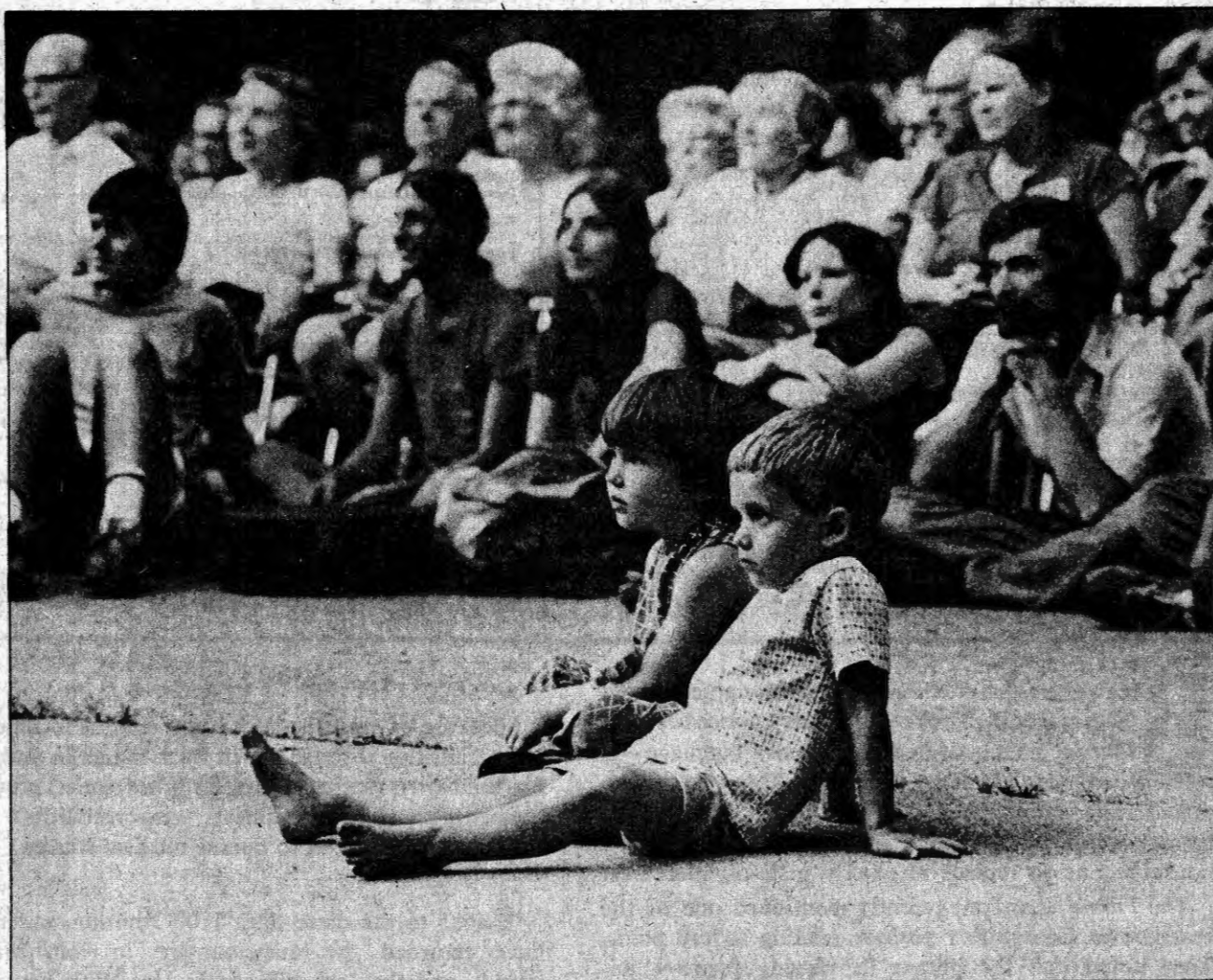


August 1/15, 1981

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



*We can claim the Kingdom of Heaven for our own if we can  
break out of our old ways and see the world with fresh eyes.*

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# FRIENDS JOURNAL

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## AMONG FRIENDS: *God in Everyone*

Because successful editing is generally graceful and inconspicuous, I hope you haven't noticed *Friends Journal* policy of avoiding sexist language—in reference to human beings and to God. We try to tidy up manuscripts smoothly. Of course, we don't rewrite literary quotations, though we sometimes look for a nonsexist one to replace an overly male-oriented one.

*The Friend* (London) recently mentioned one of the best known George Fox phrases relating to my point. They noted that the phrase in varying forms—"answering that of God in every one," "answering that of God in every man," "answering that of God in all"—appears many times in Fox's writings. An edition of his *Epistles* (1698) lists nearly sixty uses. The most frequently quoted (or misquoted) is the 1656 letter from Launceston prison, which reads "in everyone."

Speaking of smooth procedures, I want to report the quiet transition through which Ruth Laughlin and Susan Hardee Norris (former volunteer proofreader) now share typesetting and secretarial responsibilities. Rick Posmantur has left us to pursue medical studies.

Thanks to the more than 1100 *Journal* readers who have returned the questionnaire in our May 15 issue...and they are still coming in. With better than fifteen percent response, the sampling will be very helpful in planning to serve you better. Long-time board member Carol P. Brainerd has volunteered to evaluate the replies. I shall report to you later on what we learn.

*Olcutt Sanders*

August 1-15, 1981 FRIENDS JOURNAL



A Celtic version of  
"The wolf shall also  
dwell with the lamb,"  
Isaiah 11: 6-9



# The Peaceable Kingdom Is at Hand

by Susan Furry

**W**hen James Toothaker opened his workshop on the Peaceable Kingdom at New England Yearly Meeting last year, many of us found it difficult to absorb the words of Isaiah, Micah, and Amos which he shared with us. The statement called "A Prophetic Vision of the Peaceable Kingdom" grew out of our efforts to say in modern terms what we believed the prophets were saying in Biblical times. It was a wonderful experience because the statement grew from the whole group, as if we too were being led by the Spirit. Helping write the statement was an important turning point in my life, a fresh opening, and this article is an attempt to explain what it means to me personally.

First, it's hopeful and affirmative. Often we talk about the negative side of peacemaking: we're against war, against poverty, against racism. But this vision focuses on what we're *for*. Even the one reference to eliminating weapons is almost unnecessary, because if we all really lived this way, weapons would become obsolete without any need for a disarmament campaign.

The problem is, of course, that the world doesn't all live in the Peaceable Kingdom (or "commonwealth," as our statement called it), and the vision doesn't tell us how to get there. To some people that makes it an unrealistic dream of "pie in the sky." But remember how Jesus preached about the Kingdom of Heaven. He didn't say, "Wait, and maybe it'll come true someday." He didn't say, "Accept my political program and we'll make it come true within five years." Over and over, he said, "The Kingdom of Heaven is at hand." In other words, he told us that we can claim the Kingdom for our own if we can break out of our old ways of thought and see the world with fresh eyes. So our task is actually not to bring about the Peaceable Kingdom; the Kingdom exists—our

task is to learn to see it and to begin to live there.

For some people that kind of experience is a sudden transformation. Like Paul on the road to Damascus, they suddenly see the light and their whole life is changed. For me there has been no sudden revelation; it is a slow evolution—three steps forward and two back, with long pauses in between. Looking back, I can see how much I have changed. Fifteen years ago I accepted the idea of war without question; my only concern was for my side to win. By the time I joined the Society of Friends seven years ago, I was mostly against war but was not ready to call myself a pacifist. I was still worried by questions like, "What would you do about Hitler?"

**Our task is not to bring about  
the Peaceable Kingdom. The  
Kingdom exists—our task  
is to learn to see it and begin  
to live there.**

I can remember certain moments since then when I could feel myself changing. There was a silent vigil on Hiroshima Day, when I began to face emotionally the horror of nuclear war and realized that nothing, no argument or excuse, could ever justify making nuclear weapons, let alone using them.

There was another moment when I felt that I had to begin to look into the question of war tax resistance. This led to a long period of study and self-examination. To me, becoming a war tax resister meant making a final commitment to pacifism, and I didn't do it lightly. It took a lot of prayer and thought and the help and support of many people in my meeting to bring me to a point of clearness, where I know, solidly and comfortably, that this action is right for me.

Since then I have found myself being led not only to resist war taxes for myself but also to speak about it to others and to offer counsel and support to those who are

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considering this action. I have helped prepare a packet called "Quakers and War Taxes" which is on sale at my meeting and have been involved in setting up the New England Friends Peace Tax Fund, an escrow fund for tax resisters under the care of my yearly meeting. I've been given a lot of encouragement to continue and to grow in my tax resistance activities through the support of others in my meeting, many of whom are not tax resisters themselves but friends who recognize that it is the right thing for me to do. I've found that obedience to the divine leading I have felt in this matter has brought me closer to God, has given me new courage, and has opened me to further leadings.

In practical terms, war tax resistance seems to be a futile, irrational, and perhaps risky undertaking. I think by now I've probably heard all the possible arguments against it. The only answer I can really give is, "This is something I must do, to be faithful to my conscience and my understanding of God's will." For me, it is part of the foolishness of God, which is wiser than human wisdom, as Paul tells us in First Corinthians. It requires me to acknowledge my dependence on God's guidance and strength. I don't know where my action will lead in practical terms, but I trust God to make use of it; I don't know what the consequences will be for me personally, but I trust God to help me to face them.

### **When you follow God one step down the road, God usually asks you to take another step.**

In one way or another, perhaps, peacemaking may bring all of us to that place of acknowledging our dependence on God. For me it has come through tax resistance. For another it may come through the old dilemma about Hitler or through an experience of physical violence on the street. In any case one comes to a place where one has to say, "I don't know what will happen, but I place my trust in the God of love and accept the consequences."

In coming to rely on God more, I have begun to learn that God really is dependable. I have felt God working through the beautiful support I have received from many individuals and from my meeting. I've been to tax court twice and was sustained by a powerful sense of God's presence. I've faced the certainty of financial loss and found that it doesn't trouble me as much as I feared it would.

However, I still worry about the future; I haven't reached the point where I can really leave it all in God's hands. Sometimes I even wonder about going to jail. Right now the government isn't prosecuting many war

### **Peacemaking springs from a serious attempt to start living in God's Kingdom. If we truly live there, war becomes impossible for us.**

tax resisters, but it is always a possibility. My actions are not very unusual; there are over forty war tax resisters in my meeting alone and many more in New England. I know many people who have sacrificed more and taken greater risks for peace than I have. But I have learned that when you follow God one step down the road, God usually asks you to take another step. Who knows what God may ask of me in the future? I have friends who have gone to jail for conscience' sake, and I wonder if I could face that if it came to me.

My action in refusing to voluntarily pay taxes for war is largely symbolic—like the early Christians who refused to put a pinch of incense on Caesar's altar. Is it worth the risk to make a symbolic gesture? Such questions take me back to the Christian roots of my faith. I know that my way of thinking about these things and the language I use do not work for everybody, but these are the symbols which make sense to me, so I must use them.

If we accept the vision of God's Peaceable Kingdom, it means that we must start living that way now. In many ways it means putting aside self and looking toward God and neighbor instead. The freedom of the gospel is freedom from selfish fears and desires, and therefore freedom to act. But to live in the Peaceable Kingdom necessarily entails some conflict with the Kingdom of this world. For some, that choice of radically different values may mean civil disobedience; for others it may mean being an outsider, a "nut"—being misunderstood and disliked by those to whom God's Kingdom is not a reality.

Christianity faces this problem squarely. Jesus called us to start living in the Kingdom of God, and he warned us that there would be a price to pay. Evil, fear, selfishness, and hatred are still powerful in the world and, in practical terms, they often win. That's what the Crucifixion means. Jesus told us to take up our cross, to be ready to accept even that ultimate price for obedience if it is asked of us. It isn't easy to face that possibility.

But after Crucifixion comes Resurrection. "O death, where is thy sting?" doesn't mean that we will not die but that we shall not be defeated by death. There is a triumph which goes beyond any practical reality—a triumph of the spirit. To believe in the Risen Christ means to believe that Caiaphas and Pilate did not win, in spite of their



political and economic power, their soldiers, and their mob support. When measuring the effects of God's action in the world, the conventional, practical, realistic standards simply don't apply. Here again we come back to the foolishness of God, which trusts in the triumph of life and hope and love despite all evidence to the contrary.

Does all this talk of Crucifixion and Resurrection mean that I want to be a martyr? Hardly. The idea scares me, and it also seems a little too glamorous and romantic for my mundane life. But I do want to be faithful to God's will. I pray for courage to obey and for strength to accept what comes. Thinking about the grand scale of martyrdom makes it a little easier to face the small scale of minor risks and sacrifices where I really live; it helps me to see things in their real perspective and to get my priorities straight. So far, my attempts at obedience have led me not to martyrdom, but to a richer, fuller, more joyful life. It gets easier and easier to pray, "Thy

Kingdom come, Thy will be done."

And what about frustration, when the world seems to be getting worse and worse and all the efforts of the peacemakers are like trying to empty the ocean with a teaspoon? It's a real problem; I've seen people burn out, and sometimes I wonder whether I'm burning out too. So far, the answer has lain in keeping my expectations realistic. This business of seeking the Kingdom of God has been going on a long time. It's almost 3000 years since Isaiah wrote those beautiful words about beating swords into plowshares. And though the world gives lip-service to the idea, it still seems more interested in beating its swords into more efficient weapons rather than into useful tools.

It's a long-term project, this peacemaking, and I don't really expect to see substantial change in the world's attitude during my lifetime. Certainly I don't have the power to bring it about. At least, I hope that we peacemakers can prevent it from getting as bad as it

## A Prophetic Vision of the Peaceable Kingdom

*from the Peaceable Kingdom workshop  
New England Yearly Meeting of Friends, 1980*

Thus saith the Lord: Here and now you shall start to live in my commonwealth. You shall devote yourselves to do my will. You shall examine honestly the evils of the world and humbly acknowledge your own involvement in them. You shall draw new courage from your obedience to me, so that you may have the strength to undertake risks and sacrifices. Your love for your neighbors shall give you joy and hope as you work to bring about the new world.

In that day the Lord in tender mercy shall heal all the divisions, fears, and hatreds of the suffering earth. God shall establish justice and peace among all humanity. Patience, moderation, humility, and self-sacrifice shall replace greed, pride, punishment, and revenge in human hearts.

Then every person shall be valued as a child of God, and distinctions of race, class, age, and sex shall cease to be important. The resources of the natural world and of human society shall be justly shared among all people. No one shall fear hunger, poverty, or loneliness, for we shall minister to each other with acceptance, joy, and compassion.

Each person shall have free and full opportunities to

grow and to serve, through education and meaningful work; and children shall know at an early age that there is a place for them. All forms of useful work shall be respected and valued.

We shall love each other, rejoicing in our rich variety, and no one shall fear the stranger. We shall learn to listen to others with humility and love; with the help of divine love we shall respect the feeling and needs of others as deeply as our own. The strong shall serve the weak and shall help them to grow. The special wisdom of the very young and the very old shall be treasured and shared by all. Celebration and creativity shall enliven human fellowship; solitude and sharing shall each add richness to life.

People shall find their fulfillment in the service of God and neighbor, and not in the accumulation of material possessions and power. We shall respect that of God in all Creation. We shall live in loving harmony with the earth. Humankind shall be a joyful gardener of the world given us by God, and shall use its fruits wisely and moderately. Knowledge and technology shall serve human needs and human goals. The sick shall receive loving care, and the dying shall be served with dignity.

All weapon systems shall be converted to peaceful uses, and both nations and individuals shall resolve their differences patiently, justly, and nonviolently.

People of all religious faiths shall follow the leadings of the divine light within each heart.

Then the Lord shall proclaim the year of Jubilee: The great celebration of justice for the poor, of peace for all the earth, and of love and joy in God's commonwealth.

might be without us. But most of our work is like casting our bread upon the waters; we'll probably never know exactly what effect we had. And we don't need to know; we can leave that to God. Our business is to be faithful to God's will, not to plan out the world's future.

Another problem in peacemaking is the fact that we often don't agree with each other about how to go about it. This one doesn't trouble me too much. We can all base our work in God's spirit of love and peace, but we are each given different parts of the task. In addition to actions directly related to war, such as disarmament work or war tax resistance, we can count as peacemaking any work which helps people to live together peaceably, in justice and harmony and love. So I don't worry if everyone doesn't do it my way. Nor for that matter do I expect that my own role will always remain the same. This is a life-long task, and I am grateful for variety.

One important resource we have is our community, where we find others who share our vision of God's Kingdom. Most of us aren't strong enough to stand alone. In the Society of Friends I find support, encouragement, inspiring examples, and healthy questions. Our shared worship deepens my faith and helps me to understand God more fully by seeing God through the eyes of others as well as my own. It gives me a firm basis from which to

face both the daily tasks and the major decisions of my life. I thank God for the support and stimulus of community.

The Peace Testimony was not something the early Friends thought out and formulated as a doctrine; they sort of stumbled into it. As they began to try to live every part of life according to the gospel, they found that they could no longer fight. Peacemaking does not spring from any rational theory; theory is necessary, but it comes later. Peacemaking springs from a serious attempt to start living in God's Kingdom. If we truly live there, war becomes impossible for us.

One of Quakerism's basic tenets is that each of us must experience our religion directly without taking anyone's word for it. I don't expect anyone to become a war tax resister or a pacifist because I am, or because of what I say. Each person needs to do God's will as he or she personally experiences it. I trust that each of us, if we are faithful followers, will be led to a fuller and deeper understanding of God's will. Whatever action flows from that will be the right action for that person. The more we try to live in the Peaceable Kingdom, the more clearly we will see the vision, and the more richly we will experience it. Then we will truly come to live in the virtue of that life and power that takes away the occasion of all wars. □

## Aspects of Wisdom

wisdom  
is the fusion  
of  
the intellect  
with  
the ineffable  
spirit

wisdom  
blends  
the present  
into  
the future



wisdom  
is both  
silent  
and  
articulate

wisdom  
proclaimed  
is  
suspect

—Wallace Collett





*Refugees from rural violence congregate in facilities maintained by the Catholic Church in San Salvador, the capital city.*

# El Salvador and Quaker Credibility

*by Jack Powelson*

**T**hrough the ages, Quaker credibility has depended on Quaker experience. But I see a change. More and more, it seems to me, Friends are spreading information that they have received second-hand from oppressed peoples in the belief that the oppressed have a clearer understanding of their own problems than do other sources, such as the media. This teaching is done with the highest of humanitarian emotion, and I admire and love the spirit from which it emerges. But I fear for its accuracy; I also am concerned for the credibility of Friends who may have become more a conduit for the information of others than they are themselves a source.

While I believe this has happened with respect to Vietnam, Cuba, Chile, Iran, and other places, today I write only of El Salvador. I have studied Latin American economics for over twenty years; I have visited all Latin American countries except Cuba, some of them (including El Salvador) many times; and I consider myself not totally ignorant of the situation. But I am clearly upstaged by a mission of North American Friends who spent an average of three days in each of eight Central American countries. They are showing films and telling stories of oppression, mostly things they have not seen themselves but have heard from guerrillas or from one branch of the Catholic Church.

I am as revolted by Salvadoran oppression as are these Friends, and I oppose much of our own government

policy and that of the Salvadoran junta. But I see a far more complex picture and one with (I believe) greater potential for peace and compromise than I have gathered from my scant exposure to the films and talks of Friends.

The guerrillas, and those elements of the Church who have supported them, have *chosen* war—at least in that they fired back when fired upon—and they *must* justify their decision by presenting an image in which peace is impossible. Friends are inconsistent when they call for peace but transmit the guerrillas' image of war intact, declaring it to be the *truth* (and the media wrong). In the rest of this article, I would like to suggest ways of peace, unlike what I have been hearing from U.S. Friends.

Many Friends perceive Salvadoran policy as made in Washington. If President Duarte were to negotiate with the guerrillas, one Friend told me, he would be overthrown, by orders from Washington. I do not believe that. He might be overthrown, but if so it would be because powerful voices within the junta—capable of sustaining themselves regardless of Washington—would have willed it. The days in which the United States can install or remove a Third World government by command are over, as we have discovered to our official regret in Vietnam and Cuba. (We did not install General Pinochet in Chile—the Chileans did—but the present article is not the arena in which to argue this case.)

U.S. citizens (it seems to me) possess a sense of historic mission. Our government believes itself responsible for the world and capable of restoring almost any ill. Most Friends would agree with me on that. But I perceive further that Friends, *like our government*, possess the same sense of mission.

*Jack Powelson, a member of Boulder (CO) Meeting, is professor of economics at the University of Colorado and author of Latin America: Today's Economic and Social Revolution. He will be doing research at Harvard this next year on agrarian reform and economic development.*

Citing our vast power, one sympathizer with Friends told me the United States always chooses the wrong side, always supports the dictator. Of course he had a host of examples: South Vietnam, Trujillo, Somoza, and the Shah. But he ignored the democratic governments we have also supported, such as all those in Venezuela since Betancourt (1958) or Moi Arap of Kenya and Kenneth Kaunda of Zambia. He also omitted left-wing governments such as Tito of Yugoslavia, Nyerere of Tanzania, and now China itself.

The consistency I see in U.S. policy—and it is not one I am proud of—is that we support governments of convenience: those most likely to keep their regions quiescent and the Soviet Union at bay. Sometimes such governments are democratic, sometimes left-wing, sometimes right-wing, sometimes totalitarian. The same is so for policy. Sometimes we support policies that repress peoples economically and politically, but sometimes we favor agrarian reform, redistribution of income and wealth in favor of the poor, and helping the poor directly. When our government does the latter, as it did in the successful agrarian reforms in Japan, Taiwan, and Bolivia, we should cheer, not castigate it for not having the purest of reasons. How can our government hear our cues if in the face of a policy change we continue to scold it for sins of the past or to doubt its sincerity in the present?

I would have liked to see the agrarian reform in El Salvador have a chance. In October 1979, a new, younger brand of military officers took power in a coup and set out to expropriate land from the "300 families" to distribute to the poor. The reform began in March 1980, when all properties above 500 hectares were taken from the rich and converted into cooperatives. A second and third phase would have expropriated smaller parcels of land, until all of it would somehow have been taken from the rich and given to the poor (either in private ownership or in cooperatives).

I had visions of another Peru of 1968, when a similar brand of military took power and carried out one of the most sweeping agrarian reforms in Latin American history, breaking the backs of the oligarchy. Like the Peruvian, the Salvadoran military is now recruited primarily from the poor; they do *not* represent the "300 families" (or the "14 families," however you count them), and for the most part the army holds no sympathy for this aristocracy. But in the warlike situation, the military have lost all discipline and are now out *for themselves*, as individuals or as small groups. That is the source of many of the atrocities that Friends portray. Had the guerrillas not "shot back" (presumably on behalf of the peasantry), I believe the peasantry would now be participating in a reform that would outstrip the Peruvian (or even the Chilean) in its radical nature.

## I am concerned for the credibility of Friends who may have become more a conduit for the information of others than they are themselves a source.

The *New York Times* and others of the media have reported that the agrarian reform was well under way when the war stopped it. (You cannot carry out an agrarian reform on a battlefield.) But—Friends tell me—the *New York Times* is biased; one Friend told me that the *Times* communicates only with government officials and carries only news "approved by Washington."

This makes no sense to me. The *Times* is the newspaper whose editors risked criminal prosecution by releasing the Pentagon Papers. Its editorials consistently attack U.S. policy in El Salvador; it opposes military aid to that country. Its stories of agrarian reform are replete with names of places and of people interviewed. I do not find the same degree of specificity among Friends, who say they cannot give names for fear of reprisals.

No agrarian reform that I know of has been "successful" in less than three to five years. There is almost always corruption, violence, and indecision. It took several years for the Chinese (beginning in 1949) and the Cubans (beginning in 1960) to find their directions. Yet many Friends, *who have not studied other agrarian reforms*, are making summary judgments that the Salvadoran *junta* is insincere, on the ground that the reform had been corrupted within a few months of its inception. Before taking up the cudgels of war, the liberationists might have waited patiently to see how the reform would progress. Better yet, they might have held the *junta* to its promises and helped it stand off the extreme right. Before Friends give the liberationists our unqualified support, we should ponder this fact. "All I am asking is give peace a chance."

One Friend is showing a film on El Salvador prepared by the Democratic Revolutionary Front. It is full of atrocities, blood, and gore. While much of it is doubtless true, it still reminds me of the propaganda films of German atrocities in World War II. In one scene a Salvadoran points to a wound on his face. He and two comrades were captured by the army, he says. They were taken to a remote spot, questioned, and condemned. The two friends tried to run away and were shot down. Then the soldiers shot the narrator in the face. To make sure all three were dead, they ran their vehicle over them. Three times they tried to run over the narrator, but they missed every time. Then they picked him up and shook him but



they could not tell he was alive. They dumped him on the road, and he heard them say that they would take the other two bodies away and come back for his. As soon as they had gone, the narrator got up and ran away.

I find the story incredible. How could they run over him three times and miss every time? How could they shake him and not perceive that he was alive? How, shot in the head, could he hear clearly every word of his tormentors? Why, when their vehicle was large enough to bring all three victims to the scene, was it only large enough to carry two away? How could he, in that condition, get up and run away? Any one of those things *could* have happened; in their aggregate, however, I find them highly improbable. But that is not the point: Friends should not show such pictures unless we *know* them to be true.

A slide being shown widely by Friends depicts a U.S. marine in the late 1920s holding the bodiless head of a Nicaraguan guerrilla in his hand. How do you *know* that picture is true, I asked? It is not necessary to know, I was told that is the *sort* of thing that happened. But that "sort" of thing should be verified by real occurrences. What has become of the scrupulous accuracy of John Woolman?

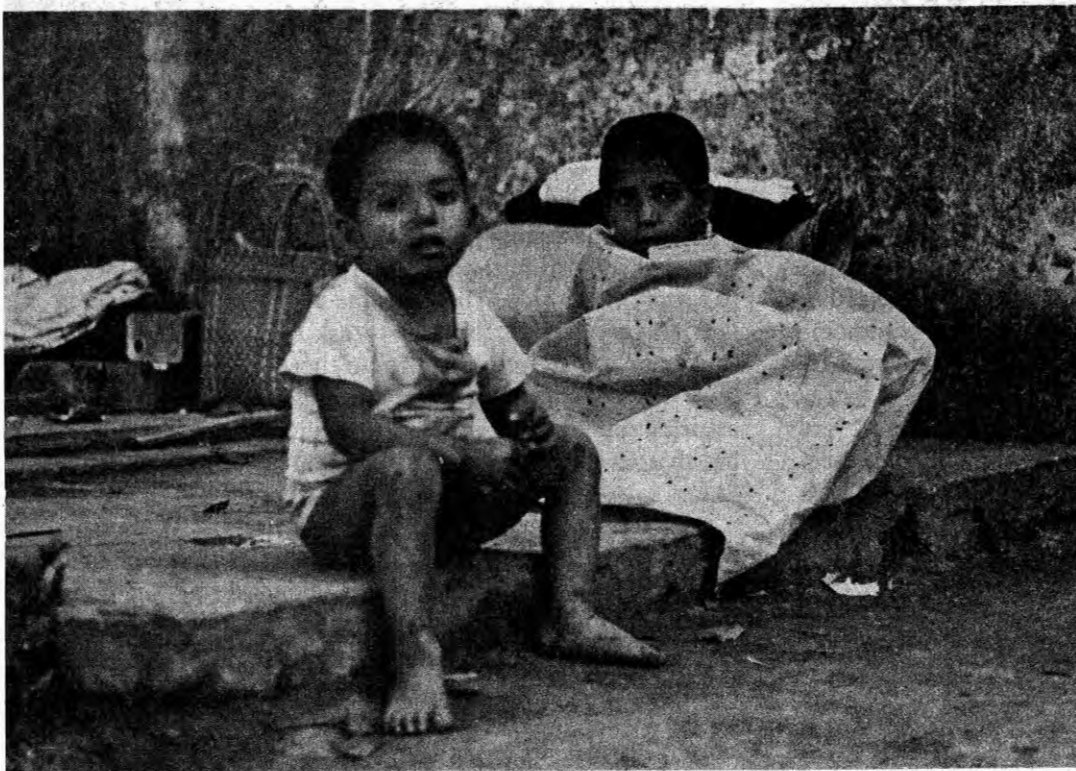
When Friends are so casual about their information, how can I believe them when they tell me that the *New York Times*, with its carefully documented dates, names, and places, is "biased"? When the American Friends Service Committee published *Speak Truth to Power*, I

recall saying to myself, "I believe every word in this book." It is with great grief that I now find the media more credible than Friends.

I believe there is a peaceful way to both reform and justice in El Salvador. Why? Because history tells me there is. Before the Revolution in France, and up until mid-nineteenth century in most of Europe, the peasants lived in conditions even more oppressive than in El Salvador today. They were serfs who inherited such heavy obligations to feudal lords that they lived perpetually on the edge of starvation. They could not marry, move, buy or sell property, or change jobs without permission of their lords. When the lords sold the land, the serfs were sold with it. Sometimes serfs were sold without the land, and in Eastern Europe they were gambled away in card games.

How did all this change? By war or by peace? When it changed by war, as in France, the atrocities on both sides were so terrifying that much of Europe was frightened away from a "French Revolution" for decades. In most countries, however, the reforms came peacefully, except for scattered rioting and the brief revolutions of 1848.

The secret lay in the fissures between nobility and monarch. Monarchs wanted the peasants to be directly taxed by them rather than by the nobles and to be conscripted into national armies rather than feudal militia. While this is an oversimplified version of a very complex evolution, the gist is that the ability of the peasants to play off the monarchy against the nobility



Children in the refugee camp in San Salvador are often listless and hungry.

was probably the key to their emancipation. The feudal laws were toppled by the decrees of Crown Prince Frederick of Denmark in 1788, of Frederick William III of Prussia in 1807, of Alexander III of Russia in 1861, and of Prince Cuza of Romania in 1864, to name only a few. Such royal decrees were promulgated in thirty-eight countries or principedoms between 1771 and 1864.

The peasantry did not immediately gain the rights they have today, however. Sadly enough, these evolved but slowly. Over the years, the newly-rising bourgeoisie, industrialists, and urban laborers had greater need for the very thing peasants were providing—food—and the peasants became rewarded as they learned to produce it more effectively. Not until the twentieth century were most of them truly “free,” and even now this scarcely applies to Russia. But I do not see how war could have accelerated the evolution. The process is still unfolding peacefully in Poland, and Salvadorans would do well to look to that country as a model of how to gain justice without war.

Who plays the role of the “nobility” in El Salvador today? Who are the “monarchs?” Who are the “bourgeoisie” and the “industrialists” and the “laborers” of Europe, now in their Salvadoran incarnations? How do all these different groups view the agrarian reform, and how can they be molded into coalitions—as they were in Europe over a century ago—to confront the “300 families”? I would liken the “300 Salvadoran families” to the defeated nobility of Europe, and I would look—within El Salvador—for those groups, besides the peasants, who have motive to defeat them. Surely this is the middle way!

But the Quaker slide show spoke of the U.S. government as “clinging to a middle which no longer exists.” How tragically true! Yet what have Friends done to re-create or support that middle? Instead, I see Friends reinforcing the polarity.

But, Friends ask me, in the name of humanity, do I not *want* the guerrillas to win? No. Compromise is not just a means of avoiding war; it is a way to wholesome peace. Despite the current polarity, El Salvador is basically a pluralist society. The army no longer represents the aristocratic families; there are businesspeople, industrialists, professional people, merchants, educators, government bureaucrats, all with different ideas about agrarian reform and social

**I believe there is a peaceful way to both reform and justice in El Salvador. Why? Because history tells me there is.**

justice. For most of them, a wholesome society demands some kind of agrarian reform and redistribution of income. They need to work it out, in a compromise that encompasses them all, and they *can* isolate the “300 families.” To supplant a dictatorial regime with one whose legitimacy lies only in military victory may be to invite the same repression. Witness, for example, the thousands fleeing (or wanting to flee) the Soviet Union, Cuba, and Vietnam. Not always—but more often than not—who wins by the sword rules by the sword. The only *stable peace* (Kenneth Boulding’s words) is by compromise. When Friends inflame with polarizing propaganda, such as in the slide show and film I have seen, we are not seeking a stable, compromise peace.

Friends who whisk through a country briefly cannot understand all the complexities; they cannot appreciate the numbers of interest groups and how they interrelate. Friends who do not study history cannot envisage the peaceful paths available. It is all too easy to see the problem in terms of “the good guys” and “the baddies” without knowing about those many who lie in between. Finally, it may be hard for such Friends to appreciate that *the war itself*, rather than lack of reform, is suppressing the peasantry. For the sake of the peasantry and the country as a whole, *this war must stop!*

My proposal, to our government, would be to ask the governments of Venezuela and Mexico to call a Caribbean conference, to include Cuba and Nicaragua, which would guarantee peace and then seek a compromise solution. Why Venezuela and Mexico? Because they have already communicated with each other on the matter; because the Socialist International favors them as negotiators; and because Venezuela is well disposed toward the United States and not very friendly with Cuba, while Mexico is friendly with Cuba and stand-offish with the United States. The United States would promise not to supply arms to El Salvador provided the Caribbean nations would also promise not to supply either side. The outcome would be monitored. It is all very well for Friends to ask our government to “get out” unilaterally—and I join those who ask it—but if we wish a compromise peace, we must also seek ways of assuring our own government, misguided though it may be, that El Salvador will not be a threat to the United States.

As I see Friends becoming conduits for the views of others (and therefore relatively less the transmitters of our own experiences), as I see us merging indiscriminately with radical groups who do not share our tradition for veracity, as I see us losing our distinctive mark of spiritual foundation, and as I see us making excuses for those who have chosen war (regardless of how “just” the cause), then I lose faith in Friends’ credibility and Friends’ pacifism. This is what saddens me most of all. □





Bodies of civilian victims are carried in a burial procession through the streets of San Salvador as a protest against government bloodshed.

# What Some Quakers Have Seen And Said

by John A. Sullivan

*John Sullivan, a member of Germantown (PA) Meeting, is associate executive secretary for information and interpretation of the American Friends Service Committee.*

**A**s Friends consider how they ought to feel and act about El Salvador, which Secretary of State Haig has testified is one of four countries on a communist "hit list" in Central America, it should be acknowledged that the subject is controversial, clouded with charges and countercharges, and heavily coated with propaganda from all sides.

There are central Friends' beliefs and principles to consider. We are called to be peacemakers, which is not a simple proposition in El Salvador. We believe in that of God in every person: the slain and the slayer, the soldier and the guerrilla, the people of the government and the military and the shockingly poor peasants of El Salvador. We are eager to be reconcilers yet find ourselves faced with the extraordinarily difficult question of achieving true reconciliation. Is it reconciliation if only one side surrenders and lays down arms—which we wish both sides would do? Is it reconciliation if the basic causes of conflict are not constructively changed? We believe in adjustment and compromise yet find our calls for a negotiated settlement going apparently unheeded. We believe in nonviolent persuasion, yet our ears ring with the bombs and bullets of the strife and our hearts sadden

as the death toll mounts.

We are few and our persuasive powers are limited. Yet we are often heard, because people recognize broadly that Friends and Friends' organizations are not wedded to one side, to one political expression, to the position of one government or another. We are expected to try to get to the truth of things if we are able. It is not an easy role.

Injustice breeds violence and violence breeds injustice. Our hearts cry out for the humane way. We know that the means shape the ends, and we wish that others would be

more open to Friendly means.

Faced with all the difficulties, Friends struggle to find their way through the propaganda thickets, to see for themselves if they can, and to hear voices which do not appear to be heard clearly in the daily press.

As a contribution to Friends' consideration of how to feel and act about El Salvador, here are some (without a claim that they are all) of the testimonies of Friends, workers in Friends' organizations, and a U.S. Congressperson.

**F**rom Honduras I took a bus to El Salvador. Before we got to San Salvador we were stopped fifteen times. On the way we met six burials. . . . The man who sat beside me explained that [five of the] burials were of persons executed by the paramilitary. . . . The [taxi] driver advised me strongly not to go out after 8 p.m. as there is a state of siege; moreover there are many assaults because people are hungry. . . . When I went through the streets, I noticed a few people walking rapidly and looking around and behind them. There were many trucks about, manned by soldiers with machine guns and cars with helmeted policemen. . . . The priests are in a dangerous position because they often criticize the U.S. government and the junta from the pulpit. . . . Slogans with communist tendency are painted on buses and walls, criticizing the American government for arming the party in power and so lengthening the strife that costs so many lives. . . .

*From a report of the Monteverde Latin American Affairs Group, Costa Rica, 1980. (This Friends' group is conducting relief and humanitarian work in Central America, including for Salvadorean refugees.)*

**C**learly the situation in El Salvador is the most critical of any, though many problems elsewhere are desperate. We heard strong evidence that the U.S. policies of

military and economic aid to the remainder of the Salvadorean junta and of support for the land reform program were at best in trouble and at worst a failure. We see a crucial need for a deep review of U.S. policy towards El Salvador. . . with strong emphasis on human rights: political rights, the right to shelter, health, education, and perhaps above all, the very central right to live. . . . We frequently asked ourselves and others about the role of nonviolence in the face of systematic, brutal, and ubiquitous violence. We observed that many people, both nationals and foreign, religious, Indian, peasant, and labor figures, social service workers, even a few Quakers, are carrying on their work supportive of societal change in a context of great violence. They receive harassment, death threats, and sometimes disappear, leave the country, or are killed. Their quiet determination was humbling to us. . . . In both El Salvador and Guatemala priests and nuns saw the religious life of the people undergoing renewal, in which they seek to practice what the gospel preaches. We noted that many of the popular movements are unarmed and nonviolent in their tactics, though they may support the armed struggle for change.

In several Central American countries we encountered speculation about the possibility of U.S. military intervention in El Salvador. There were some fears that that could lead to a "Vietnam"

in Central America. . . . When we discussed this with the U.S. Southern Command [in Panama], two military points were made by the officers we met: that a hemispheric war or a Vietnam-in-Central-America is unlikely if not out of the question; that soldiers do not start wars but follow the orders of their government; and the question would be better explored in Washington. . . . There was little doubt in our minds that the U.S. military want a favorable outcome to the struggle in El Salvador. The training of Salvadorean soldiers in Panama is one way they see of attaining their goal.

Nothing prepared us for the extent and nature of the violence in El Salvador. Almost everyone we talked to, whether campesinos, church workers, or industrialists, feared for their lives. The press and the U.S. embassy stress the violence of the left, especially the shooting of army officers and the bombing of business and government offices, the killing of workers who refused to strike or engage in slowdowns. But we heard much evidence that the preponderance of the violence comes from the government and the right and that it includes an aspect not notable in killings by the left, namely torture, rape, and mutilation. Many church and opposition people told us that most of those slain by the army and others who are described as guerrillas are actually unarmed



civilians. We were also told that government troops and police either participate directly in terrorism against civilians or encourage ORDEN and other right-wing death squads. No one we talked to except the U.S. ambassador believed that the government was seriously trying to control killing by the right.

Land reform is working, or failing, depending on who's talking about it. The American Institute for a Free Labor Development (AFL-CIO) calls it a success; OXFAM investigators call it a failure, with large landlords effectively resisting land redistribution in several places. . . . U.S. officials proclaim the success and significance of the program. Others reported violence, sometimes fatal, against peasants who made land applications or against the local leaders the peasants had been asked to choose. . . . We were told of peasants who acquired land but then were denied credit by landowner-controlled banks or who were driven off by government military operations against the guerrillas.

Priests and nuns no longer stay at night in rural areas. Many villagers fear to go to church or send their children to religious education classes. We observed that church people play an important role in alleviating suffering, giving voice to

protest and supporting the opposition. A priest told us: "The role of the church at this moment is not to make a revolution, it is to be with the people in their struggle." . . . It was evident to us that the press portrayals of a moderate government caught between left and right are inadequate if not wrong. It seems more accurate to us to say that there is a popular support sector on the left in conflict with the ruling junta, army, national guard, the ORDEN death squads and other terrorists on the right. . . . One cost of the struggle is 40,000 refugees, inside and outside El Salvador. [In El Salvador] refugee camps are harassed and searched. For example, three days before our visit, the archdiocesan headquarters was searched by an armed group. In all, the "neutrality" of humanitarian work, supplying food and medicine, is not being respected.

*From "Countries in Crisis: Report of an AFSC Tour to Central America and the Caribbean, Nov./Dec. 1980."*

**C**entral America undoubtedly poses problems for U.S. policymakers. Particularly in the 1980s mood there is a strong temptation to ignore the roots of these struggles in people's need for

land, work, shelter, and basic dignity and to see these countries only as part of the global superpower confrontation. . . . We need to ask ourselves, what are the United States' interests in Central America? . . . If the U.S. tries to block change, particularly through direct military intervention, it will certainly increase the bloodshed and destruction. But the years of bombing and bloodshed in Indochina and their tragic results should have taught us that nationalist movements which enjoy wide support can resist even forces with overwhelming technical superiority. What people in Central America want is what we want in the United States: the chance to work and enjoy the fruits of our work in dignity and freedom. The real challenge to U.S. policy in Central America is to accept creatively people's right to self-determination.

*From "Central America—Roots of the Crisis," an AFSC slideshow.*

**L**inks between nonviolent and armed struggle are seen even more clearly in El Salvador. You can either see it as the story of how far people carry nonviolence before they reluctantly take up arms or as an indication that nonviolence was strictly tactical all along. . . . These popular organizations in El Salvador are each linked to one of the guerrilla groups, and as I write, the popular groups themselves are preparing for armed insurrection. Hence their use of nonviolence has been tactical. Nevertheless, for years their practice was nonviolent.

*From "Central America: Prospects for Nonviolence," by Phillip Berryman, WIN Magazine, March 15, 1981*

*Archbishop Oscar Romero addresses U.S. religious delegation the day before his assassination. Betty Nute, AFSC vice-chairperson, is at far right.*



**A**FSC and the FCNL believe that the U.S. should change its course to avert further disaster, both for Salvadoreans and for the United States. Some underlying principles we suggest for U.S. policy are:

A. The starting point of any U.S. policy toward El Salvador has to be with the Salvadorean people, including the poor majority who are peasants, very often landless. They must not be sacrificed because of some geopolitical concern or the desire to show U.S. determination to assert its power.

B. El Salvador should be viewed in terms of its own history and its own internal dynamics, and not primarily as a case of communist expansion.

C. The U.S. must recognize that the main problem is political—How to arrive at a stable government which represents the people and works with them toward their own development. This cannot be achieved through military means.

From these principles we make the following recommendations for U.S. conduct:

1. Other countries should be consulted and their viewpoints sought. Mexico has an even greater stake in a stable Central America than the U.S., and Mexico disagrees sharply with present U.S. policy.

2. The U.S. should recognize that the Democratic Revolutionary Front is a legitimate political force and represents a real alternative for El Salvador. The U.S. should enter into serious, respectful contacts with the Front. The U.S. should further recognize that the Front is a genuine pluralistic coalition and that it has good reason to want good relations with the U.S., should it come to power.

3. The U.S. should end all military aid to El Salvador.

4. The U.S. should encourage efforts to find a negotiated solution



AFSC slide show, "Central America: Roots of the Crisis"

*Families of disappeared persons in El Salvador gather for mutual support under auspices of a legal aid program of the Catholic archdiocese.*

to the crisis in El Salvador. It is unlikely the U.S. itself can play an active role in negotiations since by its support to the junta it has become identified with a single party in the dispute.

*Testimony by Phillip Berryman,  
Subcommittee on Inter-American  
Affairs, House Foreign Relations  
Committee, March 11, 1981.*

**C**urrent [U.S.] assistance is being used for purposes abominable to any conception of democracy or respect for human rights or dignity. It is granted on the false premise that the Duarte government represents a viable middle ground in Salvadorean political life and that the civilian government is both willing and capable of controlling



the baser instincts of the military whose arms maintain them in power . . . U.S. economic assistance to El Salvador's land reform program should be suspended because the violence and corruption caused by the military's opposition to genuine reform makes it unlikely such funds can usefully be allocated at this time. The U.S. commitment to assisting such a program, if a truly moderate or democratically-oriented government comes to power, however, ought to continue. . . . The United States should encourage El Salvador to respond to evidence of intervention in their affairs by other countries by appealing to the Organization of American States for remedial action. U.S. outrage against Cuba's efforts on behalf of the guerrilla forces will impress few in Central America unless our own assistance forces committing terrorist acts is brought to an end. . . . The United States should consult with other governments, including most particularly the government of Mexico, before deciding major foreign policy questions affecting Central America. . . . The United States must realize that the forces in El Salvador which we now support are neither democratic, nor committed to social justice, nor a force for peace, nor truly capable of combating communist influence in Central America. . . . We cannot wish a viable centrist government into existence in El Salvador, nor can one be purchased by U.S. military and economic assistance funds. Outside agitation there may

be, but the causes of violence remain uniquely Salvadorean in origin.

*"Central America 1981." A report by Rep. Gerry E. Studds to the House Committee on Foreign Affairs, February 1981, after a visit to Central America with U.S. Reps. Barbara Mikulski and Robert Edgar*

**T**he AFSC stands firm on its Quaker heritage in denying the legitimacy of violence, however extreme the provocation. We have not and will not formulate a theory of "acceptable" revolutionary violence. . . . We are humbled by the steadfast witness and nonviolent advocacy shown by AFSC staff and many with whom they work under extraordinary stress and threat. Their courage and long-suffering perseverance are deeply moving. We do not mean to preach at a distance nor to judge persons acting under duress when we advocate nonviolence and disapprove recourse to violence. We intend only that AFSC should speak clearly when we undertake programs and work determinedly in ways that are consistent with our own fundamental values. . . .

Far-reaching issues relating to the legitimacy or corruptibility of power and the distribution of the world's wealth and resources lie at the heart of specific campaigns to achieve social, political, and economic equity. We have no master plan to advance in addressing their issues. Rather we acknowledge our limits in clarity of analysis and in direct participation to redress flagrant abuse and injustice. . . . Violence has

all too real a human impact. Suffering and brutality are common in many parts of the world. In the face of such massive anguish only the strength of shared religious faith bears up our resolute devotion to truth and compassion, our practical endeavor to do justice, to show mercy, and to demonstrate the power of love.

*From AFSC Board statement "Board Perspectives on AFSC's Nonviolent Role in Relation to Groups Struggling for Social Justice." January 24, 1981.*

**T**he Central American Assistance Fund: Humanitarian aid to these thousands of people—whether refugees from political violence or from guerrilla/Government warfare, is needed now. . . . The AFSC has established a fund, administered by its Latin America Program, to provide humanitarian assistance to those who are suffering in the continuing conflict and violence in Central America, to help refugees, displaced persons, and others whose lives and livelihoods are threatened. The fund will be used according to the needs in each country and the possibility of getting aid directly to people who need it: to get medicines, medical supplies, and care to refugees and displaced persons, to provide shelter, food, and other necessities to such groups, to give temporary support to needy families of those assassinated for political prisoners and/or their families. . . .

*From AFSC Brochure, Spring, 1981*

As Friends think and read about El Salvador, Guatemala, Nicaragua, and the other countries of Central America, it becomes clear that the situations are complex and have historical roots, that the role of nonviolence and reconciliation is difficult to pursue in the face of brutal violence, that Central Americans who have not accepted a commitment to nonviolence may desperately take up arms or give support to those who do,

but that Quakers and Quaker organization workers are actually involved on the scene and are encountering the challenges. Quaker relief and Quaker action are being applied. And there is work to be done at home. Friends can be led to press for wiser U.S. government policies that will help open the way to political negotiations and the rational settlement of disputes. It is a time for us to pray for Light and to act as way opens. □

# Peace-Sign Names

(for Hiroshima Day)

We dream this our breath  
by which we would be named  
a name like cries-in-the-wind,  
geese-flying-over:  
a thousand wing beats  
that spell V signs, cast  
for the healing of the nations  
as the leaves of the tree.

We wake to the breath  
by which your name is told.  
Your name is paper-cranes,  
origami-prayers:  
for names erased by light  
that is breath of darkness,  
in our name, in our name,  
as the cries from the tree.

—Pieter Byhouwer

## Ghosts

for Paul Reutershan, veteran of Vietnam \*

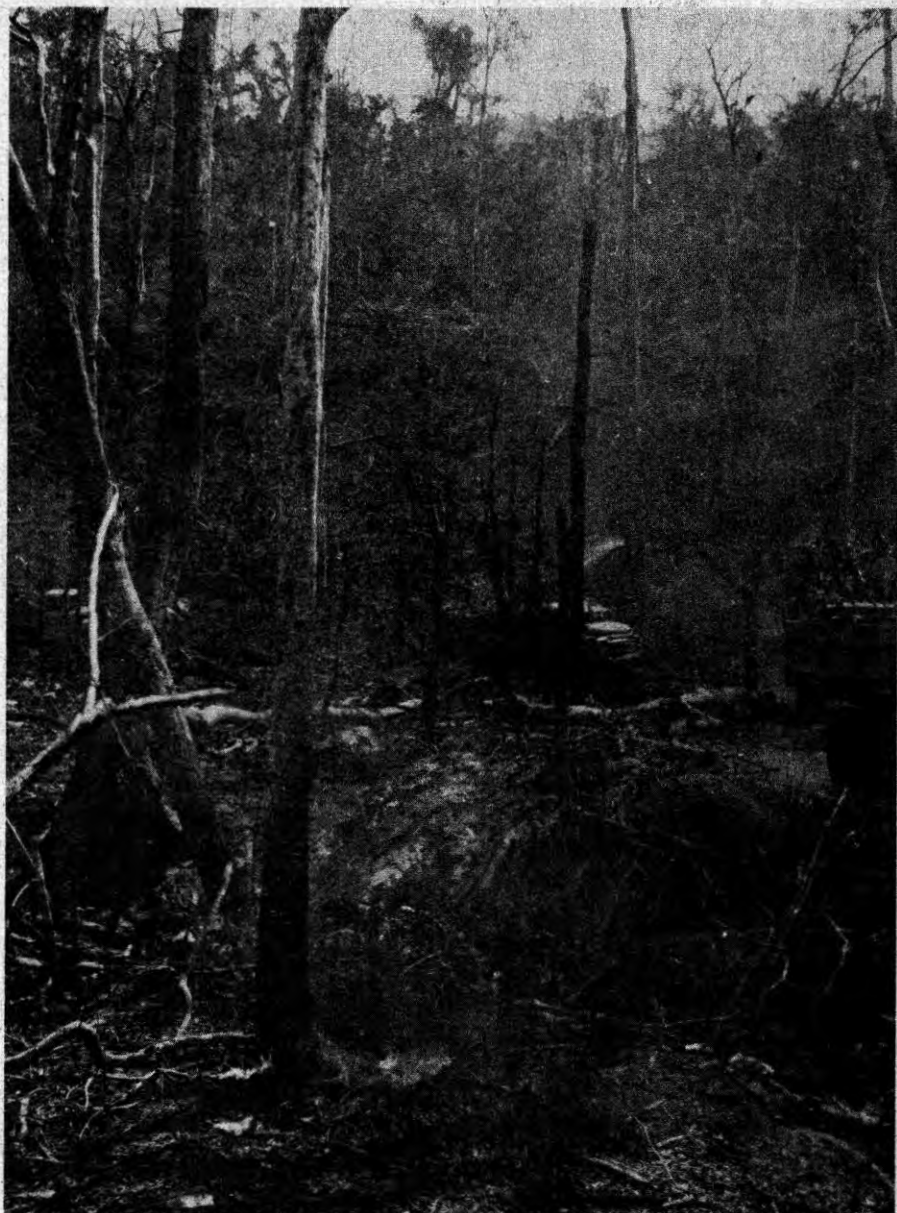
He hovers over the jungle trees,  
an orange ghost strapped into  
the cockpit.  
Through the cloud below he watches  
the branches quiver,  
vines twisted with nausea,  
the leaves turned black with sores.  
He weaves in and out of blindness,  
never sure of what he sees  
running  
to escape the fog.

Beyond the borders of the war  
he sets down where it's clear.  
And then the dizziness comes,  
tiny jaws of ten years  
eating through his stomach.  
Slowly from the inside out,  
they strip him naked as the  
jungle trees.

Trembling with orange fever  
he hovers above the darkness,  
a ghost of the once green earth.

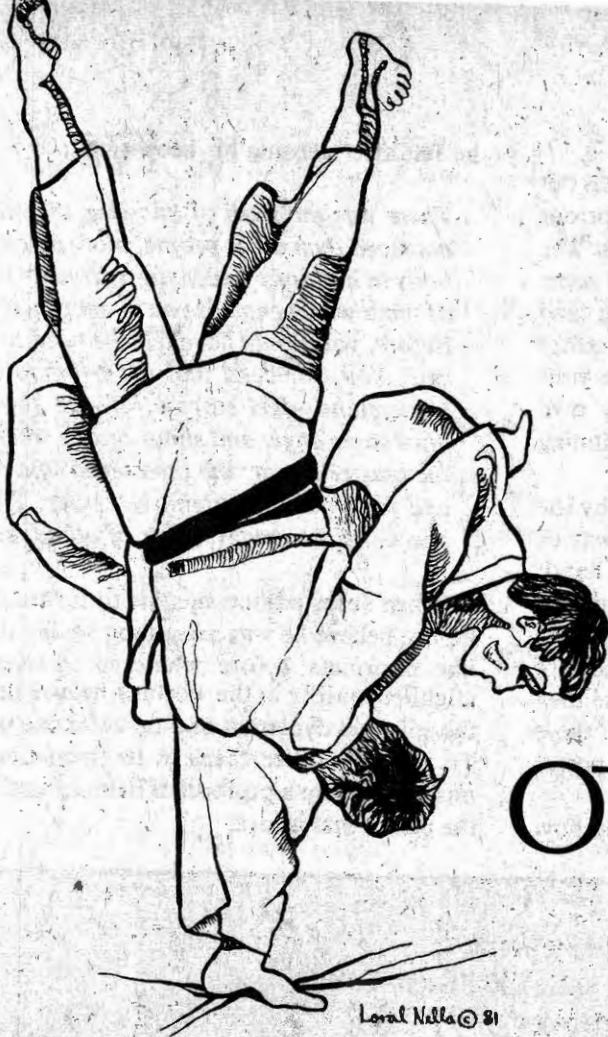
—L.M. Jendrzeczyk

\* Died of stomach cancer from exposure to Agent Orange, a defoliant dumped in large quantities on Vietnam. A lawsuit, filed by Paul and other veterans, is pending against the manufacturer, Dow Chemical Co.



Courtesy of American Friends Service Committee





# TURN THE OTHER CHEEK

by Kristen Randlev

**T**urn the other cheek" used to epitomize for me a wishy-washy, passive, weak style of Christianity—until I watched a tai chi master at work. He stood relaxed in a position of perfect balance, his face calm. The attacker suddenly lunged at him. He reached out for the attacker's body as it hurtled forward in space. He accepted its force, blended himself with it, and turned through the axis of his own balance. As he completed the turn, he released the attacker, who fell into the floor.

I had seen demonstrated in physical terms the admonition Jesus gave in spiritual terms: "Turn the other cheek." Tai chi chu'an is a Chinese form of martial art, which translated means "the ultimate fist." It is a fist of concentrated mental energy rather than a physical fist and is, by its very lack of resistance, more powerful than any sort of resistance. It operates in terms not concerned with strength or weakness but with balance and concentration.

Most forms of unarmed self-defense work only when the energy of an attack is supplied from outside the self. Tai chi cannot work for an aggressor because it demands

perfect balance. As aggressor you are, by definition, off-balance as you throw yourself forward out of your own space to invade another person's.

An attack which is met head-on simply pits one force against another, the stronger usually the victor. To turn into an attack, to blend your force with the other person's force, is to make the other's strength available to you in addition to your own.

The tai chi master is first of all on balance. In the master's role you are positioned over your own center of gravity, your concentration focused. Your goal is to be in perfect harmony with the cosmos. As the attacker rushes out and invades your boundaries, you reach out to the attacker. You accept the attacker and embrace the aggressive energy. At the moment of fusion, there is a focusing of power.

But the master does not simply absorb the force of an attack as a victim does. The master *turns* into the attack, accepts the aggressor, and continues to turn out of the attack. The master releases the attacker, who hurtles onward, propelled by the attacker's own force.

The acceptance of another person is only possible from a position of strength. Rollo May, in his book *Love and Will*, describes violence as one face of powerlessness. Love, then, is power. Acceptance is a dynamic, not a

*Kristen Randlev's article is based on a series of three First-day classes she prepared for her meeting, Mullica Hill (NJ). As a free lance writer she has had her work published in a number of magazines.*

passive, stance of strength.

When we are afraid for ourselves, we cannot reach out to others. When we cannot let go of our concern for our own ego, we cannot discern how others may need us. The martial arts can empower an individual to let go of some of our natural, physical fear. Through training and self-discipline, an individual can discover his or her center of gravity and place in the universe. When I invade your space, I am off balance. When I am within my own sphere, I am on balance and focused. I am a functioning part of God's world as I was meant to be.

The martial arts suffer a ferocious image belied by the names of the forms: "aikido," for example, is the way of the life force; "karate" is the open, or empty, hand; "judo" is the gentle way. The novice soon learns that the "hyahs" and "chop-chops" are a cartoon of the physical exercises which enforce a spiritual discipline. Friends are especially able to understand that discipline because they practice it in meeting. Focusing, centering, balance: these terms are crucial to sharing the energy and power available to us.

My karate teacher, William R. Spence, explained how

he felt after earning his brown belt:

*There was the flash of knowing that you are better balanced than other people, more able to move your body in harmony under stress, find an internal peace of mind which enables you to act peaceful and calm. Before, you would have felt the need to defend your ego. You can bend like the bamboo in the wind. Understand—feel sorrow for—all the people who must show anger and shout orders when underneath the bluster is fear: the threatened loss of ego. Smile and feel your own life at its center. Turn the other cheek, as the great teacher of all advocated.*

When Jesus admonished us to turn the other cheek, I do not believe he was suggesting we lay our bodies down like doormats before whatever senseless brutality we might encounter in the world. I believe he was describing the spiritual dynamics of a tai chi move or a judo throw. To turn the other cheek is to finesse another person's onslaught from a position of balance and acceptance with the power that is love. □

## PARABLE

for  
W.C. Lightfoot  
of the Honolulu  
Meeting

Turn the other cheek,  
thought the sailor William Carl,  
is a tai chi move  
which is proven on the ocean.  
Resistance is most useless on the water.

Persistent fingers had unsnarled the knotted line,  
and canvas freed had caught the force of wind.  
He sought a course that he fueled  
with his acceptance  
of that energy brought to him  
and not of his creation.

He had been taught the fate of haughty sailors  
who make-believe no power greater than their own exists,  
clench their fists and howling,  
drown,  
never listening to the closing of the foam.

Like a tai chi master,  
he takes the greater distance faster by resilience,  
hears the silence of the sea birds,  
and arrives no later home.

—Kristen Randlev



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## NOW & AGAIN



### Religious Freedom Monument Restored

The Flushing (NY) Friends Meeting House has recently undergone a major restoration, celebrated at a community event on June 6. The building, a masterpiece of colonial architecture, is the oldest house of worship in the New York metropolitan area that is still in its original form. It has been designated a New York City landmark and appears on the National Historic Register. Worship services have been held here since 1694 except for a short period when the building was taken over by British forces for a hospital during the Revolution.

The building is significant not only for its age but for its identification with the community that in 1657 gave forth the Flushing Remonstrance. This document was the answer of local citizens to a proclamation by Governor Stuyvesant that the "abominable sect known as Quakers" were to be banned from New Amsterdam. The people of Flushing said in part: "We cannot condemn them, neither can we stretch out our hand against them."

Though the decree was not withdrawn, Flushing residents continued to aid Friends, who met for worship at the home of Quaker John Bowne. When the governor had Bowne arrested and banished from the colony, Bowne appealed to the Dutch West India Company in Amsterdam. The company reversed Stuyvesant's action with the memorable statement: "The conscience of men ought to remain free and unshackled." The Bowne House, built in 1661, and the meetinghouse stand as symbols of the right to the freedom of worship, established in the colony from

that time onward.

In 1973 it became apparent to Flushing Friends that their meetinghouse, if they wanted to preserve it, needed a thorough architectural restoration, including structural reinforcement. Over the past seven years, the restoration has cost \$100,000, with some matching funds for historic preservation from the U.S. Department of the Interior. This is a heavy burden for a meeting with only about eighty-five members able to give financial support. The building now stands in the community in all its antique glory, completely re-shingled with specially manufactured cedar shakes according to specifications of the Historic Sites Restoration Services. We are broke but we are proud of our achievement.

—Kay Reynolds

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## CONFERENCE REPORT

### Friends Host Church Council

Quaker participation in the ecumenical movement took more visible form when the Governing Board of the National Council of Churches of Christ in the USA met May 11-15 at the Arch Street Meeting House in Philadelphia. Three-member delegations were present from Philadelphia Yearly Meeting and from Friends United Meeting, the two Quaker groups affiliated with the National Council of Churches.

Opening worship after the manner of Friends was introduced by Francis Brown, general secretary of Philadelphia Yearly Meeting. On other occasions worship took other forms. When the president of the National Council, M. William Howard, announced Wednesday morning that the Pope had been shot, the group settled into prayer for his life and later sent messages of sympathy. On Friday morning, Cardinal Krol came to the meetinghouse to lead the worship as a symbol of Christian unity.

The entire group visited Mother

Bethel African Methodist Episcopal Church, the first Black church in the U.S., for dinner and a worship service on Thursday evening. A special message was sent to the mayor of Atlanta, and a brief message was given by Mrs. Georgia Dean, who originated the idea of wearing a green ribbon as a symbol of concern for the children of Atlanta.

The board passed a number of resolutions on matters both external and internal including El Salvador, Lebanon, and the status of Native Americans. A special message was directed to the churches to indicate the depth of board feeling about the new national budget and its effect on many in our society. A long policy statement on "Immigrants, Refugees, and Migrants" was adopted.

The sessions were not without their humor, as when one of the most lawyer-like members admonished the group "never to be ambiguous unintentionally." A notable blend of humor and deep spiritual insight came at a lunch for a few dozen "heads of communions." The Archbishop of the Armenian Orthodox Church put the rhetorical question, "Is there peace anywhere in the world today?" Immediately came a response from the waitress, Carrie Lieberman, who has served meals at Arch Street for more than fifty years: "Yes, right here in this meetinghouse." After this unselfconscious observation she calmly continued her chore.

It surely did appear that those board members meeting at Fourth and Arch felt a great sense of unity in and with the historic building and what it stands for, and Friends felt happy and proud to be their hosts.

—Gertrude P. Marshall

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## BOOK REVIEWS

**Archbishop Romero, Martyr of Salvador** by Placido Erdozain. *Orbis Books, Maryknoll, NY. 1981. 98 pages. \$4.95*

This short, intense biography of a great Christian illustrates how the civil

strife in El Salvador is strengthening Christianity and especially the Roman Catholic Church throughout the world. It is drawing good folk who are not Christian towards the faith, especially in the third world. It is promoting ecumenism. It is purging pietists and encouraging social activists. Most important, it is demonstrating dramatically the lesson that Jesus was devoted essentially to the poor, persecuted, outcast, and defiled. "The blood of the martyrs is the seed of the church."

The book is dedicated to the memories of seven martyrs "who were killed between November 27 and December 2, 1980, because they were committed, practicing Christians in a country where this has become a crime." It sketches their activities and those of many more, all martyrs while ministering to the poor. Particularly it details the experiences which radicalized this remarkable archbishop, who has so dramatically demonstrated the truth of his own prophecy, which he made shortly before his assassination, that if his life were sacrificed in this manner his spirit would carry on his work far more effectively than ever.

If militarists and dictators and super-reactionaries of any country would read this book seriously, they would learn how counter-productive their actions can be.

—Richard H. Post

**Quaker Roots, The Story of Western Quarterly Meeting of Philadelphia Yearly Meeting of the Religious Society of Friends.** *Western Quarterly Meeting, P.O. Box 693, Kennett Square, PA 19348. 95 pages. \$10.00, \$6.50 (paper)*

The past is prologue. The Epistle of the 1981 Yearly Meeting in Philadelphia puts it tellingly: "We look behind us—we look ahead, to seek out the way to go in years to come."

So it is that this book sensitively edited by our dear Friend Norma Jacob and contributed to by twenty-one Friends from Western Quarterly, looks backward, but more forward. It is a book to be prized.

A brief historical outline gives details since 1780, when Western Quarter embraced parts of Pennsylvania, Delaware, Maryland, and Virginia. Thus, it is a quarterly meeting whose roots reach wide, now and then. Twenty-two of the early Western

Quarter Meetinghouses are still standing, many of them not far from Philadelphia.

Succinct and interesting are details of ten meetings founded after 1800, and a chapter, "Meetings Coming Out From Western Quarter" gives a well-rounded conspectus of persons and problems of moment to Quakers everywhere. Excellent photographs, a bibliography, an index of family names, and maps of the Quarter in 1776 and 1980 add to the value of the book and attest to the skill and love Norma Jacob, her co-workers, the printer, and others have devoted to this project.

—Alfred Stefferud

## Books in Brief

• **A.J. Muste—Pacifist and Prophet**, by Jo Ann Robinson. Pendle Hill Pamphlet, Wallingford, PA, 1981, 31 pages, \$1.50. A brief biography tracing Muste's life from birth in the Netherlands to his role as a pacifist leader in the peace movement. Friends will be interested in learning more of Muste's relation to the Society of Friends and his commitment to a life of peace and nonviolence.

• **Coffer of Pearls—An All Ages Anthology of World Wisdom**, by Betty Stone. Waterway Press, Supply, NC 28462, 1980, 354 pages, \$8.95 ppd. (special price to churches, teachers, and schools, \$7.50 ppd.) The author, a Friend, has compiled a "wisdom collection of stories and sayings, fables, blessings, directions, love songs, lullabies, psalms, proverbs, parables...." A useful collection of inspirational readings.

• **Bertrand Russell and the Pacifists in the First World War**, by Jo Vellacott. St. Martin's Press, New York, NY, 326 pages, \$25.00. A well-researched book which examines a particular period of the pacifist movement in Britain (including Russell's involvement in the No-Conscription Fellowship) and explores his socialist and Quaker roots.

• **Steps in Growing Through Meeting for Worship**, by Ruth Morris. Argenta Friends School Press, Argenta, BC, Canada 1B0, 40 pages, \$1.50. Written and illustrated by the Morris family, this little pamphlet is designed to help Friends deepen their understanding of worship. It suggests five steps in worship (praising, loving, forgiving, listening, service) and contains a useful collection of "beautiful thoughts in meeting."

• **The Quakers**, by Hope Hay. Ward Lock Educational, 47 Marylebone Lane, London, England W1M 6AX, 1981, 80 pages, £1.35. A pamphlet which briefly traces the historical roots of British Quakerism, this is one of a series of pamphlets from the publisher's Living Religions Series.

• **The 1981 Directory for Traveling Friends** lists 535 hosts offering beds or camping space in forty-seven states, five provinces, and in sixteen other countries. Hosts' interests as well as places of historical interest are included. The price is \$6 plus \$1.40 for postage. Available from Friends General Conference, 1520-B Race St., Philadelphia, PA 19102.

• **South Africa: Morality and Action, Quaker Efforts**, by Hendrik W. van der Merwe. Progressive Publisher, 401 E. 32nd, #1002, Chicago, IL 60616, 1981, 64 pages, \$3.00. Written by the clerk of South Africa General Meeting, this pamphlet explores ways in which an open and just society might be established in that nation without the use of violence. This is a very moving account of the courageous work being undertaken by Quakers in a deeply troubled land.

Did you know George Fox saw the coast of Florida and Georgia as he sailed to the English colonies... that William Bartram, Quaker naturalist, traveled into Florida before the Revolutionary War and recorded all the new and strange flora and fauna he found there... that there were two recognized meetings in central Florida in the 19th century? "**Quakers Discover the Southeast**" has been written by Caroline Nicholson Jacob and Sue Greenleaf and is available for \$3.25 from Southeastern Yearly Meeting, 1375 Talbot Ave., Jacksonville, FL 32205.

## Resources

Three important resources have been produced by the American Friends Service Committee and are available for purchase/rental: "**We've Got the Power**," a new 26-minute slideshow about the energy choice our country faces and pointing the way to renewable energy solutions; "**Hamburger, USA**," a 28-minute slideshow on corporate involvement in our food production and delivery system; and "**Taking Charge**," a paperback book that explores the possibilities of personal and political change through simple living with the theme: How you live can make a difference. Information from AFSC, Northern California Region, 2160 Lake Street, San Francisco, CA 94121.

**The Short-Timer's Journal** is a bimonthly publication of the Winter Soldier Archive, aimed at increasing public awareness of the Vietnam veteran's experience. It is termed "the first enlisted man's history of the Vietnam War." For more information write to Winter Soldier Archive, 2000 Center Street, Box 1251, Berkeley, CA 94704.

The War Resisters League has just issued an updated and corrected edition of the **Nuclear America poster**, a colorful and useful map measuring 22" x 17" which pinpoints over 500 nuclear facilities in the U.S. It is available for \$1 (add 15¢ postage) from WRL, 339 Lafayette Street, New York, NY 10012.



**"The Only Land We Belong To: The Western Shoshone and the MX Missile"** is a 15-minute slide presentation with audio cassette. It combines information about the MX Missile with scenes of the proposed deployment area in Utah and Nevada which would be devastated if the project were built, with words from the Shoshone and Paiute people whose lands are encompassed by the MX site. \$40 for purchase; \$7 rental from Clergy and Laity Concerned, 198 Broadway, Rm. 302, New York, NY 10038.

## FRIENDS AROUND THE WORLD

With some 1400 attenders, the 1981 gathering sponsored by Friends General Conference at Berea College, Kentucky, June 27-July 4 established conclusively that there is no longer an "off-year" meeting alternating with the original East Coast biennial one.

Nor did the Berea appeal depend on headline speakers from outside the Quaker fold. "Home folks" such as Janet Lugo and Barry Hollister movingly shared their faith and experience. Three evenings drew on the rich music and folklore of the Appalachian region. Workshops, worship-sharing, dialogues with Quaker organizations, and other special interest groups balanced the week's program.

In a session tangled in procedural questions but not in principle, attenders collectively reaffirmed their support for a nuclear weapons moratorium as a meaningful step toward complete disarmament and for the Equal Rights Amendment.

Next year's gathering is scheduled for July 3-10 at Slippery Rock State College in western Pennsylvania, forty miles north of Pittsburgh, where FGC leaders hope to set new attendance records. A fuller Berea report will appear in the next issue.

A nationwide "Freeze the Nuclear Arms Race Fast," to be held August 6 through 9, will commemorate the atomic bombings of Hiroshima and Nagasaki in

1945. The American Friends Service Committee and other organizations are calling for the fast to illustrate the connection between the \$500 billion spent on weapons in the world this year and the one billion persons who will suffer from malnutrition and hunger. People are encouraged to fast for all or part of August 6 through 9 and to donate the money saved to agencies which work to relieve hunger. The fast is part of a long-term campaign by groups all over the country to freeze the production of nuclear weapons. Contact AFSC, Peace Education, 1501 Cherry St., Philadelphia, PA 19102.

A group of citizens will walk from Washington to Moscow during August 6-9, 1981, to dramatize their support for a U.S.-USSR nuclear weapons freeze. But no feet will get wet, nor borders be crossed. Washington and Moscow are two towns, 35 miles apart, in central Vermont.

A "Parade for a Nuclear Weapons Freeze" and an assembly on the State House lawn will take place on Friday, August 7, in Montpelier. Speakers include U.S. Senator Patrick Leahy (D-VT), a Soviet and an American physician, and John Kenneth Galbraith. The walk is cosponsored by the Vermont American Friends Service Committee and the Vermont Ecumenical Council Peace Committee. For more information call Vermont AFSC, 802-387-5732.

"How to Calculate the Calendar" in Quaker plain language is recalled in *The Junior Friend*, a section for younger readers of *The Friend* (London, 4/3/81). Earlier Friends, in rejecting the pagan origins of the days of the week and the months, were uncomfortable with the old rhyme:

Thirty days hath September,  
April, June, and November.

So they said:

Fourth, eleventh, ninth, and sixth,  
Thirty days to each affix.

Conscientious Objectors who participated in medical testing done by the Army for irradiated food or other radiation exposure are urged to contact the Center for Investigative Reporting, Oakland, CA. In May 1955 the U.S. Army announced testing in Denver, CO, of volunteer C.O.s who were fed irradiated food in lieu of being drafted. Army studies are still underway.

## LETTERS TO THE EDITORS

*To be considered for publication, letters should be limited to 250 words or less.*

### Quaker Limerick

Concord Meeting has been studying Rufus Jones. When I could not attend one of the evening sessions I sent this limerick instead:

A pioneer Friend, Rufus Jones,  
Did so much for the world—  
bless his bones—  
A mover and shaker,  
And consummate Quaker,  
We're only his poor epigones.

Charles C. Walker  
Cheyney, PA

### Two Strong Statements for Peace

Two articles in the recent issues of the *Journal* are especially noteworthy: the speech of Earl Mountbatten of Burma, "An Admiral Appeals for Nuclear Restraint" (FJ 5/1/81), and Edward F. Snyder's "A National Peace Academy" (FJ 6/1-15/81).

It seems to me to be of special significance that a man whose active life was spent in high military command and a brilliant lawyer who has spent many years as a dedicated and able worker for peace should reach the same conclusions.

It is to be hoped that peace organizations of Friends and non-Friends will make wide use of these two articles.

A. Day Bradley  
Newtown, PA

### Abolish the War System

We sincerely hope and earnestly believe that President Reagan is mistaken in saying at West Point that the era of anti-militarism in America is over, for we are utterly convinced that John Kennedy was right when he said

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Headmaster

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Frances E. Layer, Convener  
Phoenix Area Branch WILPF  
Phoenix, AZ

#### The Truth Defined

You write (FJ 5/1/81) of "the truth—or the Truth." You may be interested in the definition of *truth* in the *Oxford English Dictionary*.

*truth: True religious belief or doctrine, orthodoxy. Often with the, denoting a particular form of belief or teaching held by the speaker to be the true one; esp. in Quaker language.*

It is surprising to see such circular reasoning in such an authoritative source, but the attribution of this usage to Quakers should be no surprise. Among Friends it is up to the speaker or writer to decide what is, for him or her, the truth. We do not need to quote chapter and verse or to quote authority. The individual should consult with others, but sometimes the minority of one is in the right.

Ted Hetzel  
Kennett Square, PA

#### A More Sympathetic Review Needed

I find it unfortunate that *Friends Journal* did not have a more understanding review of Ira Progoff's *The Practice of Process Meditation* (FJ 3/15/81). Metta Winter's review is flawed in my opinion, especially toward the end, by what I felt as her animosity toward the author.

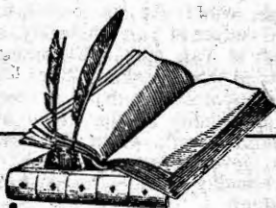
I would like Friends to know that, for people on a spiritual search, this book has great insight and inspiration and is a book not to be missed. Friends will, I believe, respond with joy to Ira Progoff's method of seeking stillness in the midst of activity and of reaching inward toward the poetry and the infinity of life.



The author's concern in this book is for the spiritual evolution of individual persons. The book presents methods for evoking our awareness of spiritual intimations in our past and for freeing our minds to be open to new experiences in the future. It is a worthy successor to such spiritual classics as *The Cloud of Unknowing*. The book is in line with the thinking of such authors as de Chardin, Smuts, Bergson, and Aurobindo in stating that the spiritual evolution of individuals affects the atmosphere of the universe.

This book is now published in paperback at \$7.95 (Dialogue House Library, 80 East 11 St., New York, NY 10003).

Francenia Towle  
Dobbs Ferry, NY



## Poets & Reviewers

Pieter Byhouwer, a member of 57th Street (IL) Meeting, will be a student this fall at Earlham School of Religion. Wallace Collett is former chairperson of the AFSC Board of Directors and is a member of Community Friends Meeting, Cincinnati, OH. L.M. Jendrzeczyk directs the disarmament program for the Fellowship of Reconciliation. Gertrude P. Marshall, a member of Haverford (PA) Meeting, is alternate clerk of Philadelphia Yearly Meeting. Active on the board at Pendle Hill, George T. Peck is a member of Mid-Coastal Meeting, Damariscotta, ME. Richard Post, active in New York Yearly Meeting, has lived and worked in Latin America. Kay Reynolds lives in Elmont, NY, and belongs to Flushing Monthly Meeting. Alfred Stefferud is former editor of *Friends Journal* and lives at Pennswood Village, a retirement community on the grounds of George School.

1981-1982

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# MILESTONES

## Births

**Dermer**—On March 26, 1981, a daughter, *Rachael Elise Dermer* to Clifford C. and Jane Dermer of Fort Worth, TX. Her parents and sister, Rebekah, are all attenders of and among those founding the new Worship Group in Fort Worth. Rachael and her sister Rebekah reside with their parents in Burleson, TX. She also has a sister, Kathleen, and a brother, Jason, who live in Edison, NJ.

**Stanton**—On March 27, 1981, *George Richard Stanton* to Richard Stanton and Martha Buskirk Stanton in Princeton, IL. Martha is a member of San Jose (CA) meeting. George's maternal grandparents are Frances Buskirk Chadwick of Taguinitas, CA, and J. Philip Buskirk of Florida City, FL. His paternal grandparents are Mildred R. Stanton of Bull Shoals, AR, and the late George F. Stanton.

## Marriage

**Gilbert-Taylor**—On May 16, 1981, *Edward J. Taylor* and *Carol S. Gilbert* under the care of the Lincoln (NE) Friends Meeting. Their marriage brought together many people of different backgrounds in a joyful and spontaneous celebration. Carol is the daughter of Jean Eden and Richard E. Gilbert, who are members of the Lincoln Meeting.

**Hardee-Norris**—*Joseph H. Norris* and *Susan P. Hardee* on May 2, 1981, at Radnor Friends Meeting, Ithaca, PA, where they are attenders. Susan has been a volunteer proofreader for *Friends Journal* and is now a fulltime staff member.

**Tarpley-Lord**—On May 2, 1981, under the care of the Madison (WI) Friends Meeting, *Ronald C. Lord*, son of Charles R. and Josephine Swift Lord, of Mbeya, Tanzania, and *Jenny I. Tarpley*, daughter of Vera Tarpley, Rockford, IL. Ron and Jenny attend the Madison Meeting where Ron is a member, and they live in the meetinghouse apartment. They have a seven-year old son, Colm, from Jenny's first marriage.

**Wilson-Gutierrez**—On May 24, 1981, at Pendle Hill, Wallingford, PA, *Dr. Carlos Gutierrez Ortiz*, son of Dr. Belisario and Clara Gutierrez, and *April Linnea Wilson*, daughter of Dan and Rosalie Wilson. Carlos and April will be living in Mexico City.

## Deaths

**Anderson**—*Elizabeth Anderson*, aged sixty-six, a member of Marin (CA) Friends Meeting since 1973, after surgery on March 10, 1981. She had been ill for many months. Elizabeth was born in Philadelphia and attended Quaker schools. She married Calvin Anderson in 1951 in Middletown Friends

Meeting, Langhorne, PA. Elizabeth was a quiet but vital member of Marin Friends Meeting, particularly in religious education and as member and clerk of Ministry and Oversight Committee. She is survived by her husband and her three children—Eric, Sara, and Scot. Memorial contributions may be sent to the American Friends Service Committee.

**Manice**—Following a brave, difficult struggle to recover from burns he received on February 5, while trying to rescue his father, Walter Manice, in a house fire, *Edward Manice*, aged fifty-six, on March 17, 1981, in Albany Medical Center Hospital Burn Unit, NY.

Ed's whole life exemplified Friends' principles. In his youth, he won honors in high school. He studied Chinese language and culture at Yale University, later teaching both at Yale and in Changsha, China. He carried many responsibilities with a serenity and hopeful spirit that was contagious to all around him. In the many helpful organizations with which he worked and in his involvement in many constructive community activities, his idealism was always evident.

In Albany Meeting as well as New York Yearly Meeting and, earlier, New England Yearly Meeting, he carried more than his own weight. He was convinced that education was of urgent importance to all and was always ready to teach, provide books, and give his time to those who needed such help. Vitality interested in the welfare of prisoners, he taught biblical literature and the history of China in the Coxackie Correctional Facility and supplied books to the prisoners there. He was a generous person, sharing his home, his time, and all he had. He truly dedicated his life to others and in the end gave it in an attempt to save his father. He will be missed by his many friends.

He is survived by a brother, John Manice.

**Passmore**—*Elizabeth Pusey Passmore* of Langhorne, PA, on June 13, 1981, aged sixty-seven, at Osteopathic Hospital of Philadelphia. She was a member of Newtown Monthly Meeting. She was the daughter of J. Norman and Alice H. Pusey of Avondale, PA, both deceased. Surviving are her husband, J. Harold Passmore; one sister, Jean Pusey Irwin of West Palm Beach, FL; two sons, J. Robert of Durham, NC, and Lawrence H. of Philadelphia; a daughter, Jean Alyce Polson of Virginia Beach; and four grandchildren.

## CREMATION

*Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)*  
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# CALENDAR

## August

**4-9**—Baltimore Yearly Meeting will meet at W. Maryland College in Westminster, MD. Contact David H. Scull, 17100 Quaker Lane, Sandy Spring, MD 20860.

**4-9**—Iowa Yearly Meeting will be held at Paulina, IA. For information, contact Robert Berquist, Rt. 1, West Branch, IA 52358.

**7-16**—Central Yearly Meeting will meet at Central Friends Campground, Muncie, IN. For information, contact Arthur Hollingsworth, 302 S. Black Street, Alexandria, IN 46001.

**12-16**—Ohio Yearly Meeting will be held at Stillwater Meetinghouse near Barnesville, OH. Contact William L. Cope, 44550 S.R. 517, Columbiana, OH 44408.

**17-23**—Canadian Yearly Meeting will hold sessions at Pickering College, Newmarket, Ont., Canada. For information, write Betty Polster, 60 Lowther Ave., Toronto, Ont. M5R 1C7, Canada.

**17-22**—New England Yearly Meeting will be held at the University of Southern Maine, Gorham, ME. Contact Sylvia S. Perry, 40 Pleasant St., Dover, MA 02030.

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## Accommodations

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

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

**SEYM Quaker Center,** 847 Highland Ave., 1B Office, Orlando, FL 32803. Phone: 305-422-8079. Sojourners welcome! Rest and relax as part of a Quaker Community and enjoy central Florida. Reservations needed.

**Bed, breakfast**—19th century restored inn. Lovely historic valley offers solitude, walking, fishing, swimming. Golf nearby. Daily and weekly rates. Two hours from Philadelphia and Washington, in York County. 717-927-6906.

## Announcements

**IRS audit looming?** Contact **War Tax Concerns**, Friends Peace Committee, 1515 Cherry, Philadelphia 19102, 215-241-7230 for guidance and support.

## Books and Publications

**Twelve recent issues:** *Four Women: Four Windows on Light*, Carol R. Murphy, \$1.50. *A.J. Muste: Pacifist and Prophet*, Jo Ann Robinson, \$1.50. *Lucretia Mott Speaking*, Margaret H. Bacon, \$1.25. *Friends and the World of Nature*, Theodor Benfey, \$1.25. *Life Journey of a Quaker Artist*, Dorothea Blom, \$1.25. *Quaker Testimonies and Economic Alternatives*, Severn T. Bruyn, \$1.25. *Life of the Spirit in Women*, Helen M. Luke, \$1.25. *Henry Hodgkin: The Road to Pendle Hill*, John O. Greenwood, \$1.25. *With Thine Adversary in the Way: A Quaker Witness for Reconciliation*, Margarethe Lachmund, \$1.25. *Women Ministers: A Quaker Contribution*, Robert J. Leach, \$1.25. *In the Belly of a Paradox*, Parker J. Palmer, \$1.10. The

*Roots of Pendle Hill*, Carol R. Murphy, \$1.10. Please add 35¢ p&h for each pamphlet ordered. Pendle Hill Publications, Wallingford, PA 19086.

**Wider Quaker Fellowship**, 1506 Race Street, Philadelphia, PA 19102. 241-7230. 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.

**QIP—Quaker Information Press**, Editor, Candida Palmer. The Quaker newspaper for your new members, old members, library, or school. Bright, informal; discussion format. A free advertisement with every subscription. \$10 for 10 issues. Sample copies, write, P.O. Box 9647, Washington, DC 20016.

**Faith and Practice of a Christian Community:** The Testimony of the Publishers of Truth, \$2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

**Looking for a book?** Free Search Service. Please write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Station, New York, NY 10113.

## For Rent

**Lovely family room** in family environment. Asking \$150 per month including utilities. Call PE 5-4110; after 5 p.m. call 843-6438. Germantown, PA.

## For Sale

**Retiree is phasing out** small philatelic accumulation. Several mint Canadian commemoratives among items to be exchanged for usable U.S. postage stamps of equal value. William Dailey, 2400 Virginia Ave., N.W., #C702, Washington, DC 20037.

**Downeast Maine.** 1-2 acre wooded shore lots. Sandy, rocky beaches. Magnificent views. Last reasonable American shore-front left for grandchildren and/or protection against inflation. From \$14,000. Box 183, RFD#1, Milbridge, ME 04658. 215-649-7037; 207-546-2414.

## 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** gets cultured, single, widowed or divorced persons acquainted. Nationwide. Established 1970. Write Box AE, Swarthmore, PA 19081 or call 215-566-2132.

## Positions Vacant

**Family physician** for full clinic and hospital practice. Interest in Indians and rural values important. Salary excellent. Write or call: Richard Ricklefs, M.D., Hupa Tribal Clinic, Hoopa, CA 95546. 916-625-4261.

**The Meeting School** community is seeking a Clerk/Director to begin in 1982. We are a small, family-oriented Quaker boarding school. Applicants should be Quaker or have strong identification with Quakers and should have a background in education and experience in administration. Send letters of inquiry to: Search Committee, The Meeting School, Rindge, NH 03461.

**President Elect:** The Board of Trustees of Wilmington College invites nominations or applications for the position of President Elect. The successful candidate for this position will have prior executive or responsible administrative experience, will have a commitment to excellence in higher education, will give evidence of ability to manage college finances, and will be able to generate financial support from the college's constituencies. Selection will proceed so that the President Elect can share executive responsibilities with the President during much of the 1982-1983 academic year, providing a smooth transition. A statement of qualifications will be sent on receipt of nominations or letters of interest with supporting documents. Letters should be addressed to: Search Committee, Box 1185, Wilmington College, Wilmington, OH 45177, (EOE, MVHW).

**Assistant director.** New England Friends, Hingham, MA, a rest home where 13 elderly residents are cared for in family atmosphere. Live-in, salary, living quarters, major medical insurance. Send resume, 3 references to Search Committee, 30 Pheasant Hill Drive, Scituate, MA 02066. Call 617-545-6956.

**New England Friends Home** will need a new staff member starting July or August, as part of our informal intern program. We need help in caring for our thirteen well, elderly residents. Some knowledge of maintenance helpful. Salary, plus board and lodging. Write: Director, 86 Turkey Hill Lane, Hingham, MA 02043.

**Co-workers needed**—Interdependent, secular community in Blue Ridge mountains seeking houseparents for Charlottesville group home. Live and work with mentally handicapped adults, teaching basic living skills. Room, board, medical care and monthly allowance provided. Innisfree Village, Crozet, Virginia 22932.

## Positions Wanted

**Quaker husband and wife** are looking for position with Quaker school or organization. Husband has extensive background in design and operation of progressive schools and service organizations, examples being starting the first acupuncture school in the U.S., natural medical college, community learning program for five universities. Wife is an artist and art teacher of young children with a visionary framework. We both feel a need to work within the harmony of a Quaker structure. Write Arnie and Emily Freiman, 3201 Petaluma Blvd., N. Petaluma, CA 94952. 707-763-3875.

**Youth worker** with background in management, PR, fundraising, counseling, and teaching desires responsible position in education or private industry. Age, 26, enthusiastic, 12 graduate credits

in journalism. Attends Old Haverford Meeting. Resume available. Call Bonnie McMeans, 277-9228.

## Quaker Centers

**Welcome to a Quaker community!** Make your home at Southeastern YM Quaker Center and enjoy central Florida. Write 847 Highland Ave., Orlando, FL 32803. Phone 305-422-8070. One and two-bedroom unfurnished apartments available on year-round basis.

## 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; twice 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."

**Horizons School.** Boarding/day, outstanding individualized academic/experiential education, urban resources, Quaker values. 229 Ponce de Leon Ave., Atlanta, GA 30308. 404-897-1798.

**Olney Friends School,** Barnesville, OH 43713. Co-ed, boarding, grades 9-12, 3-year program for freshmen, work-study for seniors, college preparation, farm, work program, self-government, caring community.

## 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.

**Plaster repairs** by experienced plasterer—large jobs and small. Howard Davidson, 301 S. New St., West Chester, PA 19380. 436-0143.

## Wanted

**Help in reviving farm** (prospective Friends-oriented community) in exchange for acreage. Blue Ridge area, near Washington. Rt. 1, Box 180A, Round Hill, VA 22141.

**Companion** for elderly woman (not bedridden), Silver Spring, MD. Excellent recent references required. Responsible, mature minded, reliable. Light housekeeping. 5 days nights \$50 plus own room, board, or/and 2 days nights \$20 plus board, room. Box 99, Times Plaza Station, Brooklyn, NY 11217.

**Couple wanted** for house and garden care in British Virgin Islands. Mature, educated, no smoking. Two bedrooms, 2 baths. Hillside above 2 beaches. Spectacular view, quiet, cool. Has rented for \$7,500. For readers of this publication will rent for \$3,000 plus electricity. Prefer year, but will talk. Write "Cottage," Box 52, Virgin Gorda, British Virgin Islands. Phone DDD night rate 809 49 55 331.

**Energetic married couples** with college to serve as houseparents for 8-10 boys on a large working ranch in Washington State. To provide structure, nurture and guidance to boys from ages 8 to 18. A sense of purpose as well as humor are needed personal attributes. Write to Baillie Memorial Boys' Ranch, Star Route Box 105, Mesa, Washington 99343.

# MEETING DIRECTORY

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

### MEETING NOTICE RATES

**MINIMUM YEARLY CHARGE:** \$6.00. 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6.00 each.

## Argentina

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

## Canada

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

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

## Costa Rica

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 24-43-76. 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.

**FAIRHOPE**—Unprogrammed meeting, 9 a.m. Sundays at Friends Meeting House, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

## Alaska

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

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

## Arizona

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

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

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



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

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

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 10 a.m. Call 661-9173, 225-8626, 663-8283.

## California

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

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

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

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

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

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

**HEMET**—Meeting for worship 9:30 a.m. Holistic Health Center, 26116 Fairview Ave. Visitors call 714-925-2818 or 714-658-2484.

**LA JOLLA**—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

**LONG BEACH**—Meeting for worship, 10 a.m., Huntington School, Orizaba Ave. at Spaulding St. Call 434-1004 or 831-4066.

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

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

**MARIN COUNTY**—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

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

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

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

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

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

**RIVERSIDE**—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15 Dialog, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 682-5364.

**SACRAMENTO**—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone 916-925-6188.

**SAN DIEGO**—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr. 714-287-5036.

**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, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Potluck follows meeting on 4th Sunday. 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.

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

**YUCCA VALLEY**—Worship, 3 p.m. 8885 Frontera Ave. Phone: 714-365-1135.

## Colorado

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

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

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

**DURANGO**—Friends Meeting. Sunday. 247-4733.

**FORT COLLINS**—Worship group. 484-5537.

## Connecticut

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

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

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

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

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

**STAMFORD-GREENWICH**—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, 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.

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

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

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

## District of Columbia

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

## Florida

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

**DAYTONA BEACH**—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 677-0457.

**GAINESVILLE**—1921 N.W. 2nd Ave., Meeting and First-day school, 11 a.m.

**JACKSONVILLE**—Meeting 10 a.m., YWCA. Phone contact 389-4345.

**KEY WEST**—Worship First-days 10:30 a.m. at Sheridan Crumlish, 802 Eaton St., 3rd Fl. For information phone Virgie Hortenstine, 294-8612 or Sheridan Crumlish, 294-1523.

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

**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 Drive, 661-7374. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 666-5234.

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 305-425-5125.

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

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

**TAMPA**—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-8238.

**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 10:30 a.m. 110 E. Taylor. Phone: 232-0571 or 236-2056.

**ST. SIMONS**—Alternate Sundays 11 a.m. Phone: 912-638-9346 or 638-1200.

## 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 945-1774.

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

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

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

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

**PEORIA-GALESBURG**—Meets in homes every Sunday. Phone 1-243-5668 (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: 478-4218.

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

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

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

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

## Iowa

**AMES**—Meeting for worship 10 a.m. Forum 11. Collegiate Methodist Church, Room 218. For information and summer location, call 515-232-2763, write Box 1021, Welch St. Sta., 50010. Welcome.

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

**IOWA CITY**—Unprogrammed meeting for worship 11 a.m. Sunday. (9:30 a.m. June-August). 311 N. Linn. Barclay Kuhn and Ruth Dawson, co-clerks. Phone: 351-4823.

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

## Kansas

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

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

## Kentucky

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

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

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

## Louisiana

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

## Maine

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

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

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

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

**VASSALBORO**—Quarterly Meeting. For information on the following meetings in Maine call Bob Cates, 989-6882: Bar Harbor, Brooksville, Damariscotta, East Vassalboro, Monroe, North Fairfield, Orono, South China, Whiting, and Winthrop Center.

## Maryland

**ADELPHI**—2303 Metzert, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.

**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.

**BOSTON**—Circuit Meeting. First-day, 5 p.m. in homes. Worship, FDS, potluck. Summers, a week night. Phone: 876-6883.

**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.

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

**NORTH EASTON**—Worship 11 a.m. First-day at Friends Community. Phone: 238-0443, 7679, 2282.

**SOUTH YARMOUTH, CAPE COD**—N. Main St. Worship and First-day school 10 a.m. Clerk, Edward W. Wood, Jr., 888-4865.

**WELLESLEY**—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0286.

**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.



## Michigan

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

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Suzanne Day. Phone: 313-995-3074.

**BIRMINGHAM**—Phone: 313-646-7022.

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

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

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

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

**MARQUETTE-LAKE SUPERIOR**—1 p.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. P.O. Box 114, Marquette 49855.

## Minnesota

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

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

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

## Missouri

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

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

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

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

## Montana

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

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

## Nebraska

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

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

## Nevada

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

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

## New Hampshire

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

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

### DOVER MONTHLY MEETING

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

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

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

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

**KEENE**—Worship Sundays 10:30 a.m., 97 Wilber St. Phone 357-0796.

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

## New Jersey

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

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

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

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

**DOVER-RANDOLPH**—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-827-3987 or 584-4574.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**SEAVILLE**—Meeting for worship, 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

**SHREWSBURY**—Meeting for worship & First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & 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**—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 382-5475; 523-1317.

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

**SOCORRO**—Worship group-call 835-1238 or 835-0277. 1st, 3rd, 5th Sundays, 10 a.m.

## 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. First-day school and adult discussion at 10; meeting for worship at 11 (child care provided). For information call 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 2-8845.

**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. July and August, 10 a.m.

**ST. JAMES-CONSCIENCE BAY**—Moriches Rd. Adult discussion 10:30 a.m. Call 516-862-9850.

**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. Call 516-ED3-3178. June through Labor Day 10 a.m.

**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.

**OLD CHATHAM**—Meeting for worship 11 a.m. Powell House, Rt. 13. Phone 794-8811.

**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 265-7062 or 386-4648.

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

**PURCHASE**—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570, 914-769-1720.

**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 10 a.m., Albany St. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

**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 Janet Roach (864-1609) or Bob Gosney (323-3912).

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., 11 a.m. except vacations; summer at Friends' homes, 10:30 a.m. Contact Bob 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. Billis, 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.

**WILMINGTON**—Unprogrammed meeting 9:45 a.m. 125 S. Third St. Call 343-8317.

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

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

## Ohio

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

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

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

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

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

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

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

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

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

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

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

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

**WOOSTER**—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Barrett Hollister, 513-767-7443.

## 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 Koster, 525-2296.

## Oregon

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

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

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

## Pennsylvania

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

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

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

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

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school, 10:15 exc. summer months. Babysitting provided.

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

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

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

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

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

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

**NORTHWESTERN PA.**—French Creek Meeting



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

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

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

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

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

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

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

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

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

**Frankford**, Unity and Wain sts., 11 a.m.

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

**Green Street Meeting**, 45 W. School House Lane.

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

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

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

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

**RADNOR**—Conestoga and Sprout 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. Adult discussion group 10:15 to 11 a.m., Oct.-June. 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**—400 N. High St. First-day School, 10:30 a.m., worship, 10:45

**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. Summer months worship only 10 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.

**CHARLESTON**—Worship 9:45 a.m. Sundays, Book Basement, 263 King St. 556-7031.

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting 11 a.m., 2307 S. Center, 57105. Phone: 605-338-5744.

## 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.

**CORPUS CHRISTI**—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, 512-884-6699.

**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.

**FT. WORTH**—Worship group, 295-6587, 923-2628.

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

**HOUSTON**—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m. Temporary meeting place, Chocolate Bayou theater, corner Hamilton & Lamar. Clerk: Yvonne Boeger 664-8467.

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

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

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

## Utah

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Mary Roberts 753-2766 or Allen Stokes 752-2702.

**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.

**SOUTH STARKSBORO**—Worship and hymn sing, second & fourth Sundays, June-October, 10:30 a.m., off Route 17. Phone Whites 802-453-2156.

**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.

**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.

**WILLIAMSBURG**—Worship group (unprogrammed). Phone Len McMaster 804-253-2208; or Carol Crownfield (evenings) 804-229-3480.

**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.

**WALLA WALLA**—9:30 a.m. 522-0399.

## West Virginia

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

**MORGANTOWN**—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 305 Willey. Contact Lurline Squire, 304-599-3272.

## Wisconsin

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

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

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

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

**MILWAUKEE**—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9846.

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



# Meditation on the Ospreys

Tom Jones

On Thursday the pair came sailing over the house-top. Glancing up from the garden, I could just catch the look of the sharp eye in the black mask. Then they were gone, away to the west over the meadow and the pine grove and across the salt marsh to the ridge which runs by Long Beach. Maybe they have a nest there, for no people live on that ridge, and the fishing must be good when the tide is right.

It is not easy to get sentimental over ospreys, as one can for example over the plucky chickadees. They are raptors, hunters, and fishers like some people, and potentially at least in competition with them. At one time they were shot, just for "sport."

Friday a group of three came in over the marsh flying high in the distance. I thought one was a cormorant; it was flapping its wings in the ungainly manner of

the common shag. Then it looked like a tiny seaplane, with pontoons and all. Then I knew it was an osprey which had caught a big fish in its talons and was off to the nest, or perhaps just a perch to feed on.

This morning as I drove down the coast to meeting, it seemed to me that every inlet, sound, bay, river, or marsh had its share of ospreys. They are blessedly common, and I thanked God for that. My field guide is out of date; it calls them "uncommon." Not much more than ten years ago the colonies all along the New England coast seemed headed for extinction. The DDT in their bodies was causing them to lay eggs with shells that were too thin for the embryos to survive. Then the environmentalists stepped in and got DDT outlawed. So the fast-breeding ospreys recovered. And I thanked God for that.

The eagles haven't recovered, at

least not yet.

Now the whole environmental movement is endangered by the policies of our present government—so the Audubon Society and the Sierra Club warn me. But why should I care for such a mundane matter? I am old, and the ospreys and their kind will last my time. But is it not also true that we are here as tenants on this planet? Should we not pass it on to our children in at least as good shape as we got it?

This morning in meeting the osprey was in my inner eye. Shortly after dawn I had seen him high up breasting the keen north wind, cocking his black wrists in answer to every wave of air. From the human point of view he is good for nothing... except strength... beauty... and freedom....

I thank God for this God's creature.

—George Peck