announcements

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**30 games of cooperation** to teach sharing in the home, school, church. All kinds. All ages. Illustrated catalog, 25¢. Family Pastimes, (FJ) Perth, Ontario, Canada K7H 3C6.

**100% Wool Fisherman Yarn**, naturals and heather-dyed, six weights. Sample, \$1, deduct from order. Joanna B. Sadler, RD 2, Stevens, PA 17578.

## Accommodations

**Kenyon Guest House**, 13 Sutherland Avenue, London W9. Moderate charges. Bed/breakfast. Convenient shops, subway. Private bathrooms \$2 extra.

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

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

**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.

**Income from your guestroom.** Accepting listings of accommodations for bed and breakfast from UUS, Humanists, Ethical Culturalists and Quakers in North America, Europe and Asia. Directories distributed to subscribers, sold by direct mail and through UU book stores. To list your home in the *Homecomings International Directory* and to receive directory send \$45 membership fee. Send description of accommodations to: Ann C. Thorpe, Homecomings International, Inc., P.O. Box 1545, New Milford, CT 06776.

## Personal

**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."

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

**Going to England?** Spend some time at Woodbrooke, Quaker study centre. Come for a term, a few weeks or a weekend course. Enjoy the all-age international community; gain from worshipping and learning within it. Single or double rooms. Beautiful grounds. Good library. Easily reached. Details of dates, courses and fees from Woodbrooke, 1046 Bristol Road, Birmingham B29 6LJ, England.

## Positions Vacant

**Maintenance director** (or couple). Includes salary and benefits. To apply either phone or write: Director, Powell House, R.D.1, Box 160, Old Chatham, NY 12136. Phone 518-794-8811.

**Friends Journal** is seeking an editor-and-manager, for opening March 1: ideally, a person in touch with Friends and what Friends are doing; devoted to communication among Friends, and to Quaker concerns; able to coordinate all aspects of publishing a little magazine—editorial, production, financial, staffing, etc.; willing to interact with staff and Board on a basis of mutual sharing and support; open to divine leading. Salary according to qualifications and requirements. Please send resume to Ruth Laughlin, Search Committee, *Friends Journal*, by December 31.

**Extension Secretary**, Pendle Hill, A Quaker Study Center. Position opens June 1, 1981. Responsibilities include coordinating, supervising and possibly leading weekend conferences, classes, summer sessions. To apply, write or phone Edwin A. Sanders, Pendle Hill, Wallingford, PA 19086 (215-566-4507) before January 31, 1981.

**Friends Meeting at Cambridge** seeks active Quaker or Quaker couple for Resident Friend to work with our large, diverse, unprogrammed meeting; full-time salary; live in apartment at Friends Center, beginning summer of 1981. Write to Search Committee, 5 Longfellow Park, Cambridge, MA 02138, for further information by December 1.

## Positions Wanted

**Companion**—healthy, active, educated woman wants work as companion to older man/woman. Salary/live-in negotiable. Philadelphia/surroundings. 214-925-2748.

**Unfulfilled lawyer.** Successful Washington lawyer, 34, top credentials, first-rate firm, totally unsatisfied and depressed about work. Seeks fulfilling and worthwhile position helping people, U.S. or abroad. RJP, 120 Grant Avenue, Takoma Park, Maryland 20012.

## Schools

**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."

**Olney Friends School**—small, friendly, loving discipline, intramural sports, dairy farm; everyone works. Boarding, co-educational, college-preparatory high school (grades 9-12). Accepting all races and nationalities. Individual attention, not tutorial, with strong religious principles and practices. 614-424-3655—Barnesville, Ohio 43713.

**Scattergood School**, West Branch, Iowa 52358. Co-educational Quaker 4-year college-preparatory boarding school with simple lifestyle. Students, faculty share all daily work and farm chores. Small personal caring community that promotes individual growth. Applications now being taken for second semester.

## Services Offered

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

## Wanted

**1981 summer opportunities** for Finnish young women: one, 16, to help a family; the other, 20, prefers office job. Box R-745, *Friends Journal*, or phone David Richie, 609-235-0350.

**Disabled veteran needs** non-drinker Christian retired man or son-father arrangement to help caretake farm. G.W. Lester, Box 307, Rt. 2, Arnoldsburg, WV 25234.

**Wanted to buy:** Joyce Kilmer's *Trees and Other Poems* for gift to Pendle Hill library. Contact Jane Farmer, Pendle Hill, Wallingford, PA 19086.

**Housekeeper companion** to live with elderly lady in Jenkintown near Abington Friends Meeting. Reply Box W-746, *Friends Journal*.

**Director** for New England Yearly Meeting Friends Camp in Maine. Minimum age 25 years (no upper limit) with camp and/or educational experience. Committee wishes assistance during next 3-5 seasons in considering new direction(s), also with some administrative responsibilities. Past season 6 weeks children's periods, 1 week family. Letter of application/inquiry preferred with resume. Write George R. Keller, Clerk, Camp Committee, 18 Burleigh St., Waterville, ME 04901 by December 15.

# 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.

## Costa Rica

**MONTEVERDE**—Phone 61-18-87.  
**SAN JOSE**—Phone 29-11-53.  
Unprogrammed meetings.

## Mexico

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

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

## Peru

**LIMA**—Unprogrammed worship group Sunday evenings. Phone: 22-11-01.

## Alabama

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

## Alaska

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

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



## Arizona

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

**MCNEAL**—Cochise Friends Meeting At Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

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

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

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

## Arkansas

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

## California

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

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

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

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

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

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

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

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

**LOS ANGELES**—Meeting, 11 a.m., 4167 Co. 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.

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

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

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

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

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

**RIVERSIDE**—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15 Dialog, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info: 781-4884 or 683-4689. 3920 Bandini Ave., Riverside, 92506.

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

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

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

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

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

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

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

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

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

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

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

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

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

**WHITTIER**—Whittier 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. Phone: 434-8364 or 249-9587.

## Connecticut

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

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

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

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

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

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

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

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

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

## Delaware

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

**HOCKESSIN**—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

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

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

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**WILMINGTON**—Alapocas, Friends School, Worship 9:15, First-day school 10:30 a.m.  
**WILMINGTON**—4th & West Sts., 10 a.m., worship and First-day school 10 a.m. Phones: 652-4491, or 328-7763.

## District of Columbia

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

## Florida

**CLEARWATER**—Meeting 10:30 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: 813-896-0310.

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

## Georgia

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

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

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

## Hawaii

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

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

## Idaho

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

## Illinois

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

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

**CHICAGO**—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.

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

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 664-1923 or 743-0984.

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

**DEKALB**—Meeting in Friends homes. Phone: 758-1985, or 758-7084.

**DOWNERS GROVE**—(west suburban Chicago) Worship and First-day school 10:30 a.m., 5710 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**—Meets in homes every Sunday. Phone: 692-4909 (Peoria) or 342-0706 (Galesburg).

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

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

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

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

## Indiana

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

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 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 L. Strong, 966-2455.

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

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

## Iowa

**AMES**—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location, call 515-232-2763, write Box 1021, 50010. Welcome.

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

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

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

## Kansas

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

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Harold Cope, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## Kentucky

**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 ACA Bldg., College Ave. Phone: 866-2198.

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

## Maryland

**ADELPHI**—Near U. of MD, 2303 Metzger Rd. Worship 10 a.m., First-day school 10:20 a.m. 301-434-9644. Tom Wetherald, clerk, GR 4-8411.

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

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

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

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

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

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

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

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

## Massachusetts

**ACTON**—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, Elizabeth Muench. Phone: 862-2839.

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

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

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

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

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

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

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

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

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

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

**WORCESTER**—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.



## Michigan

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

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: 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 Gilliam Rd., 10 a.m. Call 816-931-5256.

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

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

## Montana

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

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

## Nebraska

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

**OMAHA**—Unprogrammed worship. 453-7918.

## Nevada

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

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

## New Hampshire

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

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

### DOVER MONTHLY MEETING

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

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

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

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

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

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

## New Jersey

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

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

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

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

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

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

**HADDONFIELD**—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 428-5779.

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

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

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

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

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

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

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

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

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

**PRINCETON**—Meeting for worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

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

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

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

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

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

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

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

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

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

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

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

## New Mexico

**ALBUQUERQUE**—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. Phone: 873-0376.

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

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

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

## New York

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

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

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

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

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

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

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

**CLINTON**—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL 3-2243.

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

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

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

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

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

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

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

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

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

**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. year round. May-Sept., Circle at Quaker Martyrs' Monument on Sylvester Manor. In rain and rest of year in homes. Call 516-749-2286; 0555.

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

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

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

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

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

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

Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

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

**ONEONTA**—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-746-2844 for location.

**ORCHARD PARK**—Meeting for worship and First-day school, 11 a.m. East 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 Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. 914-769-1720.

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

**ROCHESTER**—Sept. to June, meeting for worship 9:30 and 11, First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

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

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

**SCARSDALE**—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd. Clerk: Mary Margaret Bailey, 1187 Post Rd., Scarsdale, 10583.

**SCHENECTADY**—Meeting for worship 11:15 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwartz, clerk, Galway 12074.

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

## North Carolina

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

**BOONE**—Unprogrammed meeting Sunday 11 a.m., Watauga County Public Library. Call 704-264-0443 or 704-264-5812.

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

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

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

**FAYETTEVILLE**—Meeting 11 a.m. on 2nd and 4th First-days at 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. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

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

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

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

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

## Ohio

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

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

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

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

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

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

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

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

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

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

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

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. Sterling Olmstead, 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. 333 SE 46th. Information, 632-7574. Clerk, Paul Kosted, 525-2296.

## Oregon

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

**PORTLAND**—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.

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

## Pennsylvania

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

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

**BRISTOL**—Meeting for worship and First-day

school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

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

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**LEWISBURG**—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third 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 exc. summer months: Babysitting provided.

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

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

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Ginton, 717-458-6161.

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

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

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



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

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

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

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

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

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

**Central Philadelphia**, 15th and Race Sts.

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

**Chestnut Hill**, 100 E. Mermaid Lane.

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

**Frankford**, 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 Ellsworth Ave.

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

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

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

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

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

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

**SPRINGFIELD**—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays. Phone: 544-3624.

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

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

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

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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

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

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

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

## South Carolina

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

## South Dakota

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

## Tennessee

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

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

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

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

## Texas

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

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

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

**GALVESTON**—Galveston Preparative Meeting. Unprogrammed worship Sundays, 7 p.m., peace study group 8 p.m. except 1st Sunday business meeting. Phone: 744-6206.

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

**LUBBOCK**—Unprogrammed worship group 1 p.m. Sun. Call Michael Wenzler, 762-8950 or write 2606 2nd St.

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

**SAN ANTONIO**—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-228-8134. 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.

**MOAB**—Worship group Sundays 10 a.m. Sometimes irregular. Call 801-259-8561, 259-7013 or 259-6857.

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

## Vermont

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

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

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

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

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

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

## Virginia

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

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

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

**MCLEAN**—Langley Hill Meeting, Sunday 10 a.m. First-day school and adult forum 11 a.m. Junction old Rt. 123 and Rt. 193.

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

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

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

**WINCHESTER**—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 662-2973.

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

## Washington

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

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

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

**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 and Susie Wellons, phone: 304-345-8659.

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

## Wisconsin

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

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

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

**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, 332-9846.

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

## Wyoming

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

# To preserve the peace—



An AFSC team has been in Zimbabwe since Independence, looking for ways to assist in reconstruction. We have participated in a clothing distribution project, assisted several schools and day care centers, supported a cooperative garden project and a weaving center. Our long range goal is to assist in training people with the skills needed for reconstruction.

After long years of bitter struggle, peace and independence have come to Zimbabwe. The government of Prime Minister Robert Mugabe, chosen by the voters in a free and open election, is struggling to undo the damage of years of war and racial injustice, and make the new nation of Zimbabwe a good place for men and women of all races and political persuasions to live in peace together. The future peace of Southern Africa, and thus the peace of the world, may well depend on the success of this effort.

## —Help and healing are needed



## You can be a partner in preserving the peace!



**American  
Friends  
Service  
Committee**

1501 Cherry Street  
Philadelphia, PA 19102

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

☐ Here is my contribution for work to preserve the peace in Zimbabwe.

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