

February 1, 1982

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

❑ FAITH IS THE KNOWING OF GOD'S PRESENCE

❑ FAITH IS A REALITY NOT A POSTULATE



❑ FAITH IS GRANTED ONLY TO SEEKERS

❑ FAITH THAT INSPIRES SERVICE IS AUTHENTIC



# FRIENDS JOURNAL

February 1, 1982

Vol. 28, No. 2

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## AMONG FRIENDS:

### Set Our Feet on Lofty Places

As we head into a new year, I can think of no more appropriate prayer than Harry Emerson Fosdick's hymn, "God of Grace and God of Glory." It includes not only the words at the top of this page but also the lines: "Grant us wisdom, grant us courage/For the living of these days."

You are surely sensitive to the domestic and international problems that beset us. But even in 1930 Fosdick was expressing such thoughts as these: "Cure thy children's warring madness" and "Rich in things and poor in soul." You can see why he was a member of the Wider Quaker Fellowship!

During the months to come, the *Journal* expects to continue helping you with both personal spiritual growth and social awareness. With Fosdick we pray: "Gird our lives that we may be/Armored with all Christ-like graces."

\* \* \*

In global perspective *Journal* problems seem minor. First was the printer's oversight in the intended change from newsprint to whiter, stronger paper beginning with the January issue. I hope you can see the difference as we make the switch this month. I recognize that many readers favor this change enough to have made an extra contribution toward the additional cost. Other readers have cited reasons of simplicity or ecology in favor of the former paper. (Neither kind of paper is available currently from recycled sources; both types are recyclable.)

The second *Journal* problem is postal rates. When I think of the 70 percent unemployment on the Navajo reservation and the termination of CETA retraining programs that were bringing hope there and elsewhere, I feel humble as I report the effect on us of the latest 4 billion dollar cut in the federal budget. The postal subsidy for non-profit organizations came to an abrupt end. The previously established step-by-step plan (with a ten percent annual increase until 1987) was wiped out all at once, and our postage costs nearly doubled as of January 10. The *Journal* will try not to increase subscription prices. (It is estimated that some 40 or 50 religious publications may shut down.)

My hope is that our budget will be balanced by new subscriptions. With the active support of readers, we now have nearly 250 more subscribers than we did a year ago. If you help us maintain this rate of growth, which has come largely in the past three months, the *Journal* can hold the line on costs and fulfill its larger purpose of wider outreach. Or as Fosdick says: "Free our hearts to work and praise."

*Olcutt Sanders*



# THE STILL, SMALL VOICE

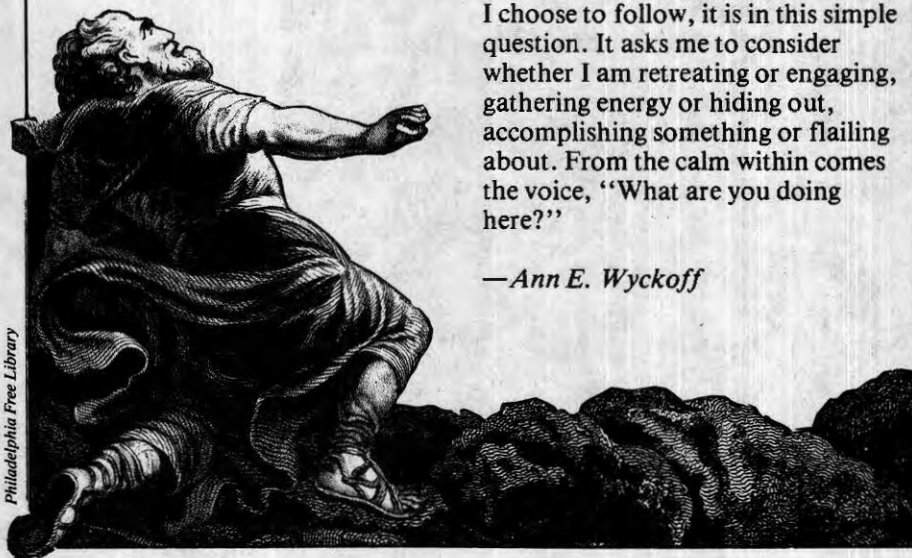
From time to time, the "still, small voice" is mentioned in a message during meeting for worship. The phrase evokes images of tranquil meetings where controversy doesn't rear its unloving head. Yet, when this phrase appears in the Bible, in I Kings 19, the still, small voice is speaking to a political/religious fugitive hiding out in the wilderness, the prophet Elijah. The voice asks him, "What are you doing here, Elijah?" Elijah

replies with an account of his political activities and religious motivations, finally stating that he is hiding out in fear for his life.

Elijah's circumstances are not tranquil, but he receives no guidance until he has answered the question, "What are you doing here?" When any of us is caught up in controversy or facing an important personal decision, the circumstances aren't tranquil, either. It is then time to step aside for a moment and listen for the still, small voice which slices through all of the confusing details by asking, "What are you doing here, Elijah?"

If there is a compass for the paths I choose to follow, it is in this simple question. It asks me to consider whether I am retreating or engaging, gathering energy or hiding out, accomplishing something or flailing about. From the calm within comes the voice, "What are you doing here?"

—Ann E. Wyckoff



## When Clearness Doesn't Come

There is no problem when clearness comes.  
It brings the confidence and joy  
of knowing what is right,  
of being guided in the Light,  
And having strength and peace.

But clearness doesn't always come.  
Guidance is denied  
and questions go unanswered.  
This is the painful silence.  
It shatters my confidence  
and shakes my faith.

Is God like my mother  
who let me tie my shoes alone,  
patiently watching,  
amused, but concerned?  
Not doing it for me,  
lest I never do it for myself.

This is the loving silence.  
It speaks not of God's indifference  
but signals Divine Love.  
Love like a mother's love;  
letting the child struggle,  
so that the child might live.

—Herbert Hicks

## Meeting

I come to Meeting a spinning circle—  
wife, mother, teacher, automatic  
lover, wisher, player, unhinged.  
A whirling dervish of roles accepted  
and fantasies still sought.

Struggling I sit and juggle  
pieces of myself.  
A wife and mother now touching  
a lover and player, my child's wish.  
A puzzle, the center missing  
with edges and curves which almost fit.

Remembering when sitting still was  
punishment  
something once endured;  
now sought.

A respite from activity defined  
by attempts to escape its bounds.

Silence speaks to comfort me  
circling the cluttered movements in my  
head  
with softened colors of Light  
which gently hold me still.

Each time I learn to balance  
within my silent self  
the potpourri of pieces—wife, mother,  
teacher, lover, wisher, player.  
To slow the circling demons of my life  
and find the center  
from which I spin.

—Barbara Jean Menzel

# Where is the Terror of NUCLEAR WAR?



© Fritz Eichenberg, 1938

**In my 20 years of seeing patients suffering from mental disorders I have never seen a person who attributed fear of nuclear war as a major worry.**

*Arthur Rifkin is associate professor of psychiatry at Mt. Sinai School of Medicine, New York, with a particular interest in the use of drugs in the treatment of psychiatric illness. He is convenor of the committee for ministry and counsel of his meeting, Manhasset (NY).*

*by Arthur Rifkin*

**A**s a Quaker and a psychiatrist I view the ever mounting arms race not only with terror but also with intellectual puzzlement. Why are the facts which are so clear to me not so to others, and why are not more mental disorders precipitated by the seemingly massive stress of imminent nuclear annihilation?

The spiritual truths which bind me to Quakerism are not less strong because they are not shared by large numbers of people. One is accustomed to the varieties of spiritual bindings that grip people, and one must acknowledge the subjective aspect which no matter how strongly felt is not objectively demonstrable as



## **The near catastrophe of Three Mile Island should convince us that highly vaunted safety mechanisms can fail.**

unavoidable truth. Consequently, I can appreciate that the Quaker peace testimony, the firm conviction that nonviolence is the only way to peace, does not have the immediate ring of truth to all people as it does to me. Rational argument is not coercive on this issue. Conviction, the bedrock intensity of belief, must be based on subjective conviction.

But the menace of nuclear war does not fall into this area of subjective belief. The facts are coercive.

The absence of nuclear war between the U.S. and the USSR has been based on the threat of mutual annihilation. We are hostages to each other. No victory is possible.

Technological advances threaten this mutually assured destruction or at least lead to the belief that it is no longer valid. Increased accuracy of targeting and the larger number of missiles on both sides have produced a "counterforce strategy." If the other's missile silos are hit directly, then a "winner" is conceivable; one side could destroy the other's nuclear missile capacity without suffering retaliation. To use this counterforce strategy, it is of no benefit to hit accurately the other side's silos unless these silos are not empty. That is, the advantage lasts only if it is a first strike and catches the enemy sufficiently unprepared so that its missiles have not yet been fired. Each side then must release its missiles on the suspicion of attack, not its actuality. Under the previous strategy of mutual assured destruction there was no advantage to striking first or replying rapidly—as long as the reply was assured.

The new counterforce strategy, which relies upon striking first when one side expects the other imminently to launch its missiles, is vulnerable to erroneous judgments of imminent attack since a decision must be made rapidly and based upon evidence which cannot be conclusive. How reliable are early warning systems? According to testimony before Congress, during an 18-month period there were 151 false alarms serious enough to require determination of their source. Four of these resulted in an increased state of alert of the military units controlling nuclear weapons, two of these alerts were caused by a malfunction of a small inexpensive electronic component, and one alert was caused by the

inadvertent running of a training tape simulating a Soviet attack through the warning system without identifying it as a simulation.

A nightmarish scene is imaginable. One side starts to prepare for launch based on inaccurate information. The other side sees these signs of preparation and mounts its own counterforce attack. The original side, seeing its enemy's actions, takes them as confirmation of its original judgment, and so on, until nuclear war begins (and quickly ends), each side convinced it did not start it.

We are assured by our government that such errors are guarded against sufficiently by the complex technology of our warning system. We must hope that the Soviets' system is at least as good as ours. How credible can such reassurance be? All technologies are imperfect. The near-catastrophe of Three Mile Island should convince us that highly vaunted safety mechanisms can fail.

In the medical profession we are accustomed to assessing the risk-benefit ratio of any proposed new treatment. It isn't enough to say that this new drug or device may improve treatment. We must also assess the possible dangers. If, for example, a new drug for the common cold was developed which had an excellent chance of rapidly ameliorating symptoms in 99 percent of patients, but 10 percent would develop leukemia ten years later, the risk-benefit ratio would tilt clearly away from testing this drug further because the benefit was minor compared to the risk. If the same percentages held but the illness treated was advanced cancer that would be fatal to the patient within one year, the benefit would outweigh the risk.

If this reasoning is applied to the counterforce theory of nuclear war or even its predecessor—mutual assured destruction—it is hard for me to fathom how anyone would risk the annihilation of human life for any purpose. What benefit would justify the risk? Are personal freedoms and government by the consent of the governed—the great advantages of our society to the Soviets—worth the death of the inhabitants of our two countries and of many in other areas, and the despoliation of any acceptable quality of life for those who survive? If the vast arsenals of the U.S. and USSR are used, no human life would probably survive.

Let us assume even that the argument is convincing that a violent repulsion of an enemy is more effective than nonviolent means. What if there is a 90 percent chance that violent defense of freedom is superior to nonviolent. Is that a sufficient margin to threaten the survival of life, if we grant that loss of personal liberties is worth struggling for? As with most crucial questions in the social sciences, controlled experiments are not feasible. Whether nonviolence would have worked better against Hitler than violence cannot be settled by prospective controlled research, so reasonable people disagree.

## **It is hard for me to fathom how anyone would risk the annihilation of human life for any reason. What benefit would justify the risk?**

But how could reasonable people be so sure of themselves to risk annihilation? This is not losing a war. This means the loss of life, injuries, and fouling of our environment qualitatively distinct from the consequences of violent force in the past. Even if we agree on what values are worth dying for, who can be in favor of dying for the extinction of meaningful life? Where no victory is possible, what is worth fighting for?

In my assessment of the danger of nuclear war, I have left out the certain proliferation of nuclear weapons to other nations. France, Great Britain, and China have nuclear weapons. India exploded a nuclear device. Ten to 20 additional nations will probably have nuclear weapons by the year 2000. One can easily imagine one such nation choosing to use its "big" weapon if it faces extinction. Nuclear war between the superpowers has been averted since World War II, but war among other states have not, or between the U.S. and the USSR and other nations.

If smaller nations begin a nuclear exchange, would it be possible to prevent it from spreading? What are the odds? What odds are acceptable?

Why then has there not been universal revulsion against preparations for nuclear war? Why are the U.S. and the USSR continually escalating preparations for nuclear war? The rhetoric of our government's position is changed little from one administration to another. Here are statements from an address by Secretary of State Alexander Haig before the American Society of Newspaper Editors in Washington, DC, on April 24, 1981:

If present trends are not arrested, the convergence of rising international disorder, greater Western vulnerability, and growing Soviet military power will undo the international codes of conduct that foster the peaceful resolution of disputes between nations.... [We must] convince our allies, friends, and adversaries—above all the Soviet Union—that the U.S. will act in a manner befitting our responsibilities as a trustee of freedom and peace.... We have proposed a heavy investment in our Armed Forces to assure safety for our-

selves and the generations to come.... Only the United States has the power to persuade the Soviet leaders that improved relations with us serve Soviet as well as American interests.... Only constancy of purpose is required to preserve successfully the liberty that is the treasure of our civilization.

What is striking about the Secretary's justification of threatening nuclear warfare with the USSR is the absence of an examination of the relationship between the means and the ends. How will "meeting the challenge" of the USSR's threats with counterthreats to violence actually preserve our freedom? As argued before, such an approach does not assess properly the risk-benefit ratio. Pronouncements from our leaders justifying our military posture rarely discuss in concrete detail how we gain our goals with these means. Overblown rhetoric replaces clear thinking. No one could possibly assume that in a nuclear exchange, no matter how tilted in our favor, no bombs would strike us.

The consequences of a nuclear bomb hitting Boston, for example, are illustrative. Three million people live in the Greater Boston area. If two nuclear weapons struck, one million people would quickly die from the blast, fire storms, and acute ionizing radiation. Another one million would die later from injuries. Of Boston's 6,560 physicians, 4850 would be killed and 1,070 would be injured, leaving 640, with a ratio of one physician to 1,700 injured persons. (These figures come from an article by Bernard Louen, M.D., and his associates in the March 19, 1981, issue of the *New England Journal of Medicine*).

Clearly, an exchange of nuclear weapons in our "favor" would inflict monstrous consequences on us, not to mention the people of the USSR who are less responsible for the actions of their leaders than we are of ours. Is it really possible for someone to give an order which would kill millions of people?

Why then, I keep questioning myself, is all this not obvious to all? Why are leaders not banished from influence for developing such a military strategy? The answer is that our leaders are in tune with the people. As much as we like to think that there is a hidden reservoir of opposition to our military position, in fact, politicians rarely fail to reflect the wishes of their constituents. The words of Secretary Haig, with their chilling acceptance of "nuclear chicken," would gain support easily from the great majority of U.S. citizens.

As Pogo says, "We have met the enemy and he is us." Our leaders cannot be expected to reverse the armaments race until and unless public opinion supports it. Even in the USSR, not a democracy, its leaders could not for long pursue a policy that was vehemently opposed by its citizens. From what we know of the Soviet Union, the



people have the same general attitude toward their country's military position as do U.S. citizens to our country's: "War is terrible, but we must be prepared to defend ourselves; we must not 'lose' the arms race."

This acceptance of a nuclear sword above our heads is reflected in the absence of such fears as a known major cause of psychological stress in precipitating mental disorders. In my 20 years of seeing patients suffering from mental disorders I have never seen a person who attributed fear of nuclear war as a major worry. Neither have I seen any convincing evidence from clinical research that finds fear of nuclear war as a common serious fear. No wonder the arms race accelerates. If the persons most vulnerable to stress, who should be our weathervanes of what issues in our society are most frightening, are not worried about nuclear war, how can we expect there to be a groundswell of revulsion against our suicidal and sadistic nuclear policy.

What we are seeing is a massive lack of imagination. Concerns that are close to home are what we can focus on. When the chips are down, we don't concern ourselves

with "larger" issues but with personal problems in our work and social lives. Next to stresses from loss of job, divorce, death of loved one, problems with children, and so on, worries about the consequences of nuclear war dim into insignificance. During times of relative quiet in our lives we may devote attention to political and community action to foster disarmament. Such activity ceases if crowded out by "personal" problems. As many people have noticed, our technology that enables us to deploy nuclear weapons grows constantly, while our moral imaginations do not—a sort of Malthusian law leading to annihilation.

I will have some confidence in the continuation of life on this planet when the lack of nuclear disarmament brings the same gut-wrenching pain as our most painful current stresses. My hope comes from Emerson: "Every revolution was first a thought in one [person's] mind, and when the same thought occurs to another [person], it is the key to that era. Every reform was once a private opinion, and when it shall be a private opinion again, it will solve the problem of the age." □

## Cassandra Musing

*When the trees are gone and the seed of earth is rubble,  
who will come back to tell them how it was,  
the race bred by the survivors: the hardy few  
divers deep in the ocean and their crew,  
the planeload of passengers landed on an atoll,  
the explorers in caves who read and heeded the portents,  
so lived to renew the earth as it was found?*

*Will they believe the histories given by elders,  
receive as nature's truth the torn and fading  
canvases still extant of noble landscape,  
the charts preserved beneath a mound of bones?*

*Feast the eye now who will not see that famine,  
greenness crimsoned to grey, crater and ash  
mooning our planet, the waters scummed with our poisons.  
Surely but few would turn from Death for this.*

—Patricia Martin



Joseph Levenson

# Meeting Response to Personal Needs

by Peg Morton

*Can Friends meetings become more aware of and responsive to needs and sufferings of their members and attenders?*

At Blue River Quarterly Meeting in Urbana, Illinois, several months ago a Friend expressed her concern that meetings are often not aware of suffering going on in their midst—marriages in the process of ending, people having difficulty getting food on the table, others who are lonely and isolated, many of whom for one reason or another have been unwilling or felt unable to seek support from their meetings. This is a concern which has been expressed often at many Quaker

gatherings, but it seems as though very little has been done about it. Perhaps we should be addressing ourselves to the question of why this happens.

Of course, there are some Friends who turn elsewhere for help and support and who do not want to bare their souls to any of us. We should recognize that fact and not worry. But I believe there are people who want to talk, want companionship, want material help from us, if the "way would open" naturally. What can meetings do to make it easier for very vulnerable people to seek help?

Part of the problem may lie in what we as Quakers expect from ourselves, each other, and our meetings. Do we expect ourselves to be strong, our lives and meetings to be directed toward alleviating the suffering and injustice "out there" in the world? If we are undergoing emotional or economic stress, are we ashamed? Do we believe that we should be able to handle stress alone, or within the confines of our families, and not burden others? And on the other hand, how do we respond to those who clearly are undergoing emotional stress?

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*Peg Morton, a member of Carbondale (IL) Meeting, is a rural mental health counselor. The parent of three children, she enjoys playing Renaissance music with a recorder ensemble.*



# UNDER THE CARE OF THE MEETING

by Hope L. Lindsley

From time to time in the life of the meeting, one of its members needs special care and attention. It may be that there are difficulties in a relationship, problems with work, or just a feeling that something isn't right. At this time each member is called upon to lend support and understanding in his or her own way. Often this expression of concern and the offer of a sympathetic ear are enough to bolster the spirits of one who is dealing with an emotionally trying situation. Occasionally, however, even the efforts of a caring community of Friends seems to be not quite enough. It is at this time that the meeting must confront the specific question of care for the emotional life of its members.

In the normal course of events, the emotional and spiritual concerns of a member are closely tied together, both in the individual experience and expression of faith and also in the ongoing life of the meeting. It is, therefore, a challenging question to ask when the meeting can provide sufficient assistance to the individual and when it cannot. Most often when there is a growing sense of helplessness in the members attempting to aid the troubled individual, it is quite clear it is time to make other arrangements, such as referral to a professional counselor.

Sometimes it is not so easily decided, however. There are many circumstances in which an individual in difficulty can get by without resorting to outside assistance. There are just as many times in which she or he could get by *better* with that professional intervention. How "bad" should it be, then, for a concerned meeting to recommend a counselor?

There are several types of situations in which it is appropriate to refer a person to a counselor. It cannot be stressed enough that an emotionally discomforted individual does not have to be "bad" or "sick" to benefit from this kind of help. Indeed, it is often the more usual crises of life that result in the types of temporary unhappiness, confusion, or frustration which are most eased through the short-term involvement of a professional helper.

Some examples of this kind of "situational" difficulty include: loss of a job or other employment problems, and changes in the family constellation by loss or addition of a member through birth, death, divorce, or other

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*Hope Lindsley is a psychotherapist and human relations consultant. The great-great-great-granddaughter of Lucretia Mott, she is interested in women's issues and Quaker history. She is a member of Schuylkill (PA) Monthly Meeting.*

Lovingly and naturally, or with a sense of being burdened? Certainly American cultural values foster a belief in individualism and independence. People in the U.S., I believe, on the whole simply do not accept that we are interdependent, beyond our families, that we need each other, and that our emotional stresses are legitimate. We avoid these needs within ourselves and in others, and we judge ourselves and others when they emerge. Is this true, and if it is, are we guilty of this impossible value system within our meetings?

Another part of the problem may lie in the social dynamics of our Quaker meetings. It is within the nature of a church that everyone is welcome, and virtually all our gatherings for worship, educational purposes, or committee work are open to all. It is unlikely that people who are emotionally vulnerable will express themselves in that kind of atmosphere. If we want people to be able to do that, we need to have safe places where that can happen.

One way clearly lies in the development of individual

friendships. How often are newcomers left on the fringe because older members do not have the time or inclination to develop friendships with them? Can each of us become more aware of and responsive to this need, which also represents opportunity? Retreats are very helpful in exposing people to each other at a deeper personal level and thus moving people toward fuller friendships, and most meetings have made good use of possibilities there.

Could we also develop support groups for meeting members and attenders? These have been a satisfying and helpful product of the women's movement and deserve replication. They are small, closed groups, bound by the rules of confidentiality, that meet on a regular basis, usually once a week. They do not need to be facilitated by trained counselors although some groups want that. They are places where people can gradually build mutual trust, to the point where they are able to expose what they consider to be their weaknesses and ask for help from each other. They are places to share the personal aspects

occurrence. If an individual's ability to function comfortably and clear-headedly in his or her life is impaired by concern over any of these types of situations, then it is clearly time to consider suggesting to that person that he or she consider meeting with a counselor.

It should go without saying, of course, that if an individual's functioning is sufficiently affected that there are any threats to her or his own, or anyone else's, life then the situation must be understood to be extremely serious, and immediate arrangements must be made to place that person under the care of a professional. Many of us will be fortunate enough to read this last caution and never have the necessity to act upon it, but it remains vital to remember it nonetheless.

Another circumstance in which counseling may be indicated is when the expectable disagreements and stresses in a relationship become either chronic or excessively upsetting. This might occur in any type of relationship and can be a problem at any age. Often a counselor will ask to see all participants in a situation like this. Both husband and wife may be seen together in the case of marital difficulties; parents and children may all meet when it seems that the problem is encountered in the family setting.

A less easily defined kind of situation in which the recommendation of a professional could be appropriate is one in which a person may be observed to have a chronic self-defeating lifestyle. This is the type of person

who is always getting a job only to lose it again, or who may be unsuccessful at maintaining a relationship for more than a few weeks or months at a time. Life appears to have slipped just slightly out of control for these individuals, and it is possible that a brief course of therapy may assist them in regaining that conscious control of their lives.

This is really what counseling, or therapy, is all about: helping people gain conscious control over their own lives. There are no hidden gimmicks, no multi-year contracts. It is important, however, if you as a member of your meeting are ever to consider referring anyone to a counselor, that you be sure to recommend a professional whom you can completely trust. If your quarterly or yearly meeting does not provide a list of local therapists for whom they are willing to vouch, then develop your own list. Contact other area professionals such as medical doctors for their suggestions, and consider speaking with other relatively similar churches and also your area mental health organizations.

Ideally, of course, you will be able to find a highly competent therapist who is also a Friend. The availability of such a professional can assist the meeting in providing the fullest and most appropriate care for its members. The meeting itself is strengthened both by the commitment to offer the best quality of care, and also by the sensitivity to understand when professional intervention may be advisable. □

and searches of one's life, whether funny or happy or painful.

My groups extended over a period of about three years. We ranged in age from 23 to 59, in geographical origins from Ethiopia to Texas, in career orientation from rehabilitation counselor to helicopter mechanic. There were some tears, some laughter, lots of talk, and even more listening. Lively memories float back: A woman living through a divorce, expressing anger and hurt, dealing with the "other woman" and the practical realities of two children, very little money, and life as a full-time student. We wondered whether this divorce process would ever end—but it did. This person has now plunged into the professional world with enthusiastic vigor, and her two children thrive.

Another woman, groping into a relationship that became a marriage, sharing the ups and downs of the process. Another living through the extreme pain of an adolescent whose life seemed to be completely messed up, describing her predicaments as a mother in such a way as

to have us laughing hysterically—all the more admiring her strength and courage as she made very difficult decisions and lived an even more difficult day-to-day life. The woman with endometriosis, not able to have her own natural child.

Another, a correctional counselor, who led us with her into the lives and feelings of prisoners—specific, individual, human people in an inhuman institution. Our gradual increasing understanding of the crippling pain of arthritis. My marvelous sense of love and support, of being carried while not placing too much burden on any one person, as my husband and I came gradually and painfully to the realization that our 20-year marriage was not working, was over, and as I found myself single again and groped awkwardly and sometimes ridiculously toward a new life and a new lifestyle. The confrontations: "Why the hell do you cry so much?" The resume, examined, torn to shreds, and rebuilt. The challenges of intragroup tensions opened up and discussed. We found that we were not good at facing





Joseph Levenson

these; we preferred to bury them.

These groups have been very helpful to me and have also deepened my sensitivity and openness to others. There is no question in my mind that the total experience has been very much a religious one. One person called it "soul-touching."

Part of the seeking for the Inner Light must for many of us lie in the direction of dealing with our inner turmoils and day-to-day practical problems of living, at least for some periods of our lives. If these personal concerns and preoccupations demand attention, then the Inner Light will elude us until we take care of them. Friends meetings need to recognize this fact, accept it lovingly, and find ways to facilitate that difficult part of our search. If meetings and members will increasingly and creatively reach out to meet these various needs, more creative energies will be released for broader expression beyond our personal lives and meetings. We will at the same time have reached a deeper level of caring for each other and understanding of the human condition. □

## GIFTS

for Anne Gulick Ehrhart

*I give you the worst gift first  
as a warning: the sullen silence  
awakening in the morning; the self-  
centered dolt too blunt sometimes  
to button his own trousers;  
the quick tongue slashing;  
the perpetual anger at being  
perpetually mortal.*

*The second gift I give you  
of necessity: the come-what-may;  
the kiss on the cheek on the way  
out the door, real and mindless  
as superstition; rumpled clothes,  
broken dishes, grocery bills;  
the guarantee of disagreements;  
the mundane goings and comings  
of daily routine.*

*But the third gift is a promise,  
and I give it also to you: a warm  
heart constantly beating;  
a companion; warm arms, warm lips,  
laughter brighter than mountain fire,  
tears as wild as the sea;  
the unrelenting desire to please;  
an unrelenting struggle to know;  
unrepentant exuberant love  
for as long as we share this earth.*

—W. D. Ehrhart,



# A Widening Path: A Widening Circle

AFSC and  
Affirmative Action

**N**ot long ago, Richard Fulton, an 18-year-old black veteran of the Marine Corps, joined the staff of the Pacific Southwestern Region of the American Friends Service Committee. His role is to visit eight high schools in the surrounding area, talking with students about realistic alternatives to enlisting straight from high school into the military, as he had done.

The California project, called "Home Front," has counterparts in San Francisco, Detroit, Baltimore, and Chicago. Antonio dos Santos, a new community relations

*This article was prepared by John H. Michener, national vice-chairperson of AFSC, and John Sullivan, AFSC associate executive secretary for information and interpretation, assisted by Margaret Hope Bacon (Information Services) and Margaret van Houten (Affirmative Action).*

*by John H. Michener  
and John Sullivan*

secretary for the Midwest regional office, has played a role in establishing a project in the communities of West Town and Humboldt Park, offering minority youth and their parents opportunities to make realistic decisions about military service.

"There is a very serious concern about the constant attack by military recruiters on young people," Santos said recently. "They are being caught up in a social-political web and are entering the military in desperation because there are no jobs."

Richard Fulton and Antonio dos Santos both came to the AFSC because they shared the organization's concern with peace and justice, and specifically because of their objection to the recruitment of young Third World men and women to fight in any future Vietnam-like wars. Yet some years ago they might not have thought of working for the predominantly white AFSC as an option open to them. Nor, in its draft counseling work, had AFSC seen the importance not just of reaching Third World youth, but understanding their concerns and their interest in peace and developing projects tailored to meet their needs.

The new emphasis on military counseling in Third World communities is but one of many areas in which AFSC feels itself strengthened and enriched by the addition of Third World Americans who now serve on its staff and committees, share its most basic commitments, and help develop programs not just for but with the communities we would like to serve.

In a parallel development, AFSC has been interested in



the past years in developing programs for women, to be run by women, and to address the sexism that is strongly embedded in our society. In Appalachia, where AFSC did some of its *most* innovative pioneer work in the 1930s, a strong program with low-income women helping them to share information on jobs, job training, and childcare has been developed under the leadership of local women. Across the world in Mali, Africa, AFSC has been instrumental in a program to upgrade the economic skills of women, again under the leadership of local women. In our work along the Mexico-U.S. border we have discovered that the exploitation of young women by large transnational corporations is one of the issues on which we must focus national attention.

In the development of all three of these programs, specifically addressing economic exploitation of women, new AFSC staff members with a strong interest in women's issues—a feminist perspective—have played a role. Once more AFSC feels itself enriched and strengthened in developing programs not just for women but with women with the help of insights from additions to our staff.

Behind the new inclusiveness at AFSC lies an historical development over the past ten years. In 1971 staff members who were black, and of Hispanic, Native American (Indian), and Asian background sought approval by the board of directors to form what they call the Third World Coalition. They hoped to do two things: to address the issues AFSC focused on in Third World communities and to be sure that program committees, staff, and board include Third World perspectives in the AFSC process of policy and program formulation. They also wanted to provide a particular service to their own members, who found themselves a numerical minority

within the AFSC, namely, to offer consultation, internal support, and advocacy within the organization for their brothers and sisters.

In 1973 there were the beginnings of what has become known as the Nationwide Women's Program of AFSC. Broadly speaking, the approach was somewhat similar to that of the Third World Coalition. The Women's Program sought to address issues of concern to women and to feminists through program efforts carried out nationally and regionally; to "infuse a feminist perspective" into AFSC policies, practices, and programs; and to provide a mutual support system for women within the AFSC.

As a result of the impact of these two groups, AFSC became increasingly aware that we were not being inclusive in our staff and committee appointments and that this lack of inclusiveness was undermining our ability to address the larger goals of peace and justice. In 1978 the board approved an Affirmative Action Program designed to overcome this limitation by setting goals and proportions of Third World persons, women, and also open gays and lesbians, so that AFSC will come to reflect the diversity of the larger society in which we work.

The wellspring of the Affirmative Action Program is the strengthening of the AFSC's work. Nevertheless, overcoming the effects of discrimination remains important. This has had particular relevance with respect to open homosexuals, who are not only discriminated against in our society but even within the AFSC have often encountered an intimidating atmosphere, fear, hostility, cruel jokes, and at times overt discrimination. In seeking to have some open homosexuals on its major committees and staff, the board sought to reach out to them both to understand better the nature of the civil rights infringements they are subjected to and to benefit from the contributions they can make to the AFSC's work.

This action was taken in the knowledge that homosexuals exist in all Quaker groups and have been active in leadership of the Society of Friends. The Pacific, Baltimore, Philadelphia, Illinois, and Australia Yearly Meetings have passed minutes asking the Society of Friends to take part in the struggle to end discrimination and oppression to which homosexuals have been subjected, and to reach out, no matter how great our individual disagreements with homosexuality itself might be, in a spirit of love and acceptance of them as persons. In this spirit the AFSC decided it was appropriate in its own internal practices to root out all vestiges of discrimination, to overcome stereotypes by ensuring staff and committee members would come to know homosexuals as individuals, and to build a climate where their worth was affirmed.

As a result of their presence on its staff, AFSC became

On page 12: *The Nationwide Women's Program and the Third World Coalition host a Namibian woman's visit with AFSC. Below: Roberto Caldero, AFSC Chicago staff member, counsels a young man who is considering joining the Marines.*



aware of the degree to which such persons are discriminated against in housing, employment, and civil rights. In 1976 AFSC Community Relations Division established a Lesbian and Gay Rights Task Force, which has aided with an *amicus* brief in the lawsuit of a lesbian mother to regain custody for her child, and has sponsored a conference on "Lesbians and Gay Men Facing the Law," along with the American Civil Liberties Union and the Pennsylvania Governor's Council for Sexual Minorities. Many civil libertarian and religious groups felt the conference was an important contribution to the climate of opinion at the time the Moral Majority seemed to be targeting sexual minorities.

AFSC's Affirmative Action Program has been applied to the coalitions it is willing to join and to its personnel practices. Its major emphasis, however, has been recruitment. By recruiting a large enough pool of candidates for job openings, it seeks to ensure the availability of candidates from groups who have been historically excluded in the job market: blacks, Hispanics, Native Americans, Asians, women, open lesbians and gays in particular. The idea would be to bring the AFSC in time to represent the population mix in the society in which we live and work.

Now, after three years of operation, the Affirmative Action Task Force is proposing to the Board that it is time to take an additional step: to expand its program to include handicapped persons. The goal is to ensure that AFSC employment is open to all handicapped persons who are qualified and with reasonable accommodation are able to handle the positions they seek.

In the process of developing relevant personnel policy suggestions, the Affirmative Action Task Force has also made a contribution to policies affecting the entire organization—on the preferential rehiring of laid-off staff, staff shifts at times of reorganization, and allowances for upward mobility.

Some people feel that the Affirmative Action Program has brought AFSC an attitude and an atmosphere that may be as important and significant as the program itself. It has encouraged and strengthened the Nationwide Women's Program, the Third World Coalition, and the Lesbian and Gay Rights Task Force, and the efforts to see that AFSC programs benefit from the perspectives these groups bring to bear.

The Peace Education Division is including work on women under apartheid as a program priority and is striving for the participation and empowerment of women in the overall Southern Africa program. This emphasis is expected to have particular appeal to Third World women, especially black Americans. The Nationwide Women's Program is encouraging dialogue with women's groups about the nuclear freeze campaign—to hear how they see its importance and the ways they want to work on it and to help explore the relationship between sexism and military violence.

In Detroit a program that began with involving black teenagers in studying hunger issues in their community developed a concern with draft and military counseling and broadened to include a communitywide emphasis on international problems of peace and war.

These are but a few of the many examples of how the new perspectives are being used to develop AFSC programs that reflect a broader concern. Their success rests on beginning with problems that community groups see as relevant.

How appropriate is it for the AFSC to focus so much attention on internal policies instead of devoting the time and energy to additional programs of service, aid, advocacy, reconciliation, or public information for which it is best known? This is a valid question and one which AFSC has considered deeply. The answer to which AFSC came might not have been worked out without the active participation of the affected "minorities" within AFSC. The rationale for the inward-looking dimensions of these special efforts is that, with them in place, AFSC will reach out with surer consciousness of perspectives which would not otherwise be so readily apparent to it, if it were to remain a reflection of Western European and U.S. social history. We live today in a multi-cultural society. In looking at the problems of nonwhite people at home and abroad, in understanding what motivates feminist movements, AFSC will less automatically apply the customary standards, practices, and assumptions of traditional white, male-dominated societies.

AFSC has for a long time rightly said to others: don't measure others' practices against your ideals or others' ideals against your practices; rather, measure your own practices by your ideals and others' practices by theirs. Now it is also saying that we must learn to see ourselves as







Above: AFSC sponsors a training program for ten Malian women in Gambia (1977). After learning more refined tie-dyeing techniques, the women will return to Mali to train others. Below: National and regional committee members and staff share in a Third World Coalition retreat.

others see us. As a result, AFSC has consciously sought to diversify its staff and committee appointments and its program perspectives.

It is too early to determine with any finality whether the impact on AFSC activities from the three new programs is as good overall as hoped at the outset. One point has become very visible to date. While there are many American women Quakers who are feminists, there are comparatively few American black, Hispanic, Native American, or Asian-American Quakers to draw in. Does that automatically mean that Quakers will unintentionally but unavoidably be discriminated against as persons from such backgrounds are sought for staff and committee appointments? This is a source of lively and healthy tension within the organization. In trying to free itself from excessive domination by attitudes and practices of a predominantly middle-class white society,

the AFSC runs up against the regrettable fact that the Society of Friends in the U.S. does not nearly reflect the diverse strains of the U.S. population. Without any plan to do so, Friends have become more reflective of one segment of U.S. society. There are, for instance, black U.S. Friends, but as AFSC knows well, when it comes to look for them for its staff and committees, the Society of Friends in the U.S. has not yet managed to attract satisfying or representative numbers.

There lies a dilemma for AFSC and, AFSC thinks, a hope for the Religious Society of Friends. As AFSC draws more "minority" persons into its company, it is certainly possible they will in time be more interested in Quakerism itself. Some black, Asian-American and other "minority" Americans working for the AFSC have already sought membership in Friends and have been welcomed into the Society. More may follow. But, at least for the moment, that process may have been slowed by the controversy over whether the accommodation to other perspectives and appointment of persons who are not Quakers is having an influence on AFSC which tends, more or less, to affect its Quaker character. Those in AFSC who are not Friends have felt and expressed hurt that some critics see them as a negative influence. This in turn has led them to compare the attitudes and practices of individual Quakers with Quaker ideals—a comparison which many Quakers themselves find troubling.

The Society of Friends, from which AFSC draws its spiritual nurture, has always believed in a continuing revelation. Over the years, AFSC has expanded its focus on conscientious objection and humanitarian service. It now includes technical assistance to people struggling for greater self-reliance; working on the political, economic, social, cultural, and religious roots of war; experimenting with interaction between diplomats in a search for reconciliation; applying the tests of equality to human situations at home and abroad. The AFSC now accepts that peace and reconciliation must have ingredients of justice and equality if they are not to be illusory and short-lived. We tend away from imposing our Western standards on other people but rather seek to support others as they work to live up to their own ideals. And we draw into our ranks diverse social and cultural elements so that as we do our work, we will not be solely dependent on our own social and cultural impulses.

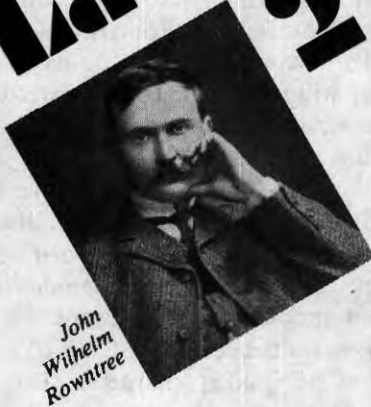
AFSC can move into areas about which the Society of Friends has not yet reached unity. Given the diversity and even sometimes the disagreement between branches of Friends, there is a benefit to Friends to have a Quaker organization testing new waters without all Friends' having to find unity among quite diverse elements as a preliminary step.

What seems appropriate is for the AFSC to say to Friends: we are testing the waters; if we are being rightly led, which we humbly hope we are, we will be helping to open the way for others. □



Courtesy of American Friends Service Committee

# Come Laughing-



John Wilhelm Rowntree



William Hubben

by Paul Blanshard, Jr.

*Second in a series recounting Quaker humor, to which readers are invited to add their own stories, true or apocryphal. The following jokes center on faith and worship.*

John Rowntree was invited to preach in a Primitive Methodist chapel in England. Before he did so, the minister introducing him prayed: "Oh Lord, we thank thee that today the lecturer has come clothed and in his right mind." (Sessions)

\* \* \*

There was the one about the Friend who went to a London bookshop specializing in good Christian reading (no, not Friends Book Centre) and asked if they had some books on mysticism; to be told, "No, we only sell religious books." (David Firth, *The Friend*)

*Paul Blanshard Jr., now retired in Florida, is a regular contributor to Friends Journal. He is a dual member of Chestnut Hill (PA) and Clearwater (FL) Meetings.*

William Hubben was lecturing on "The Miracles" at a rural Quaker meeting. He recalled how Jesus cast out evil spirits . . . and the devil ran into a herd of swine which ran off the edge of a cliff and perished.

An elderly farm woman with appropriate Quaker frugality called out from the audience: "Who paid for the pigs?" (Poley)\*

\* \* \*

One Sunday at Abington Meeting—a substantial building seating hundreds and with a heavy front door which squeaked upon entry—a Friend arrived early. He settled down to meditation.

The door squeaked. A second worshiper found a seat. Then a third came. He looked around and walked over to where the second arrival was settling in.

The newcomer tapped number two on the shoulder. "Excuse me, Friend," he said, "but thee is in my seat." (Henry Scattergood)

\* \* \*

Mary Kirk, George School teacher, told about coming late to meeting. She saw what appeared to be a vacant seat, just past a man on the end of the row. "Excuse me," she whispered, "but is thee alone?"

"I'm sorry, sister," replied the man. "My wife is with me. She's just gone out to the lady's room." (Rees Frescoln Jr.)

\* from *Friendly Anecdotes* by Irvin and Ruth Verlenden Poley, © 1946, reprinted by permission of Harper & Row Publishers, Inc.



## THE ASS'S BRAY

Numbers 22: 4-6, 21-35

Soothsayer Balaam, high in self-esteem,  
Kicked and beat with spirit of impatience  
Born of vanity,  
And still the stubborn beast put forth its plaintive bray.

Long, loud, insistent,  
The brassy notes beat eardrums  
Like cracked recording,  
'Til Balaam's brain was washed away;  
And then he heard the truth.

Spark of impatience, irk, annoyance  
Raised in reasoned argument, fanned  
by stubborn pride,  
Is seed of hatred's all-consuming fire.  
Blindly beating, thrashing, clubbing,  
Insane fury seeks to silence the insistent voice.

Silence not the braying.  
Listen,  
Turn.

Sit still beside me  
While I sink my head down on the viper's brood within  
And listen—listen for the truth!

If God conveys truth upon the ass's bray,  
May I never be deaf,  
Nor selective in my hearing.

—Wilfred H. Howarth



## POLAND AND NONVIOLENCE

In the photograph on our wall, my grandmother is wearing a long, turn-of-the-century dress. It was taken when she was 19 or 20 years old, soon after she arrived here from Poland. I think about her now that martial law has been declared in Poland. How would she react to the news photos of soldiers patrolling the streets of Warsaw? If she were still alive, what would be her response to the strikes and government crackdown, imposed in the days just before Christmas?

Undoubtedly, she would be proud of the workers' courage, their willingness since August 1980 to risk everything for the sake of change, hoping to improve their lives and those of their children. For that is what my grandmother did, risking everything to come to a strange country where life might be better. Now Poles are struggling on their own soil to take control of a deteriorating economy and to compel the government to respond to their needs. The steps they have taken have been bold and nonviolent, trying to move their country beyond the borders of post-World War II politics and possibilities.

No matter what happens in the days ahead, the Polish people will survive. But they will need tremendous self-discipline and determination in the face of repression and provocation. And perhaps above all, they will need their moral outrage and sense of humor.

For example, Polish citizens confronted soldiers on the first day of martial law not with sticks or guns or rocks but with snowballs. As an act of defiance, they threw snowballs, as children might do, while gathering outside Solidarity headquarters when the police first moved in. To overcome the current crisis, the people of Poland will have to maintain that spirit, even under the shadow of Soviet invasion, military rule, and the growing threat of bloodshed.

For the peace movement here in the United States and in Western Europe, the crackdown in Poland poses a clear challenge and has broad implications. Any hopes for disarmament and change in the behavior of the superpowers would disappear in the tracks of Soviet tanks in Poland. U.S. policy and public attitudes would be catalyzed in support of retaliatory actions by our government. And over the long-term, the

official rationale for the Reagan administration's military buildup would be reinforced, even without a Soviet invasion. In Western Europe, the widespread movement against nuclear weapons has gathered strength from the movement in Poland and now could be seriously undercut. This, despite the fact that recent events only highlight the dangers of the arms race in Europe, where a confrontation could spark a wider conflict and so-called "limited" nuclear war.

It is crucial that pacifists continue to express support for nonviolent resistance in Poland in whatever form it occurs, oppose the curtailment of civil liberties and imposition of martial law, and call on both superpowers not to intervene militarily. Economic and food aid, so desperately needed over the winter months, should be stepped up, not cut back. The Dutch, other governments, and humanitarian agencies are increasing their assistance. Pacifists might actively campaign for an increased U.S. aid program and consider giving whatever direct help we can, both as a relief measure and as a way of helping to diffuse internal tensions.

Perhaps the Solidarity movement tried to move too far, too fast, directly challenging the government's authority and planting the seeds of their own destruction. Or perhaps the outcome was inevitable, and no matter how the labor movement pursued its goals such a confrontation could not be avoided. In the current situation, I cannot help but wonder if there might have been ways those of us in the West—particularly those of us in the peace movement—could have been more supportive earlier on. It is easy for us to praise the courage of the Polish workers from a distance. But we are also challenged to use our imaginations and commitment to nonviolence to offer concrete support, directly or indirectly.

It is impossible to predict what may happen in the year ahead. But even if the union movement is suppressed and Solidarity outlawed, the Polish workers have set an example for this generation and the next. Their "experiments" over the past year and a half have shown dramatically the power of nonviolence as a force for change. And in one sense, the long hard struggle for the future of Poland is only now beginning. □

Mike Jendrzeczyk

Mike Jendrzeczyk directs the Disarmament Program for the Fellowship of Reconciliation, Nyack, NY.

## Anny Pfluger: A Life of Caring

Schwester (nurse) Anny Pfluger, a Swiss Quaker woman who was loved and admired by the Zurich community as well as by all fellow Quakers who knew her, died in her home in Zurich on November 9, 1981. She was in her 88th year. The Zurich papers referred to her as "the Mother of Refugees" and as "the Swiss Angel from Zurich" because of the personal initiative she took as a Quaker to help the persecuted Jews who fled into Switzerland and who in Zurich found in Schwester Anny an intrepid defender and a tireless worker in their behalf.

Years after the war, a company of these Jews who felt they owed their lives to her gratefully brought her to visit them in the United States. A few years later many Jewish refugee friends, by then established in Israel, invited her to Israel as their guest, and the Israeli government conferred honors on her and planted a tree in her name.

Anny Pfluger was one of the earliest and most beloved members of the Zurich Quaker group. She was the daughter of Paul Pfluger, an influential Swiss pastor, who served as a member of the small city council that governed the city of Zurich. She was trained as a nurse and always wore her uniform. In her later years she served not only on the board of the Insel-Hof maternity hospital and children's home but was an examiner in the rigorous nurse's training program in Switzerland and a member of the board of the Nursing Association of the city of Zurich.

At a Quaker meeting for worship in Zurich the wonderful gift for caring that marked her life was spoken of. Von Hugel's words, "Caring is the greatest thing in the world. Caring is all that matters. Christianity taught us to care," were quoted. What the French call "disponibilite," in her case: limitless caring, seemed to the meeting to be the message of her life that was left as her legacy to us.

Douglas V. Steere

## **Camp CHOCONUT** Friendsville, Pennsylvania

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Headmaster

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Thomas A. Wood  
Headmaster

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## **WORLD OF FRIENDS**

The threat of nuclear weapons has been the concern of Wrightstown (PA) Friends and the Women's International League for Peace and Freedom. For six months last year they held bi-weekly peace vigils at the corporate headquarters of the Thiokol Corporation in Newtown, PA, which manufactures missile parts for the Trident submarine. As part of their campaign Friends sought to plant a small "peace tree" on Thiokol grounds, but the company's president refused to discuss the matter. So on October 24, 1981, the group held a Disarmament Day Celebration in front of Thiokol, distributing peace seedlings to those present to plant throughout Bucks County.

In remarks to those who gathered, Barbara Zimmerman said:

We must plant our peace seedlings, not only in our yards, but in our hearts. We must rededicate ourselves to working for a peaceful world. Our first task is to educate ourselves and our communities, inspired by a vision of what our world will be when we are no longer haunted by the fear of annihilation; when we live again in the spirit of trust; when our cities no longer decay; when the split between rich and poor is narrowed; when our friends at Thiokol can join in the peace celebrations. Let us work toward the day when our children can face the future without fear and when this nation, free from the plague of weaponry, can once again attempt to live its creed.

The annual meeting fair of Flushing (NY) Meeting brings this report (all too familiar to others, we fear!): "Is it possible that the 1981 Fair was our last one? Yes! With regret the decision was made. We, the ones who were in charge of it, are no longer young enough and the tremendous work to prepare for the fair became harder and harder each year. I am a bit sad about it, because, in spite of all the work and worry, it had many joyous and beautiful points... the harmonious teamwork—everyone who took part in the preparation did it

willingly and with joy."

This seems like a problem which faces many meetings: too much hard work to be done by a few Friends, the results enjoyed by many, but difficult to sustain year after year. We will be interested to hear from others—what ideas does your meeting have?

A meeting to discuss disarmament issues was held in Stockholm in September, attended by members of the Society of Friends from six European countries and the U.S. Swedish Friends made arrangements for the gathering and provided a warm welcome. Besides Friends there were representatives of peace committees from the East, including the Soviet Union. It was agreed that the smaller nations of Europe have an important role to play in helping to bridge the gap which now separates the U.S. and USSR. Among points of agreement reached at the meeting:

- an early resumption of direct disarmament negotiations between the U.S. and USSR;
- an end to production and deployment of any advanced or additional nuclear weapons in Europe by the U.S., USSR, France, or Britain;
- creation of nuclear-free zones in Scandinavia, Central Europe, the Balkans, and eventually all of Europe;
- early efforts to reduce conventional weaponry and forces in Central Europe;
- a reduction by all nations of levels of military spending, a portion of the savings to be used to help raise living standards in developing countries.

The concern for disabled persons was addressed by College Park (CA) Quarterly Meeting in October, resulting in the following minute:

The Religious Society of Friends, in keeping with its principles of removing spiritual and other barriers among all people, now reaffirms its welcome to people who have physical disabilities. CPQM urges all monthly meetings to provide accessibility to handicapped people. Accessibility at times may mean building a wheelchair ramp, or designating Friends to help lift or carry a handicapped person across or over a barrier, or creating other means consistent with the dignity and safety of all, whereby people with disabilities can fully participate in the life of the meeting.



**Two Friends from Soweto Meeting, South Africa** are at Pendle Hill this year and are interested in speaking before various Friends groups. Eddie and Sibongile Mvundlela, with their ten-month-old son Sicelo, will be travelling widely throughout the U.S. after their term at Pendle Hill. Friends can write to them at Pendle Hill, Wallingford, PA 19086.

**A strong resolution calling for peace as a national priority** will be on the agenda of the YWCA of the U.S. at its convention in Washington, DC, June 4-7, 1982. A copy of the proposed statement is available (send a stamped, self-addressed envelope) from Judy Hinds, 20 Mendl Terrace, Montclair, NJ 07042. Judy suggests that if you have a newsletter or other publication make the following suggestions to readers: 1) find out who the delegates from your area will be to the June convention, and 2) contact these women and encourage their support for the peace priority resolution.

**A legal director is being sought** by the Central Committee for Conscientious Objectors. A lawyer is preferred, but others with relevant experience will be considered. Contact Carol McNeill, CCCO, 2208 South St., Philadelphia, PA 19146.

**Women of Ireland—Protestant and Catholic—from the Republic of Ireland and Northern Ireland**—invite their sisters throughout the world to pray with them and for their troubled land on World Day of Prayer, Friday, March 5, using the resources they have prepared on the theme: "The People of God: Gathered for Worship—Scattered for Service." This beautiful worship service calls for participation, involves expectation, and ultimately leads to service.



World Day of Prayer, celebrated by Christian women in more than 170 countries and regions, is sponsored in the U.S. by Church Women United. Services are held in thousands of communities across the country. If a service is not planned in your community, take the initiative and invite women from other meetings and churches to come together to plan a

service. Resources should be ordered several weeks in advance from the Service Center, Church Women United, Box 37815, Cincinnati, OH 45237. A worship service, a leader's guide, and a children's service are available in English and Spanish. An order form is available on request.

**Aid for a growing new meeting**, Soweto Meeting in South Africa, is being furthered by the sale of Peach Pond (NY) Meetinghouse. Purchase (NY) Quarterly Meeting has approved a gift of \$1,750 from the sale—half the amount needed by Soweto Friends to procure a meetinghouse for themselves—*provided* that Friends elsewhere will match the amount. As of the date of this writing, \$780 toward the matching sum has been received. Friends wishing to respond to this appeal can send contributions to Harold A. Nomer, Jr., Treasurer, Purchase Quarterly Meeting, 131 Huntley Drive, Ardsley, NY 10502. The \$3,500 gift to Soweto Friends will be a great help since laws against congregating, unless in church, have impeded the growth of the meeting.

**A Quaker Leadership Seminar on Alternatives to the Arms Race** was held November 16-20, 1981, at William Penn House in Washington, DC. As reported by Ralph H. Pickett, about 40 participated, some from as far away as California and Oregon. A bus took them to the Pentagon, where General Bouverie of the Department of Defense tried to convince them that a serious threat to our security exists and must be met by military increases. The seminar had more agreeable meetings with a staff member of Arms Control and Disarmament and at the World Bank. A luncheon meeting was held with Congresswoman Patricia Schroeder of Denver, CO, who showed her understanding of and sympathy with the group.

At William Penn House the Seminar met with Edward Snyder of the FCNL on "Congress and the Arms Race," with Bryant Wedge on "The Promise of a National Peace Academy," and with Howard Kurtz on "Outer Space Frontier—War or Peace?" Ken Mark of the Boeing Corporation clarified the deep involvement of corporations in manufacture of military weapons. Participants in the seminar exchanged ideas about organizing for peace in local communities.

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# LETTERS

## In Defense of Science

"Genesis Reborn" by Jennifer Haines (FJ 11/15/81) is a lovely thing, but has at its core something that certainly sounds like anti-intellectualism. In particular I am greatly distressed by the passage:

Soon an idol was made of knowledge, which people named science, and the light went out of the beauties and the mysteries that science studied. Men and women looked at the stars, at the fragile perfection of a flower, at the deep, nurturing rivers, and set their minds to naming, counting, and codifying. And there was great emptiness in hearts and minds which saw the how of things and knew not the why.

It would seem that generations of Quaker scientists from John Bartram and Maria Mitchell to Kathleen Lonsdale and Sir Arthur Eddington were being rather casually repudiated by that paragraph. In fact, most Quaker scientists (and there have been a surprising number) have found that their scientific studies have been spiritually strengthening rather than the contrary.

I, personally, do utterly deny the implication that better understanding of the natural world need in any way impair one's sense of awe or beauty or wonder or mystery. I have always found that new understanding makes the world seem more wonderful, more absorbing than ever. In my classes at Swarthmore I have tried to communicate my religious view of the wonders and glories of Creation as seen by science. Since Jennifer Haines was one of my better students, I judge I have not always succeeded.

Paul Mangelsdorf  
West Falmouth, MA  
(on leave from Swarthmore)

## Pacifism Not Just for Saints

I detect in Mike Yarrow's review of Kenneth Kaunda's book, *The Riddle of Violence* (FJ 11/1/81), approbation for Kaunda's position—that violence is, unfortunately, necessary in some circumstances. I imagine that the generals in the Pentagon would agree wholeheartedly. If Kaunda is correct,

then we are hypocritical—bystanders who piously stand on the sidelines tut-tutting while the real players contend on the bloody field. If Kaunda is wrong, if violence is never justified, we should boldly stand up and say so, and defend the position in practical terms. What would be the consequences of nonviolence? What are the alternatives? Are the purported successes of violence truly successful? If the truth shall make us free, it is a truth that applies to real life or it is not a truth worth much.

The issue of forgiveness is a diversion from the difficult problem posed above. Who is against forgiveness? Is it really the Quaker position, as stated, that "Our absolute pacifist position leaves little room for forgiveness"? That is a non sequitur. Pacifism and forgiveness are different issues. I doubt if passionate debate could be aroused over whether wrongdoers should be forgiven. The much harder question is whether the person who reluctantly uses violence as a means to a good end is a wrongdoer.

Mike Yarrow says that pacifism is for saints, and that the pacifist is subject to illusions and rigidities. I disagree, and I like to believe I stand on solid Quaker tradition. Our criticism of violence need not be "hasty," nor our condemnations "unthinking." We may be wrong, but it will make more than such unsubstantiated accusations to prove that.

Arthur Rifkin  
New York, NY

## Approves Better Quality Paper

I would like to say how delighted I am that you have decided to try to return to better quality paper. At the time of the change to poor paper I was dismayed to observe what seemed like unanimous approval, because it seemed to me that the reasons given were precisely those used by Friends in former times when they banished virtually all forms of art from their lives on the basis that it is not spiritual, or that it is too worldly, or that it is contrary to the witness for simplicity and directness. I gather now that maybe I was not in as small a minority as I thought. When the *Journal* was printed on good paper, it was really a thing of beauty, and many people spoke enthusiastically about the quality of the photographs. It would be pretty hard to feel that way about what has come out since then on newsprint. Also, the complaint that the cheap paper does not last well enough is a valid one, and should appeal to those who still feel a puritanical rejection of visual art.

J. Richard Reid  
Rochdale, MA



## National Security under Law

James Read's "The Best Kept Secret" (FJ 10/15/81) is timely, not because of anything to be expected from the United Nations Special Committee on Enhancing the Principle of the Non-Use of Force in International Relations, to which he refers, but because the committee's business is the most important principle of our time.

Nuclear war must not happen. Even the military say this. But they go on planning to wage it. This risks it and preoccupies governments' attentions so that they neglect planning how to prevent it.

National security has become militarily unattainable. Security can be found only in an effective and acceptable worldwide system of law, under which persons as well as nations will have their rights protected and their conflicts worked out by such peaceful measures as have long been the norm in human society, everywhere except at the levels of banditry and international affairs. Is this utopian? Was the progress from feudalism to civilized states utopian? Is the U.S. Constitution utopian? Is planning for life-on-earth's survival utopian?

The timeliness of focusing on the non-force principle is specifically illustrated in the present sparring between the U.S. and the USSR with derring-do challenges for arms reduction. Reagan proposes a zero missile-count in Europe. Brezhnev flaunts a commitment to "the hopes and aspirations of all the peoples of the world for peace, a quiet life, and confidence in their future." Such noble expressions on either side are dismissed as propaganda ploys, and even the proposers don't expect them to be accepted, *because* neither side is fundamentally committed to working towards the implementation of a principle of non-force. Each side clings to the tribal determination that its arms be always ready to battle the other's. Only when negotiators believe honestly that they could accept for their country a mutual and general non-force set-up will progress be possible.

To believe in disarmament one has to believe in circumstances where one could live disarmed. Friends have always known this secret. Let governments share it.

William R. Huntington  
Rochester, VT

## The Challenge of Self-Discipline

From comparing the self-discipline imposed on the artist by the material with the self-discipline of the mystic, I think Thomas Jeavons (FJ 11/15) moves

on too quickly to the mutual discipline within a meeting. The silent worship is itself a discipline. But more relevant to Thomas Jeavons' concern is this: I find the self-discipline of reconciling truth and love in my meeting behavior to be a never-ending, if often defeating, challenge to spiritual growth. I suspect that appropriate mutual discipline follows naturally from the spiritual self-discipline of the members of a meeting.

Lindley M. Winston  
Malvern, PA

## More on Apartheid

Coincidence can bring together unexpected kinsmen. The 11/1/81 issue of *Friends Journal* presents James Fletcher's moving account of his experience as a black American under South Africa's "apartheid" regime. Only within the week I had finished Donald Woods' *Asking for Trouble*, the gripping autobiographical record of a white native of that unhappy country chronicling the inexorable growth of the system by one growing up with it. But he chose the "other road" to the editorship of the country's leading anti-apartheid newspaper for many years, to his eventual "banning" as an enemy of the country, and the dramatic escape with his family two years or so ago to England, a dedicated apostle of the world of the evils behind him. Briefly, and only incidentally, he makes evident the sadistic behavior of so-called security authorities whenever they know there is no limit to their freedom of action.

This reading was underscored by finding during the same week a full page of letters to the editor in the *Christian Science Monitor*. Apparently an article had appeared in it some time back treating the South African situation in a holier-than-thou manner. It had triggered a spate of response from which the page had been selected. The burden of that fire-storm of indignation was that if one reads available documented information conscientiously there is little going on under the South African apartheid umbrella which does not have equally violent and cruel counterparts in the treatment the American Indian has endured since white people stumbled ashore.

Righteous indignation over one smoldering volcano should not cloud our concern for an older but still pervasive involvement with human rights for which we like to pride ourselves as the champions.

J. Russell Edgerton  
Taunton, MA

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## BOOKS

**Building a Sustainable Society**, by Lester R. Brown. Norton, New York, NY, 1981. 350 pages. \$14.95

"We have not inherited the Earth from our fathers; we are borrowing it from our children." This is the warning on the jacket of Lester Brown's new book. Wasteful lifestyles and lack of planned use of resources are leading to the plundering of the planet. One universal indicator of the erosion of soils and the misuse of energy resources is inflation. The prospect of two billion more inhabitants by the year 2000 is a challenge the world seems ill prepared to meet. These are the real dangers to the security of peoples everywhere. The deterioration of the resource base—of soil, of water, of air, and of minerals—threatens all forms of life.

But, "taking part in the creation of a sustainable society will be an extraordinarily satisfying experience, bringing a sense of excitement." Lester Brown has a vision as well as a warning, a vision of the possible shift of values from the frantic search from security through armaments and amassed wealth toward a search for the enrichment of life: diversity, creativity, and community. As a crusader against waste, he is a true conservative: an advocate of "recycling, reuse and repair." He speaks of the quality of justice that comes from stewardship of the world's resources. He envisions a self-reliant, decentralized society in which universities, public interest groups, and churches stimulate civic action and civic pride.

Lester Brown writes of specific examples of environmental degradation and specific examples of restoration and enhancement. He draws on the treasury of case studies developed by the staff of the Worldwatch Institute, of which he is the founder and director. This careful specific analytical method unmask the slick assurances of the writers of the "new right," who simplistically exalt in the name of "free enterprise" the unbridled pursuit of material progress.

Readers concerned with the "Right Sharing of the World's Resources" will find this urgent plea for the reordering of our priorities a source of information and inspiration. They may be stimulated

to raise their voices in protest to an administration which seems to turn a deaf ear to issues of planetary survival. In elections of 1982 these voices can make clear testimony that the long-term security of this planet lies not in stockpiling weapons but in taking steps to build a sustainable society. The "brain drain" which leads to investing more research in weapons than in new energy resources and increased food production combined must be stopped. The real war is the challenge of giving our children and our children's children an enhanced rather than a deteriorated natural and social heritage.

Bob Cory

**Duties Beyond Borders: On the Limits and Possibilities of Ethical International Politics** by Stanley Hoffmann. Syracuse University Press, 1011 East Water Street, Syracuse, NY 13210, 1981. 251 pages. \$18.00; \$9.95/paper

This book will, I think, become a standard in academic circles somewhat as Michael Walzer's *Just and Unjust Wars* and John Rawls's *A Theory of Justice* have. Hoffmann looks at the questions of whether or not it is possible to have ethical international politics, and if so, what are the guidelines. His position is that of a liberal reformist; while he would like to avoid wars, he is not a pacifist.

Hoffmann's guidelines on the use of force can be illustrated by the example of self-defense. A state may engage in an ethically justifiable war of self-defense, provided that it is "self-defense against armed attack, or against an absolutely vital security interest, such as the other side's violation of treaty provisions designed for the protection of the now threatened power." The seizure of U.S. hostages by Iran does not qualify as an armed attack, nor does the nationalization of the Suez Canal in 1956. Even in self-defense, the means must be proportional to the ends. All-out war is not an appropriate response to a raid. Hoffmann feels that in some cases where self-defense can be justified, pre-emptive war "ought to be morally tolerated." This position, though, leaves him somewhat uneasy because of the potential for abuse.

He discusses briefly the use of nuclear weapons, beginning with an outright rejection of the policy of mutual assured destruction. He also rejects the current



U.S. strategy of counterforce nuclear war because of the millions of people living near military targets who would be killed ("collateral damage") and the enormous risk of escalation. Yet he doesn't rule out the use of nuclear weapons in principle. He finds that the neutron bomb could be used morally away from cities where the collateral damage would be limited, but in the end he does not advocate its use. Breaking the moratorium on the use of nuclear weapons would have unknown consequences.

Concerning human rights, Hoffmann recommends "modesty in purpose," not moving too fast from the present situation and not asking all countries to establish the same political institutions that Western democracies have. A second part of this program is "generality in action." To appeal to Third World countries, human rights must be defined to include economic and social rights as well as civil, political, and personal rights. Finally, there needs to be better information for assessing the problems involving human rights.

On the question of distributive justice Hoffmann takes an intermediate position. We do have an obligation to the poor of the world (as in Bangladesh), but not at the expense of ignoring the poor in Appalachia, even though the latter are relatively better off. Our sense of obligation gets weaker with distance.

His last chapter is devoted to a discussion of what a moral world order would look like. "We need a statecraft that stresses long-term collective gains rather than short or long-term national advantages; that accepts the need for a large measure of institutionalization in international affairs, and for a large measure of institutionalization in international affairs, and for important commitments of resources to common enterprises; that shows great restraint in the use of means; and that goes, in its choice of ends, far beyond the realm of interstate relations." The obstacles are formidable, and Hoffmann touches on some of them—U.S.-Soviet relations, leadership, collective management, arms control, and resource dependence.

This book will not appeal to everyone. Although the topics are all of interest to Friends, Hoffman's ethical values are often at variance with those of Friends. Also, I found the style of writing to be unnecessarily pedantic.

*Dale Hess*



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## ARTS

### Cotton Patch Gospel

*Cotton Patch Gospel*, the new musical at the Lambs Theatre, is a rendering of the life of Jesus based on the stories of Matthew and John, as reset in present-day Georgia by Clarence Jordan in *The Cotton Patch Version of Matthew and John*. The material was reworked into a show by Tom Key and Russell Treyz (book) and Harry Chapin (music and lyrics). Russell Treyz also directed, and Tom Chapin is musical director.

Awash with good intentions—the righteous deeds of the creators being a matter of public record, from Koinonia Farm in Americus, Georgia, the pioneering interracial achievement of the late civil rights activist Dr. Clarence Jordan to the crusade against world hunger led by the late Harry Chapin, who has become something of a cult figure—this effort has more than good intentions to recommend it.

It is not to be compared with Handel's *Messiah* or Bach's *The Passion According to St. Matthew*. It is closer in spirit and substance to the Lane-Harburg Broadway show *Finian's Rainbow*, although not nearly as strong, moving, or melodic.

How one longs for a full orchestra in *Cotton Patch*, especially at the dramatic peaks. Even the addition of a piano would be a plus. How welcome a big, wide-range legitimate voice would be, and music for such a voice. And the presence of a woman or two.

There is, however, much of interest: clever lines, bright lyrics, and a point of view. Some of the lyrics are lost because the instruments project better than the voices. This notwithstanding, it is a pleasure to note that the over-amplification so prevalent in the theater now does not plague *Cotton Patch* patrons.

The underlying philosophy should appeal to many, particularly Friends. The observations about organized religion, its preference for building edifices instead of character and its concentration on worldly goods and power are well made and delightfully and humorously delivered.

There is a heroic performance by Tom Key, who also co-authored the book. He is as deft a comedian as he is a serious actor. I would like to see him perform in

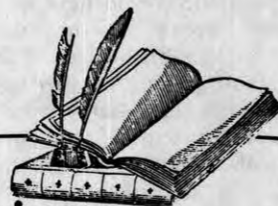
other works. The musicians, called "The Cotton Pickers," are all good, solid professionals: Pete Corum, Gary Oleyar (who substituted for Michael Mark in the performance I saw), Jim Lauderdale, and Scott Ainslie, who has a particularly sweet and appealing voice and manner. They're also good actors whose sincerity runneth over.

This show is not for everyone. It can be too cute and cloying. The music with its incessant country and western twang can be unsatisfying, if not downright irritating. However, many in the audience of this gem of a theater enjoyed it immensely.

There is a constituency for *Cotton Patch Gospel*, and it would be a pity were it to close before it was found by those who would cherish it.

(*Cotton Patch Gospel* is an Actors' Equity Off-Broadway show. The theatre is at 130 W. 44th St. Tickets range from \$12.50 to \$17.50 T-Th. evenings, Wed., Sat. and Sun. matinees and from \$14.50 to \$21 for Fri. and Sat. evenings. No Monday performances.)

Beatrice Williams



### Poets & Reviewers

Wallace Collett, former AFSC Board Chairperson, is a member of Community Friends Meeting, Cincinnati, OH. Bob Cory is a senior member of the William Penn House staff, Washington, DC. W.D. Ehrhart, a published poet, is a regular contributor to *Friends Journal*. A meteorologist by profession, Dale Hess teaches courses in appropriate technology. Herbert Hicks, is a Disciple of Christ minister and a member of Blacksburg (VA) Preparatory Meeting. Wilfred Howarth, on the Pendle Hill staff for many years, is now retired in Seattle, WA. Patricia Martin is a member of Scarsdale (NY) Meeting. Barbara Jean Menzel is clerk of New Brunswick (NJ) Meeting. Beatrice Williams, a member of 15th Street (NY) Meeting, is a long-time student of music and drama. Ann E. Wyckoff is a member of Washington (DC) Friends Meeting and a student at Union Theological Seminary.



# Quaker Summer School on the United Nations

Twenty-five young people of different nationalities will meet in Geneva from July 8-20, 1982, to learn more about the work of the United Nations and those of its agencies that are based in Geneva.

The summer school is timed to coincide with the summer session of the Economic & Social Council (ECOSOC), and aims to provide an introduction to some current international problems and the role of the UN in contributing to a more peaceful world.

The event is organized by the staff of the Quaker U.N. office in Geneva. The group will attend ECOSOC meetings and will visit several U.N. and international agencies. Formal and informal discussion sessions will give opportunities for participants to gain a deeper understanding of the issues being studied. Among topics covered last year were the role of women, alternative technology, and the problems of the least developed countries.

Young people of all nationalities are welcome to apply. Last year's group included people from Europe, North America, Africa, Asia, and Australia. English is the language used throughout the program. Those who are between 19 and 25 years of age in July 1982 are eligible. No formal qualifications are necessary, but an active interest in international affairs is needed as well as a desire to share understanding with others. The number of participants is restricted to 25.

Participants will stay at the Centre Masaryk, a reasonably priced hostel near the Palais des Nations. Breakfast will be provided at the hostel and other meals at Quaker House, where participants will be expected to share in food preparation.

The cost, including group travel fares between London and Geneva by air, accommodation, program costs, and meals will be about \$340.

Application forms are available on receipt of a stamped addressed envelope or international reply coupon, from: Personnel Department (Geneva Summer School), Friends House, Euston Road, London NW1 2BJ. Deadline for applications is March 13.

## CALENDAR

### February

**12-15**—National Mid-Winter Gathering of Friends (Quakers) for Lesbian and Gay Concerns at Friends Meeting of Washington, DC. Contact Frank C. Branchini, 644 D St., NE, Washington, DC 20002, 202-547-1196.

**20**—4th annual Testimonies/Concerns Day, sponsored by Philadelphia Yearly Meeting. 9 a.m. to 4 p.m., Friends Center, 1501 Cherry St., Philadelphia. Miriam Levering featured speaker. Worship, workshops, children's program, singing, child care (by advance registration only). \$3 in advance, \$4 at door, lunch at reasonable cost. Call 215-241-7238 for information.

### CLASSIFIED ADVERTISEMENTS

**CLASSIFIED RATES**  
MINIMUM CHARGE \$6.00. 30¢ per word. Please send payment with order. (A *Friends Journal* box number counts as three words.) Add 10% if boxed. 10% discount for 3 consecutive insertions, 25% for 6.

Appearance of any advertisement does not imply endorsement by *Friends Journal*.

Copy deadline: 30 days before publication.

### Accommodations

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

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

**Washington, DC.** Bed and breakfast in friendly home. Convenient location. Children welcome. Reservations. 202-223-2995 (days); 202-265-4144 (eves. & weekends).

**Orlando, Florida.** Stay at Southeastern Yearly Meeting Quaker Center at Disney House, 847 Highland Ave., (32803). Rooms available for sojourners by reservation. Also, one-and-two-bedroom unfurnished apartments on year-round basis. Next to Orlando Friends Meeting. A friendly intergenerational Quaker Community. Telephone: 305-422-8079.

### Announcements

**Mid-Winter Gathering** of Friends for Lesbian and Gay Concerns. "Closing the Circle: FLGC and the Society of Friends." Friends Meeting of Washington, DC, February 12-15, 1982. Contact: Frank Branchini, 644 D St., N.E. Washington, DC 20002. 202-547-1196.

### Books and Publications

**Out of Print Bookfinder**, Box 86 FJ, Cutten, CA 95534. Send wants. Advertise in *Gleanings* magazine. Only 20¢ a word. Same address.

**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.

**Looking for a book?** Free Search Service. Please write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Station, New York, NY 10113-0300.

**New—The Truth is Christ** by Lewis Benson. Contains his first pamphlet, "Prophetic Quakerism," and three other very important papers. Cost \$3.00. Reprinted—*What did George Fox Teach About Christ?* Selected from the transcript of a weekend gathering with Lewis Benson in London in 1974. This has been so popular that previous reprints have been sold out before they could be advertised. Cost \$3.00. Each available from Friends Book Store, 156 North 15th Street, Philadelphia, PA 19102.

### 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

**Librarian/Bibliographer:** Quaker Collection, Haverford College. Responsibilities include cataloging, reference, book selection, staff supervision. Knowledge of Society of Friends essential. MLS degree or equivalent required. Salary range, \$13,500 to \$15,500, generous fringe benefits. Reply by Jan. 31, 1982, to: Librarian, Haverford College, Haverford, PA 19041. EOE/AA employer.

**Earlham School of Religion** seeks a faculty person in the area of Applied Theological Studies. Experience in Ministry and ability to supervise field work are essential. Primary teaching responsibilities will be in the areas of pastoral care, Christian education, and theory of faith development. Candidates for the position who are Quaker, skilled in teaching, with significant pastoral experience and a PH.D., D.Min., or equivalent competency will be given prior consideration. Women are particularly encouraged to apply. Position is available in the fall of 1982. Two-year initial appointment with salary and rank negotiable. Applications will be received until March 15, 1982, in the office of Dean Alan Kolp, Earlham School of Religion, Richmond, IN 47374. Earlham School of Religion as part of Earlham College is an Affirmative Action institution.

**Summer staff positions** available for dynamic, dedicated, mature individuals with international interest or experience, respect for youth, global concerns, and expertise but willingness to expand their point of view. Applications accepted in languages, string and wind instruments, pottery, computer, appropriate technology, dance, mime, theater production, video tape, water safety, sports, kitchen operations. World Community Camp, 822 S. Taylor Street, Arlington, VA 22204. 703-920-1650.

**Regional Executive Secretary-Dayton Region.** Provide leadership to staff and committees; responsible for development and coordination of regional programs, personnel, administration, budget control and interpretation. Needs administrative and supervisory experience, experience with or understanding of AFSC. Applications needed immediately. AFSC is an Affirmative Action employer. Contact Julie Ramsey, AFSC, 915 Salem Ave., Dayton, OH.

**CCCO/An Agency for Military and Draft Counseling** is looking for a full-time person to work as Public Education Director. Tasks would include writing and producing a periodical, organizing campaigns to educate the public on anti-draft/anti-militarism issues, and coordinating outreach to media. \$10,000 a year plus benefits. CCCO is an affirmative action employer. Please send resume of job, movement, and anti-militarism experience, writing samples, references, and reasons for applying to Michael Barba, CCCO, 2208 South St., Phila., PA 19146 by Feb. 15. Phone 215-545-4626.

**Position open: General Secretary, Friends General Conference.** FGC has initiated a search for a General Secretary. The applicant should be a Friend with demonstrated management skills, experience in the areas of finance and budget, and ability to interpret the role of FGC to its constituents and to outside organizations. Duties will include managing the office in Philadelphia, coordinating the work of the office and field staff, seeing that the Program Committees are staffed and supported, and providing liaison with other Friends' bodies and religious organizations. Salary range starting at \$20,000 commensurate with experience. Application deadline: 3/1/82. Anticipated beginning date: 7/1/82. Send inquiries and suggestions to Sylvia Perry, 40 Pleasant Street, Dover, MA 02030.

**Visiting Artist, 1-year appointment.** Assume responsibility for active ceramics program, plus contributions in one or more of the following: sculpture, crafts, photography, printmaking. One year, 9/82-6/83. MFA preferred. We seek a person dedicated both to her or his own work and to teaching. Earlham is a quality, small, liberal arts college with strong commitments to its Quaker traditions and non-western (especially Japanese) programs. Send letter of application and slides by Feb. 15. Application deadline Feb. 20th. Garret Boone, Convener, Art Department, Earlham College, Richmond, IN 47374. EOE/AA.

**IN COLL seeks Designer/Technical Director/Teacher** as second person in two-person Drama Dept. at a liberal arts college. This is a three year non-renewable contract. Production responsibilities: set design, lights, tech direction for two major productions a year; supervising two technical assistants; advising for third major production. Teaching responsibilities over the three years: stagecraft, upper level design & technical courses, introduction to drama, history of theatre, theatre seminar. Some teaching experience preferred. MFA or MA in Design and Technical Theatre required. Salary \$13,500 to \$15,000. Starting date: August, 1982. Send resume, credentials, three letters of recommendation to Sears A. Eldredge, Convener, Drama Dept., Earlham College, Richmond, IN 47374. Please do not send portfolio at this time. EOE/AA.

**Cambridge Friends School** seeks new head September, 1982. Head will work cooperatively with faculty in non-traditional school. 200 students, K-8. Search Committee, 5 Cadbury Road, Cambridge, MA 02140. 617-354-3880.

**Oakwood invites applications** from Friends wishing to join the faculty or administration of a co-educational Quaker boarding school for students in grades 9-12. Emphasis on community building, as well as academic and personal growth. Send resumes to: Clark McK. Simms, Headmaster, Oakwood School, 515 South Road, Poughkeepsie, NY 12601-5499.

**Two teachers needed.** Friends School, Tokyo, Japan, needs women sympathetic to Friends and Friends' testimonies to teach English conversation, two-year commitment preferred, one to start March and one September 1982. For further information contact the Friends Council on Education, 1507 Cherry St., Phila., PA 19102.

## Positions Wanted

**Certified artist teacher** seeking position, children or adults, in setting where individual enrichment and encouragement is emphasized. Box W-759, Friends Journal.

## 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."

**Corona de Paz.** Bilingual study, work and recreation experience in rural New Mexico. Small multiaged group of North Americans and Mexicans are sought to study English or Spanish, live, work, and play as guests of small NM town, and begin to know each other's way of life in the first two weeks of July. For information or to apply, write: Jim and Mary Dudley, 2628 Granada SW, Albuquerque, NM 87105 by March 15, 1982. 505-873-0376.

**Friends School, Mullica Hill, NJ** offers a Quaker alternative to public education in the Greater Philadelphia area. Rural South Jersey setting (20 minutes from the Walt Whitman Bridge); a co-ed day school; K-12; college preparatory with emphasis on academic excellence and social concern. Headmaster: Alex Horsley. Woodstown Road, Mullica Hill, NJ 08062. 609-478-2908.

## 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.

**Typing in my home.** 17 years experience. \$1/page (double-spaced). Lisa Kuenning, 1509 Bruce Rd., Oreland, PA 19075. 215-576-1450.

**Calligraphy.** Beautifully lettered invitations, marriage certificates, greeting cards, poetry, favorite quotes, signs, posters. Fees negotiable. Sabrina Sigal Falls, 4101 Pine, Philadelphia, 19104. 215-662-1888.

## Travel

**Young at heart?** Join us for two weeks horse drawn expedition through Eastern Peloponnese, April 1982. Small group of adults will share outdoor life while exploring archaeological sites, isolated villages, remote beaches. Prerequisites: sense of humor, willingness to immerse oneself in Greek culture. Grassroots Educational Expeditions, Freedom, ME 04941. 207-342-5422.

## 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.

# MEETING DIRECTORY

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

**MEETING NOTICE RATES:** 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$8.00 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.

## 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 11 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. Charles O. Minor, 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.

**CHICO**—Quaker fellowship. 345-3429 or 343-4703.

**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: 415-538-1027.

**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., 4167 S. Normandie. Visitors call 296-0733.

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

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

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

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

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

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

**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 Rds., Stamford. Clerk: Bill Dick. Phone: 203-869-0445 nights, 869-0601 by day.

**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

**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.

**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. Steve Meredith, 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. Jeanne Thomas and John Arnold, co-clerks, 217-789-1321.

**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.

**COLUMBUS**—Unprogrammed worship Sundays 9:30 a.m. Call Bill Dietz, 342-3725 or Jill Broderick, 372-2398.

**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. Discussion 10:00 a.m. Worship 11:00 a.m. Children welcome. St. Nicholas Center, 1703 Roosevelt Blvd. For information 317-283-7637 c/o Thompson Perrin, 4025 Washington Blvd., Indpls. 46205.

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

**SOUTH BEND**—Meeting at 10:30 each Sunday. Phone 256-0653 or 233-8672 for address.

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

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

## Iowa

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

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

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

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

## Kansas

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

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

## Kentucky

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

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

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

## Louisiana

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

## Maine

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

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

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

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

## Maryland

**ADELPHI**—2303 Metzgerott, 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.

**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 Edmands Rd. (2 mi. W of Nobsco). 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.

**NORTH SHORE**—Monthly Meeting. Each First-day, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. First-day school; child care for those under 6. Rick McCabe, clerk; phone: 617-639-0533.

**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: 237-0268.

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

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

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

## 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.

**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.

**SPRINGFIELD**—Worship group, unprogrammed, 1p.m. Unity Christ Church, 2214 E. Seminole. Contact Angela Phillips, clerk, 417-831-3068/831-3732.

**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. Discussion 10 a.m., worship 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**—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Lydia Willits, clerk. Phone: 603-868-2629.

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

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Patricia Higgins, 22C W. Wheelock St., Hanover, NH 03755. 603-643-3989.

**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.

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

## 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.

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

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

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

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

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

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

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

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

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

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

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

**MULLICA HILL**—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. 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. 522-3699 or 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 2-8645.

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

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

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

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

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

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

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

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

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

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

**FLUSHING**—137-16 Northern Blvd. Discussion group, 10 a.m. First-day school 11 a.m.

**HUNTINGTON-LOYD HARBOR**—Meeting followed by discussion and simple lunch. Friends World College, Plover Ln. Phone: 516-922-0486.

**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 Memorial Day through 2nd week in October, Circle at Quaker Martyrs' Monument on Sylvester Manor. Call 516-749-0555.

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

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

**POPLAR RIDGE**—Worship Sun. 10. Phone: 315-364-7244.

**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**—Unprogrammed. Phone 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.

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

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

**ARE YOU MOVING?**  
*Please tell us promptly.*

**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 Crozman, 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 High Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m. College Kelly Center. 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 Street (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. 1/4 mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

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

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

**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 Pennsylvania reconstructed manor home of William Penn.

**GOSHEN**—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school 10 a.m., meeting for worship 10:45 a.m.

**GYWNEDD**—Sumner 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 and adult forum, 10 a.m., meeting for worship 11 a.m.

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

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

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

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

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

**LEWISBURG**—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. Clerk: 717-966-2334.

**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 W. Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m.

**MILLVILLE**—Main St. Worship 10 a.m. First-day school 11 a.m. Dean Gorton, 717-458-6431.

**NEWTOWN-BUCKS CO.**—Meeting for worship 11 a.m. First-day school 9:45 a.m. Summer worship only. Contacts 968-5143 or 968-2217.

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. Mermaid Lane.

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

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

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

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

**town Ave.**

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

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

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

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

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

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

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

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

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

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

**SPRINGFIELD**—N. Springfield Rd. and Old Sproul Rd. 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. Meetinghouse at 5th and Macoby Sts., Pennsburg. Bruce Grimes, clerk, 234-8424.

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

**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., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 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

**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

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

**COLUMBIA**—Worship, 10:30 a.m. at 6 Woodspring Ct., 29210. Phone: 803-781-3532.

## 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: Judy Cox, 615-297-1932.

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

## Texas

**AUSTIN**—Forum 10 a.m. Worship 11. Supervised activities and First-day school for young Friends. 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, 512-884-6695.

**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. Phone: 519-592-3478.

**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 5:30 p.m. Mennonite Church, 1231 Wirt Rd. Clerk: Yvonne Boeger, 664-8467.

**RIO GRANDE VALLEY**—Winter worship group. For time and place call 512-687-2457.

**LUBBOCK**—Unprogrammed worship group, 10 a.m. Sun. Call Jim Barrick 745-5223 or write 2012 71st 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., Seventh Day Adventist Church, 2139 Foothill Drive. Phone: 801-466-2723 (evenings).

## 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. 173 North Prospect St. Phone: 802-862-8449.

**MIDDLEBURY**—Worship Sundays 10 a.m. 3 miles out Weybridge St. at Weybridge School. Phone: 802-388-6453.

**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.

# FOR WANT OF A SHOVEL A Mother was Lost... FOR WANT OF A MOTHER Ten Children were Lost...



In Laos, each day, as a farmer, his wife, or their children go out to work in the rice fields or their garden, they face death or injury from one of the thousands of small bomblets—tennis ball size that were dropped by the U.S. during the Indochina war, and now lie buried in the soil. Last year a mother of ten

hoeing in her garden, exploded a bomblet and was killed.

"The small bomblets are very difficult to remove," one farmer told AFSC staff. "To clear our fields we burn off the grass, which detonates some, and gently pick up others to place in a bomb crater and detonate later. But hoes explode buried bomblets all the time. Shovels are much safer, and we want more."

In the summer of 1981 AFSC gave 630 shovels to Xieng Khuang Province.

The Laotians were so delighted with the gift that they would now like one shovel for each provincial farm. If other provinces are counted that would mean a need of 50,000 such tools.

A company in Ames, Iowa is offering to supply the AFSC with high quality shovels at half price, \$10 each, but special funds are still required to meet the enormous need.

AFSC has also given materials for making artificial limbs to an orthopedic hospital in Vientiane, but it would rather help the Laotians get rid of the bomblets than deal with the results.



## BUY A SHOVEL

## SAVE A LIFE



American Friends Service Committee  
1501 Cherry Street  
Philadelphia, PA 19102

Yes, I want to help buy shovels for Laos. I enclose my contribution of \$ \_\_\_\_\_.

☐ Please send more information.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

160PA