

*April 1, 1978*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



*Do we still look  
toward that great city  
where all will live  
together in respected  
dignity and the worth  
of all human  
personality?*

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# FRIENDS JOURNAL



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## MORNING PRAYER

This morning my prayer rises to Thee, always with the same aspiration: to live Thy love, to radiate Thy love, with such potency and effectiveness that all may feel fortified, regenerated and illumined by our contact. To have power to heal life, to relieve suffering, to generate peace and calm confidence, to efface anguish and replace it by the sense of the one true happiness, the happiness that is founded in Thee and never fails. . . .

O Lord, O marvellous Friend, O all-powerful Master, penetrate all our being, transfigure it till Thou alone livest in us and through us.

—Mother Aurobindo, spiritual leader of the Community of Aurobindo in India



Courtesy of American Friends Service Committee

# CAPE MAY, 1958

**T**wenty years ago, Martin Luther King spoke to a large number of Friends at the biennial gathering of Friends General Conference at Cape May, NJ. On that June night in 1958, the young pastor spoke of the Montgomery Bus Boycott that had just taken place, and the 50,000 Negro citizens who had ultimately found it "more honorable to walk in dignity than ride in humiliation." As their leader, it was just the beginning of King's own long walk for freedom. Who could tell what the future would bring?

*Friends Journal* recorded some of King's words in its July 26 issue of that year. We share them with you.

*Somehow the Negro must come to the point that he can say to his white brothers who would use violence to prevent integration, "We will match your capacity to inflict suffering by our capacity to endure suffering. We will meet your physical force with soul force. We will not hate you, but we cannot in all good conscience obey your unjust laws. Do to us what you may, and we will still love you. . . . But we will wear you down by our capacity to suffer, and one day we will win our freedom, and we will not only win freedom for ourselves. We will so appeal to your heart and your conscience that we will win you in the process, and therefore our victory will be a double victory. . . ."*

*Call it what you may. . . there is something in this universe that works in every moment to bring the disconnected aspects of reality into a harmonious whole. There is a power that seeks to bring low prodigious hilltops of evil and pull down gigantic mountains of injustice, and this is the faith, this is the hope that can keep us going amid the tension and the darkness of any moment of social transition. We come to see that the dark of the moral universe is long but it bends toward justice. This is the faith and the hope that will keep us going. . . .*

*The problem of race is certainly the chief moral dilemma of our nation. We are faced now with the tremendous responsibility of solving this problem before it is too late. The state of the world today does not permit us the luxury of an anemic democracy, and the clock of destiny is ticking out. We must solve this problem before it is too late. We must go out once more and urge all men of good will to get to work, urge all the agencies of our nation, the federal government, white liberals of the North, white moderates of the South, organized labor, the church and all religious bodies, and the Negro himself. And*

*all these agencies must come together to work hard now to bring about the fulfillment of the dream of our democracy. Social progress does not roll in on the wheels of inevitability. It comes only through persistent work and the tireless efforts of dedicated individuals. Without this persistent work time itself becomes the ally of the insurgent and primitive forces of irrational emotionalism and social stagnation.*

*I think of the great work that has been done by the Society of Friends. It gives all of us who struggle for justice new hope, and I simply say to you this evening: continue in that struggle, continue with that same determination, continue with that same faith in the future, . . . going on and on toward that great city where all men will live together as brothers in respected dignity and worth of all human personality. This will be a great day, a day. . . when the "morning stars will sing together and the sons of God will shout for joy."*

Ten years later, on April 3, 1968, in Memphis, Martin Luther King spoke of the coming Poor Peoples' March on Washington. Who can forget those classic words uttered the night before his death?

*. . . I don't know what will happen now. We have got difficult days ahead. But it doesn't matter with me because I've been to the mountain top. Like anyone else, I would like to live a long life. But I'm not concerned with that. I just want to do God's will and He has allowed me to go up the mountain. I see the promised land. I may not get there with you, but I want you to know tonight that we as a people will get to the promised land. I am happy tonight that I am not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord.*

And now in April 1978, on the anniversary of Martin Luther King's death, dear friends, what can we say to the charge laid on us so long ago at Cape May? Have we continued in the struggle, giving new hope to all who struggle for justice? Have we continued with that same determination, that same faith in the future? Do we still look toward that great city where all will live together in respected dignity and the worth of all human personality?

Do we still believe in that great day when our eyes will see the promised land, when we will see "the glory of the coming of the Lord"? RK



# What's In a Name?

by Edith F. Bacon

**R**ecently, I have given special thought to the name, or names, by which my particular religious faith is known to the world. As a rule, when I am asked to what church I belong, I answer, "I'm a Quaker." When I belonged to the Friends Church of Wilmington, OH, as a girl, I probably would have answered, "I'm a Friend."

What is the significance of these terms? I have looked in my Columbia Encyclopedia and find in the text under "Friends, Society of," the following statement: "Calling themselves Children of Light, Friends in the Truth and Friends, they eventually agreed upon the name, Religious Society of Friends." To use the word "religious" in our name would do away with any confusion with such organizations as The Society of Friends of the Orchestra or The Society of Friends of the Opera! Why has the word "religious" been so universally dropped? Instead, in order to make our denomination more clearly defined, we write, "The Society of Friends (Quakers)."

As we all know, our religious ancestors were called Quakers, either because they were known to "quake" under the powerful moving of the Spirit, or, as one source tells it, because George Fox bade the magistrate "to tremble at the word of the Lord." It was a term of derision, but for some reason was adopted by the seventeenth century Quakers themselves, and has become better known by the world than the name Society of Friends. Even our philosophy of belief is known as Quakerism. (I wonder if it could ever have been called "Friendism"?)

The use of the name "Friends," however, is found throughout the early writings and is still used by Friends themselves interchangeably with "Quakers." What does

the word really mean to us at the present time? Some say it was first used because Jesus admonished his disciples in the fifteenth chapter of the Gospel of John, "This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you." And again, "This I command you, to love one another."

For whatever reason, early Friends did speak of each other and to each other as "Friends," and we know that they were greatly concerned for each other, as well as for the poor, the sick, the widows and those imprisoned for conscience' sake.

In one of Fox's Epistles, he concludes, "And now, Friends, all be careful of God's Glory, and seek the good of one another; and strive to be all of one mind and Heart, and that the Peace and gentle Wisdom of God may order you all. And be courteous [sic], and kind, and tender-hearted one to another, and so the Lord God Almighty, in his Holy Spirit, preserve you all in Unity and Fellowship one with another. Amen."

"Kind and tender-hearted," with "Fellowship one with another." Should not those friendly characteristics still be predominant in all of our Friends meetings? Some meetings I know do mostly succeed in being friendly. Their members are asked in turn to greet all who come to worship with them, members and visitors alike, and time is given at the close of the meetings for worship to hear of any who are sick or in need among them, and, if any visitors are present, they are introduced and warmly welcomed.

Unfortunately, some meetings apparently have never adopted such a friendly procedure: I have recently learned of the unfortunate experience of a friend of mine, who joined Friends while in college, became a devoted member of our Society, and is now a grandmother. Upon moving to a new location she discovered there were two well-established meetings within easy driving distance of her new home and visited each of them on successive Sundays. In neither of them did anyone speak to her, and the persons sitting next to her did not even shake hands with her at the close of the meeting for worship! At one meeting she spotted a person whom she had known some years before and was able to get to her for a little chat. Otherwise, she had no contact with anyone!

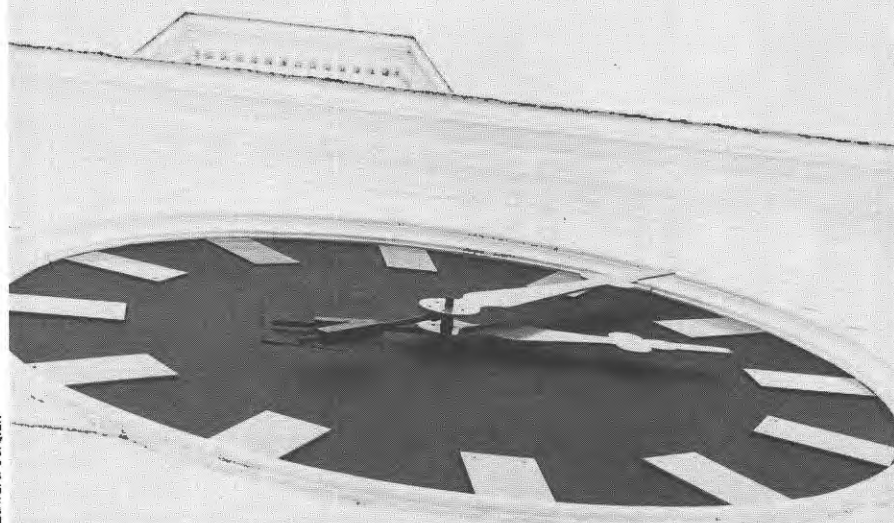
The third week she went to an early Sunday morning service in a modern-day church nearer her home, and there she was warmly greeted and included in a very loving fellowship.

If we belong to the Religious Society of *Friends*, or just the Society of *Friends*, may God help us to show *friendliness* to each other and to all who come to worship with us. Jesus' commandment was, "Love one another." □

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*Edith F. Bacon is a member of the Community Relations Committee of the Lansdowne (PA) Meeting. She has always been especially concerned for peace, and joined WILPF and FOR when they were first organized.*





# God's Patience And Ours

by Scott Crom

**"F**or a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Psalm 90:4). "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee" (Psalm 39:5). A host of other passages could be quoted to show the incommensurability between God's time and ours. They are sometimes seen as emphasizing God's endless duration in and through time, God's everlastingness. Other times such passages are interpreted as showing that God is transcendent, atemporal, immune from the flow of time; here sometimes the word "eternal" is used in contrast to "everlasting."

Many philosophers and theologians have pondered the problems which arise from trying to conceive of God as above and beyond time. They explore the paradoxes of combining transcendence and immanence, and of reconciling various properties usually ascribed to God. I recall one article in particular which rather proudly concluded that the notion of a God who is both immutable and omniscient is flatly self-contradictory, and therefore such a God simply cannot exist. Believe it or not, the central argument (here much condensed) was that if God is truly immutable ("There is no shadow of turning or change"), then God is quite incapable of knowing something very simple, namely, what time it is *right now*.

We also read, "The Lord is gracious, and full of compassion; slow to anger, and of great mercy" (Psalm 145:8). Mercy, compassion, slowness to anger—perhaps we can condense at least part of this group of qualities into the term "patience," and thus more conveniently contrast God's patience and ours.

Day by day, I find myself over and over again in those

ant-catching sand traps of self will, self-centeredness, and the frantic activity of my self-intoxicated, maddened monkey-mind. In conversation I listen with barely concealed impatience until I can break in with what *I* think or feel. I have much more than a sneaking suspicion of what God wants me to do and to be, yet I keep right on doing *my* thing rather than God's. In a power-filled meeting for worship, I am sometimes sufficiently caught up by that melting stillness so that a small sense of the Presence comes through, perhaps with an insight or a feeling new to me—then a split-second later I find myself formulating an elegant vocal message that will bring me favorable comments after meeting, or composing an article that I can see in print over my name.

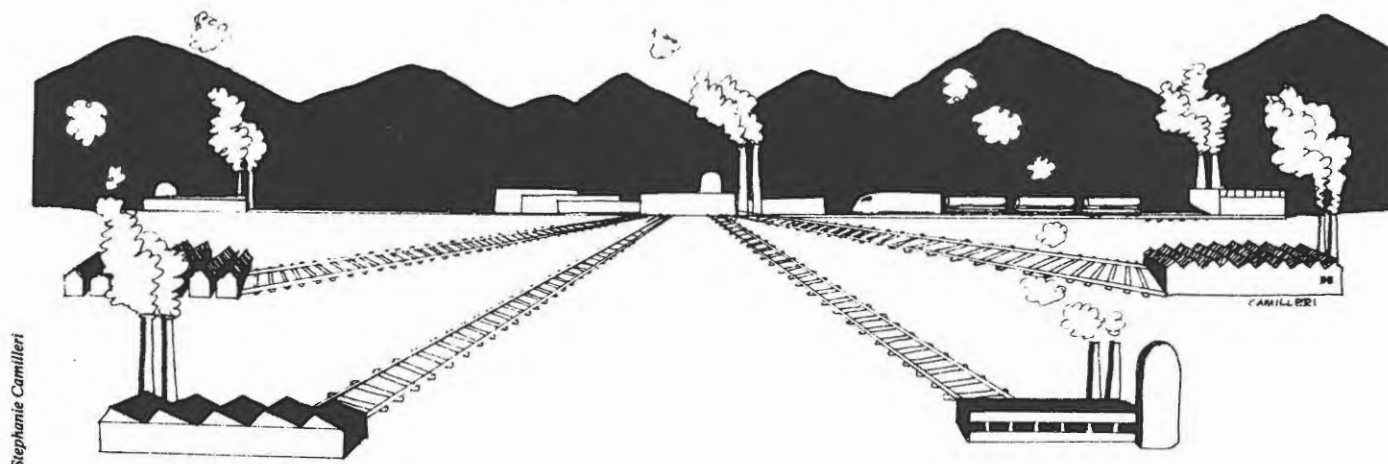
Second by second such things occur, and when recognized, they are followed by an over-reaction of self-disgust and impatience. When, oh *when*, will I ever learn? How long, oh Lord, wilt thou hide thy face from me? But of course self-disgust is simply one more form of self-indulgence, a perverse pride in my own magnificent sinfulness, stubbornness, and unforgiveability. I certainly won't forgive myself, my friends wouldn't remain my friends if they knew how rotten I am inside, and most blasphemously, not even God would really waste time and attention on the likes of me.

Oh, but yes—God would, and does. My days may be as a handbreadth, my age as nothing, and a thousand years but as a watch in the night. Yet God also lives in each moment of that thousand years, present in and to every second of it. God sees my chances—indeed, God *is* my chances and my glimpses—and is wounded afresh each time I pass by on the other side to follow my own ways. But God's mercy endureth forever, perhaps indeed beyond time in ways we cannot comprehend, but certainly also *within* every fleeting instant, present every time and *all* the time, full of compassion and of great mercy, with a patience before which indeed my own is nothing. □

*Scott Crom is former Clerk and treasurer of the Beloit (WI) Meeting and a professor of philosophy at Beloit College. A member of the Pendle Hill Board, he was sojourning there when this article was written.*

# NUCLEAR CROSSROADS

by Margaret H. Bacon



Stephanie Camilleri

Sixteen miles upwind of the city of Denver, CO, sits the Rocky Flats Nuclear Weapons Plant, a major health hazard to Denver's 1.5 million citizens and a threat to the peace of the globe.

Built in 1952, Rocky Flats manufactures the "trigger" or critical core of every U.S. hydrogen bomb. Aging warheads from around the globe are returned to Rocky Flats for periodic reprocessing. It is in every way a nuclear crossroads. During the twenty-six years it has been operated, first by Dow Chemical and now by Rockwell International, there have been 200 plutonium fires and accidental releases of radioactive material into the air, water, and soil. Tritium leaking into the reservoir of a local community and contaminating an entire water supply is simply one of many such accidents.

Why would people choose to live so close to this leaking monster? In part, people seem to be making this choice out of the simple human mechanism of denial. It is too inconvenient when your home, your job, your whole way of life is unsafe, so you simply refuse to admit this is so, as perhaps people do who live on the San Andreas Fault in California. But in large part the housing developments cluster so close because the management of Rocky Flats has done a successful job of concealment and whitewashing over the years.

We in the U.S. are trusting of our government and of the scientific community. Not until 1974 did a coalition of concerned citizens, environmentalists, and peace activ-

ists join forces to bring attention to the possible hazards of the plant. As a result of the efforts of this group, of the county and state health offices, and of a task force appointed by Governor Richard Lamm, the true dangers of the plant are beginning to emerge. Still, many Coloradans don't know what to believe, for there is disagreement about the amount of plutonium in the dust, and studies regularly appear which minimize the danger, studies which sometimes turn out to be financed by Rockwell itself.

The drama of the Rocky Flats situation is of heroic dimensions. Can the people of the city of Denver control this malevolent giant in their midst, or must they be controlled by it? Must the population of the city actually live in jeopardy because our government states that national security demands the presence of this plant where the plutonium triggers of all U.S. bombs return for recycling? Cannot other uses be made of the plant and its 2,750 workers? Or is the site too contaminated by its buried wastes?

The cast of characters is in keeping with the drama. Dr. Carl Johnson, Health Director of Jefferson County, has made exposure of the hazards of Rocky Flats his life's mission. He has written articles in learned journals, has travelled to France to deliver papers on problems of nuclear radiation and health, and checks all his samples with several laboratories, in hope of obtaining truly objective findings. His studies show an increase in

leukemia and the development of lung cancer at an earlier than normal age range. When pregnant and nursing mothers call to ask about the danger to their babies, he tells them frankly he would not live in the area.

Tony Robbins, the Executive Director of the Colorado Department of Health, is determined to rid his city and state of the extreme health hazard posed by Rocky Flats. There is, he points out, no evacuation plan for the area in case of a major nuclear accident at the plant, though such accidents have occurred and have been covered up in the past. Last spring he discovered that planes were bringing plutonium triggers into a county airport, upwind of the city of Denver, and managed to get the flights stopped for a short period. In cooperation with Colorado's Governor Richard Lamm, he's demanding further studies of the environmental and health impact of the plant, while concurring with the Lamm-Wirth Task Force recommendation that the plant be converted to peacetime use.

Common Cause of Denver has become interested in the Rocky Flats question on the basis of the lack of public accountability of Dow Chemical and Rockwell International. Common Cause has two researchers now going through documents received at the county court house as the result of three lawsuits brought against the plant by local property owners, under the Freedom of Information Act. The researchers are coming across more and more information of a virtual conspiracy to keep the public in the dark. An example: when it was discovered that the oil drums in which radioactive oil was contained were leaking into the soil in the field in which they were buried, one scientist suggested that more dirt be heaped over them and they be described as Indian burial mounds! But that wouldn't work, another scientist said: what if an archeologist came along and wanted to dig?

Near the plant itself, a local farmer, Lloyd Mixon, is recovering from the removal of a whole series of tumors

## **ROCKY FLATS NATIONAL ACTION**

### **Schedule of Events**

#### **Saturday, April 29**

##### **AM**

A Rally at the Federal Center in Denver will focus on military spending, the high costs of nuclear power and weapons development, and conversion of Rocky Flats, calling for a shift in priorities to meet urgent human needs.

##### **PM**

A Caravan will form, with vehicles displaying signs and banners with the names of cities, towns and states and nuclear plants in other areas of the country. The caravan will proceed to the plant for a mass demonstration. A Mass Demonstration will feature music and local and national speakers on the nuclear threat.

A Direct Action. A smaller group, selected to represent the Denver/Boulder area and other communities endangered by nuclear facilities nationwide, will symbolically blockade the railroad into the plant in a nonviolent direct action. (NOTE: To allow for the widest possible repre-

sentation and because of the potential risks involved, all those who wish to be part of the direct action are requested to participate in a selection process before coming to Denver. A special non-violent training session will be held on Friday, April 28: all those who will be taking part in the direct action must attend.)

#### **Sunday, April 30**

Disarmament, anti-nuclear and economic rights activists from around the country will gather to share strategies, information and resources at a day-long series of workshops in Denver. The workshops will deal with the hazards of transporting radioactive materials, nuclear power and weapons, disarmament, alternative energy sources, human needs priorities, conversion campaigns, and the United Nations Special Assembly on Disarmament which opens May 23. A major part of the program will be a planning session to discuss ongoing national and local work to close Rocky Flats and other nuclear facilities.

**1428 Lafayette, Denver, Colorado 80218**

**303-832-1676**





from his chest and back which are being tested for radioactive substances. He has discovered numerous apparent mutations in his animals—piglets born with no hind legs, chickens with crossed beaks, sows suddenly barren—and is convinced that other farmers in the area are experiencing the same thing, but are afraid to talk. He himself has been asked to move from the farm he has been leasing. Whether or not this is due to Rockwell International, he cannot be sure. His father farmed the same land for years with no such troubles, Mixon says, and his voice trembles with indignation.

Lloyd Mixon's distress has international ramifications.

In 1978 as the first United Nations Special Assembly on Disarmament convenes in New York May 23-June 26, the question of the willingness of our government to shift from nuclear production to peaceful uses of such plants as Rocky Flats has added urgency. The world itself stands at a nuclear crossroads.

On April 29-30 Rocky Flats Action Group, the American Friends Service Committee and the Fellowship of Reconciliation are calling for a National Action at Rocky Flats, with the endorsement of Mobilization for Survival, Clergy and Laity Concerned, Women's International League for Peace and Freedom, the Clamshell Alliance, the War Resisters League, the Environmental Action of Colorado, and a host of other organizations and individuals, including Barry Commoner, Daniel Ellsberg, Representative Ronald Dellums, and Dr. Philip Morrison, one of the physicists who developed the atomic bomb. These concerned citizens will stand together at both the real and symbolic nuclear crossroads in a nonviolent witness, to call for the conversion of Rocky Flats and an end to the nuclear arms race. They invite you to join with them. □

*Margaret Bacon is a special writer for the AFSC, author of four books, short stories, poems and many articles. A member of Central Philadelphia (PA) Meeting, she feels a special concern for human liberation and Quaker history.*

## HANDS OF CHRIST

Hands of Christ,  
Divine hands of a carpenter . . .  
I cannot imagine those hands  
Forging lances, anvilting swords  
Nor designing a new model of bomber;  
Those hands, hands of Christ  
Were the hands of a carpenter.

Hands of Christ, calloused  
Carving cradles,  
Shaping plows, building life . . .  
I cannot imagine those hands  
Busied with cannon,  
Explosives and grenades;

Those calloused hands  
Became calloused building life.

Among the feverish hands  
That build cruisers  
and bombers,  
His hands are not found!  
His bear the marks of nails,  
Heroic marks of sacrifice;  
Those hands, bleeding hands,  
Strong, steel-nerved hands,  
Are the vigorous hands of a Carpenter,  
Quietly building life . . .

—Francisco E. Estrello

# Quaker Beliefs And First Amendment Rights

by Louis W. Schneider

**G**eorge Bancroft, the historian, has written that the rise of the people called Quakers is one of the memorable events in human history. It marks the moment when intellectual freedom was claimed unconditionally by the people as an inalienable birthright.

Early Quakers struggled for religious and political freedom by their nonviolent refusal to obey unjust laws. Here in the United States four Quakers, including a woman, Mary Dyer, were hanged in Boston for such refusal. In Great Britain as many as 21,000 suffered fines and imprisonment, and some 450 died in prison, mainly in protest of the Quaker Act of 1662. When whole congregations were imprisoned for refusing to obey the law, their children took their place and met instead.

In 1670, William Penn was tried for refusal to obey the law. When the jury brought in a verdict in his favor, the judge ordered the jury imprisoned. Penn's plea to the jury to "Mind your rights" strengthened their resolve to act independently. Ultimately the case became a landmark in the establishment of an individual's right to a fair trial.

For Penn, as for the other children of the Light, the cause of victory was a holy cause and any victory in its behalf was a victory for the human spirit, which is the candle of the Lord. In keeping with that tradition, the American Friends Service Committee has continued to work for religious and political freedom in several important areas.

At the time of World War I, when men in the U.S. were drafted to serve in the armed forces, no provision was made for conscientious objectors. In response, the AFSC was founded by a group of Quakers in Philadelphia.

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*Taken from a talk presented at the Staff Conference of the Program on Government Surveillance and Citizens' Rights, October 24, 1977. Louis W. Schneider is Executive Secretary of the AFSC, and a member of Uwchlan (PA) Monthly Meeting.*

After persistent effort, this group arranged that the CO's be furloughed under its care for humanitarian service, doing relief and reconstruction in Europe during and immediately after the war. By World War II, it was a legal provision in the Selective Service and Training Act that CO's who claimed a belief in a Supreme Being and were affiliated with a supportive church organization were entitled to alternative service. In due course the provision was broadened to include those who did not subscribe to such a belief.

During the McCarthy period, there were many infringements on the freedom of American citizens. Under the Internal Security Act of 1950, citizens who were affiliated with the Communist Party or "subversive" organizations were prohibited from obtaining a passport. The 1956 passport application included an oath of allegiance. When Jim and Dee Bristol were appointed to represent the AFSC in Delhi, India, they felt they could not sign such an oath. The AFSC supported them, and wrote the following letter to the Assistant Secretary of State:

*The attached application for a passport is made by a staff member of the American Friends Service Committee who has recently been assigned to a program in India in order to carry on the religious, charitable, social and relief work of the Committee. You will see that he has, on grounds of personal conviction and principle, declined to consider those portions of the application which inquire into his membership in Communist organizations. He has attached to the application a personal statement setting forth his position.*

*As long as the passport application form has the present wording, such individual stands among Friends volunteering for overseas service may be expected. The Board of Directors of the American Friends Service Committee believes that we should try to set down at this time the grounds for our deep concern on this matter.*

*The 300-year Quaker witness against test oaths is a matter of general knowledge. It is our clear conviction that the forced disclosure of a political affiliation is in effect an inquiry into belief. This disclosure which a test oath exacts is a first step in the process of thought control.*

*Quakers believe that American democracy was founded upon a deep religious faith in the dignity and worth of the individual. They reject, as did the founders of the Constitution, any philosophy which sets the State above the moral law, and they hold that a man serves his country best who follows the leading of his conscience. We are convinced that the Founding Fathers sought to preserve freedoms of*

*belief and association in the United States Constitution and in the First Amendment.*

*As responsible citizens, Quakers recognize that their religious interest in a broad freedom of expression must at some points take into consideration the interest of the State in protecting itself from the threat of internal subversion. We believe, however, that these passport application measures impair those freedoms which they are intended to protect. Further, we hold that such measures do not in practice substantially safeguard the well-being and inner security which we all wish for our nation.*

*We earnestly hope that the foregoing will receive your consideration in the processing of the attached passport application and others reflecting a conscientious position.*

In due course the waiver of this requirement was negotiated, and in 1964 the Supreme Court ruled that the provision requiring such an oath was unconstitutional.

Another program which the AFSC mounted in the 1950s and continued into the 1960s was the Rights of Conscience Program. Individuals who found themselves in confrontation with the government over political affiliation, military service, and civil rights were aided with their legal costs in fighting their suits. Since many of them lost their jobs, they were also provided with subsistence to relieve them of suffering until the problem

could be solved.

In the early 1950s, the AFSC was approached by the U.S. government to use Point Four Funds in support of our rural development program in Barpali, India, which was attracting considerable interest at the time. We agreed to receive \$75,000 a year for five years, the contract to be renegotiated after three. The first contract was negotiated smoothly, but by the time of the second contract, the government, under the McCarthy era pressures, was asking to review and approve all appointment of personnel sent abroad by the private agency. AFSC decided it could no longer accept funds with such strings attached. In the course of stating our position to the government, Harold Evans, then chairman of the board, said in ringing tones, "I will tell you now, the AFSC will never relinquish its responsibility for the appointment of personnel to the United States government."

During the Vietnam war there was a rising concern among Friends and people associated with the AFSC over the payment of federal income taxes, a large portion of which are devoted to expenditures for war and preparation for war by our government. Two of our colleagues requested the AFSC not to forward to the government that portion of their taxes withheld, approximately fifty-three percent, which would be used in support of the war and war efforts. We agreed to their request. Instead of not forwarding those funds, the AFSC forwarded an

Photos courtesy of American Friends Service Committee



Haverford (PA) division of conscientious objectors, 1918



Eleanor Eaton, of the AFSC program in Barpali, India, with Hatakrihna Chandhuri, chief Indian minister



equivalent amount from its own general fund, and then requested the government to reimburse us for that amount since we were in complete sympathy with our employees in their concern based on First Amendment principles. When the Internal Revenue Service refused to reimburse us, we took the matter to court. The Federal District Court in Philadelphia decided in our favor, saying that we not only should be reimbursed, but that the government had a variety of alternative methods of collecting taxes other than relying on an employer who was completely identified with its employees in their conscientious conviction. The IRS appealed the case to the United States Supreme Court, which ruled against us, Justice William O. Douglas dissenting.

Finally, the AFSC decided that it was ready to send humanitarian aid to North Vietnam and the Provisional Revolutionary Government in Vietnam even though we might have been refused permission to do so by the United States Government. We not only mounted a protest in Washington but we informed the government and the U.S. public that if we were denied permission we would do it anyway on grounds of religious belief and conviction.

An important aspect of Friends' contribution to religious and political freedom has been a commitment to complete openness in regard to the issues they were addressing, their thinking about it, and their way of proceeding either in public demonstrations or in actions

through the courts. This tradition has continued from generation to generation. All efforts are carried forward with an air of dignity, dignity that comes from one's sense of acting in the Light and of being a citizen entitled to enjoy all these rights. When these rights are threatened by a government, the individual is surrounded by a sense of greater dignity than the government itself. This can be a compelling dynamic in any confrontation that may take place between citizens and government.

There is a story about Thomas Garrett, a Delaware Quaker and abolitionist involved in the Underground Railroad. He was brought to court by a slaveowner, heavily fined, and financially ruined. After the sentence had been read, he is supposed to have risen and said "Judge, thou hast left me not a dollar; but I wish to say to thee and to all in this courtroom that if anyone knows a fugitive who wants a shelter and a friend send him to Thomas Garrett and he will befriend him."

To a large extent, the progress that has been made and the efforts that still continue on matters of personal affirmation on the part of individuals reflect faith in an ideal. They are politically relevant acts, and as one can see, as one takes a long view of history, they open up new power, sometimes beyond our capacity to predict.

Finally, I'd be inclined to say that it's not that the citizen should be under surveillance by the government, but that the government should be under the surveillance of its citizens. □



*AFSC staff member and patients at Quang Ngai Rehabilitation Center, Vietnam*



*A vigil during the Indochina War*





# WALK-IN HOMESTEADING

by Susan Grant

**“W**hen people see we can do this in Philadelphia, it's going to hit everywhere. It has far-reaching national implications, because there are so many people desperate for housing.” Nancy Dawson, a member of the Philadelphia Local Action Network (PLAN), was explaining to me the significance of a new attempt to solve the urban housing crisis. It's called “walk-in homesteading.”

“It's a grassroots movement,” began Amy Kietzman, another member of PLAN. The group is working in support of the West Philadelphia Community Action Development Committee (WPCADC), one of the originating forces behind walk-in homesteading.

“Families who didn't have housing got fed up with the situation,” explained Amy. “They saw abandoned houses owned by the city or the federal government. They decided it doesn't make sense to have empty houses good enough to live in while families are desperate. So they moved in and started fixing them up.”

The movement began in North Philadelphia in April 1977. By the end of the year more than 300 walk-in homesteaders were occupying publicly-owned abandoned houses in the West, Southwest, North and Northwest areas of Philadelphia.

“The organizations working with the homesteaders carefully research the titles to the properties,” Nancy said, “and place people in houses owned by the Department of Housing and Urban Development (HUD) or the Philadelphia Housing Authority (PHA).”

“When a walk-in homesteading family moves in, they're paying taxes where there would not be taxes paid for several years,” continued Amy. “They're doing away with an abandoned structure which contributes to neighborhood crime, rats and property devaluation. The program in North Philadelphia requires that people register to vote and join a local organization—a block association or some other group. The kind of people who take the initiative to move into a house and fix it up on their own, without any guarantees, are people who will take initiative and responsibility for their neighborhoods.”

This seemingly preemptory behavior on the part of private citizens is not without precedent, nor without its own difficult history. In the U.S. during the depression years, for instance, when tenants were evicted from their homes, they and their neighbors would carry their furniture back into the building once the sheriff had left. In New York City, as well as in London and Amsterdam,

people have “squatted” in empty buildings. In Third World countries, entire neighborhoods have been created by squatters.

The present situation results from a number of complex factors. Housing programs have been inadequate for the past ten to twenty years, creating near-zero vacancy rates in “available” dwellings. Meanwhile, the Federal Interest Subsidy Program, developed during the late sixties to rescue deteriorating inner city houses, turned into a national scandal—a goldmine for unscrupulous contractors, bankers, realtors, and inspectors. Houses were bought cheaply by contractors, cosmetically repaired and resold at a high profit to low-income people who didn't realize what they were getting into. It was often impossible for them to afford the necessary repairs while also paying on the federally guaranteed mortgages. Banks were quick to foreclose, since the Federal Housing Authority (FHA) assured they would get their money. Many houses then reverted to HUD and have been standing empty for seven to ten years.

Other speculators bought—and continue to buy—urban housing in once-gracious areas for the purpose of rehabilitation into newly-elegant center city neighborhoods.

“Because of the energy crisis, some people feel that the inner cities are going to become the place to live,” Nancy told me. “The suburbs are going to become unlivable because of the expense of services and energy. The scenario is: inner city properties are abandoned; the value of all the properties in the area goes down; HUD or the city or speculators acquire and renovate them into expensive properties; middle and upper class suburban people move back in, get city services, are near to their work places; and low-income people are driven out.”

“The tax rates go up,” Amy added, “as the value of the houses rises. The rents go up. Even poor people who own houses there can't afford to stay. It's happened in Society Hill in Philadelphia and Georgetown in Washington, D.C.”

The result of this move of the middle classes back into the city is enormous crowding of the urban poor. Public housing projects are overflowing, and waiting lists of low-income families are years long.

“A woman told me today she's been on a list for public housing since she was pregnant, and her child is now ten years old,” Nancy said. “She's never heard anything.”

But public housing projects are not the solution either.

“I've had enough of project life,” a black father recently stated in an interview with a local paper. “You got people across from you, above you, below you, beside you. What they cook, you smell; and what you



cook, they smell. A project is not fit for anybody to live in. Especially kids. You're afraid of elevators. Because you hear a child done got killed in an elevator. You don't want to think about things like that, but you have to when you have small kids. You can't say, 'You can't go out.' You got to let 'em out. They're kids. They got to be runnin' around. I know that life's a chance, but there are just too many chances there."

"The projects are horrendous," confirmed Amy. "About a month ago, a unit where 300 families lived was closed down in the city of Chester, PA. It was only five years old, but it was built so poorly—on uneven ground—that when the building settled, the walls cracked and the plumbing didn't work. They had to move all the families out."

In Philadelphia alone, the estimated number of families needing housing runs into the thousands. Meanwhile, between 20,000 and 65,000 houses stand vacant and boarded up.

"Eight hundred of those are owned by HUD," Amy told me. "Another big group is owned by the city. But even in the case of private ownership, they may be in transition for unpaid taxes. The city eventually takes over most of them."

What happens once a family has walked in and begun to homestead a house owned by the government?

"Well, for one thing, they can fix it up themselves or find knowledgeable friends or relatives to help," said Amy.

One of the problems with federal urban homesteading programs has been the stipulation that "officially recognized" contractors be used (translate "expensive, possibly willing to bribe to get on the 'approved' list") to bring houses up to local building codes in a relatively short period of time.

"Even though houses are practically given away to families, it costs quite a bit of money to rehabilitate them using contractors," Amy observed.

Are there other benefits for the homesteading families?

"On the personal level," said Marty Zinn, a third member of PLAN, "I heard one homesteader describing the immense relief her children felt at the increased space. They had been cramped together in two rooms, and the children had no space to do homework. When they walked into a homestead, the family felt a tremendous sense of relief in being able to be more human with each other."

"You couldn't get me back in the housing projects now," said a walk-in homesteader after relocating in a West Philadelphia house. "The kids love it here, they got room and they can go out on the porch or out back, and I can sit here and watch them."

Although walk-in homesteading is creating a solution for desperate families, giving relief where none was



Susan Weichman

previously available, there have been problems. Squatters generally are not recognized by the courts, and the public agencies which own these abandoned houses—and which have not offered any other options to these low-income families—have begun evicting walk-in homesteaders.

"One evicted family I know was more fortunate than many others because the woman's mother lives in the neighborhood," Nancy reported. "She and her children moved in with her mother. It's an incredibly cramped situation—there are several other relatives and children living there. Some of the homesteaders have literally no other place to go."

"They can't go to court," added Marty, "but Community Legal Services (CLS), which is their legal representative, has asked HUD to reply to the proposal that the federal government turn over the houses it owns to individuals or community groups."

"HUD has said that they're legally prevented from

doing that," Nancy continued, "but CLS has done research which indicates that with the laws presently on the books, they might be able to do it. So we're waiting for HUD's reply to the CLS presentation. And HUD *can* give houses to the city which, in turn, can offer two options: one is the Headstart Homesteading program (which was begun in response to the walk-in homesteading movement), in which—if a family qualifies—houses are sold to them for between \$100 to \$400. The city does the major heating, plumbing and roof work, the owner takes care of the rest of it. The other option is the Gift Properties program. If a house is donated to the city it can be given to a family for \$13.50, but they have full responsibility to bring it up to the building code in a year's time before the title is transferred."

Evicted walk-in homesteaders have been getting moral support and advice from groups as diverse as Community Legal Services, the Housing Association of Delaware Valley, The North Central Philadelphia Revitalization Corporation, and Neighborhood Resources West. A state representative has endorsed the West Philadelphia program and allowed the organizing group in that area to use his offices. And concerned individuals have turned out on eviction days to support the homesteaders and to participate in civil disobedience. Refusing to leave the occupied houses, they and the homesteaders have been arrested and physically carried out.

"An approach we're developing is setting up small meetings with individual homesteaders in their homes, so they don't always have to come out for meetings," Marty told me. "We talk about their situations and think about possible eviction times so that people can think through in advance what they want to do, and so they'll know what kind of support is available to them."

"They're interested in having us help them organize a way to communicate with their neighbors. Some of them have done a good bit of that already, but others want to do more to develop supportive relationships where they are living."

While efforts to locate new public housing projects in lower middle-class areas proceed—despite vehement resistance by those neighborhoods—many people who work with the poor feel that attempts to "balance" neighborhoods are a planned strategy to break up the political power that ethnic groups in unity have. The readiness of walk-in homesteaders in Philadelphia to deal as a group with government agencies has given them leverage they have previously not had.

"I think the show of support at previous evictions gave HUD pause," Marty said. "The willingness to negotiate seriously as a group has resulted in their backing off. They've called off eviction deadlines while negotiations proceed."

"HUD seems to make no effort until we go down there

in force," Nancy added. "The difference is going as a group and calling in the media. They're responding, but only to pressure."

One of the central moral issues is whether the poor have a right to live in houses they can afford. A closely related issue is whether they have a right not to be squeezed out of areas they have long occupied simply because a middle and upper class demand for their dwellings is developing.

"We need to continue to think about ways to get properties off the speculative market," Marty told me. "There is an interesting effort going on in Washington, D.C., where the Community for Creative Nonviolence has begun a concerted effort in the Columbia Heights neighborhood to put properties into a non-profit land trust for low-income people. Their thesis is that if they can secure into the land trust up to one-seventh, or fourteen percent, of all the properties in that neighborhood, the speculators will not come in. The assumption is that speculators will not touch a neighborhood where poor people cannot be moved out."

Today, ten years after the assassination of Martin Luther King and the disruption of the ongoing Poor Peoples' Campaign, that's worth thinking about. □

**1-15-68**

Once, I cried  
thinking  
tears were  
a release  
of anger.

Now, I laugh  
realizing  
joy is  
a barrier  
to fear.

—Michael Jon Miller

"Dear Friends," writes Michael Miller, "the significance of the date of this poem, at least to me, is that it was the last birthday of Martin Luther King, Jr."



# Consider The Causes . . .

*by Martha Kietzman*

needs of food and shelter to any person if s/he is not in the work force?

I thought of my dear friend Jennie and her sister Kate. They had worked all their adult years, beginning at age thirteen, as household servants. Kate, at fifty, became ill and unable to work, and being too young for Social Security, went on welfare. She lived with Jennie, who continued to work. Jennie also supported her granddaughter who couldn't live at home because there were too many children already.

Kate died, and Jennie took in a boarder. Recently Jennie's health began to fail. There was constant pain due to spinal deterioration. After an operation, she was unable to work full time, could only do dishes, ironing, and light dusting. She went on welfare.

Upon graduating from high school, her granddaughter got a secretarial job, but Jennie cannot live entirely supported by her granddaughter. She still needs welfare.

Then I thought of Olga, age twenty, a Puertoricana, who doesn't yet speak or read English very well. Her husband walked out and never came back, leaving her with two children under age four. She is a good mother and keeps her house neat and clean and her children well cared for. Should she be forced to leave her children and go to work if she doesn't want to? Maybe she will want to work after they are in school. Maybe she will want to stay home until she meets another man who will marry her. That choice should be hers.

Then I thought of all the welfare money given out. Where does it all end up? Do the recipients bank it and grow rich? No! It all gets spent immediately for food, clothing, shelter, movies, carfare, books, records, telephone, pizza, at Ginos—just like our money. It goes right back into the economy.

If I were destitute and deserted by my family I wouldn't be one bit ashamed to ask for welfare. We are fortunate in this country to have the means to help so many in need. And the causes of their need are human causes. These *causes* are the problems we should be worrying about, and working toward their solution.

Let us consider carefully the words we speak in meeting, in the name of worship, in the cause of humanity, in the presence of God. □

**I**t was a snowy Sunday and we were gathered in the beautiful meetinghouse, warm and comfortable, with sunlight streaming in the windows, a rainbow visible, sparkling off the prisms of ice coating the branches outside. There was a rosy carpet under our feet and soft pillows to sit upon.

We sang two hymns expressing thanks for being Americans and for all the good things in our world. We then heard a short message reminding us to be thankful for our great country and our form of government. Then a warning that we must be aware of misuse of government money being wasted on programs like welfare. Welfare was described as a system of handing out "our" money to people who soon became accustomed to lazy non-working. After another hymn the children left for First Day School classes.

And I thought. . . Are we Friends really going to sit in all this comfort and affluence and pass judgment on people on welfare? Are we going to deny the most basic

*Martha Raymond Kietzman is a nurse at Chester County Hospital in West Chester, PA, member of Byberry (PA) Meeting, and mother of five children, one of whom, Amy, was interviewed elsewhere in this issue.*



# A Quaker In Public Office

by **Margret Hofmann**

I can safely say, even without having done much research, that I was the first Quaker elected to the City Council of Austin, TX, a city with a population of over 300,000.

From William Penn's days to the present, though often considered withdrawn, odd, removed from reality, Friends have been in public office, appointed as well as elected.

Early in my campaign, I announced that I would accept no contributions exceeding \$100. This decision did handicap me since my major opponent spent \$64,000 to defeat me, and since I was faced with a run-off election. But never during my term in office did citizens have to examine my decisions in the light of: To whom does she owe a favor?

I never became a politician. I thought of my work as a job which happened to be available. Because of the experience I had gathered over the years, I thought I could fill it well. To win it, with little money, without a public relations firm—to prove that the days are gone when elections could be "bought"—was a challenge for me. As one who was raised in Nazi Germany, I have fought apathy all my life. Now I had the opportunity to prove that I was willing to stick my own neck out, too.

After my (narrow!) victory, the swearing-in ceremony gave me ample opportunity to explain why Quakers prefer not to swear.

And soon three queries formed in my mind and guided me throughout my two years as a member of the City Council:

Do our campaigns and our terms in office bear the mark of our religious convictions?

Does our every action bear witness to the Peace Testimony?

Do we resist the temptation to allow political ambition to guide our actions?

I did not adopt a certain approach to my work because I am a Quaker; rather, I am a Quaker because I am

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*Margret Hofmann is Recording Clerk of the Austin (TX) Meeting. A member of the City Council of Austin from 1975-77, she is involved in "energy conservation, salvaging resources, and protecting trees from bulldozers."*

dedicated to these very approaches. Within me, my convictions were as a watchdog, guarding my every vote, directing my consideration of every matter before us, influencing my attitude to my colleagues, to the staff, and to the citizens I was representing. I attempted to be the conciliator: To promote harmony among ourselves remained one of my priorities.

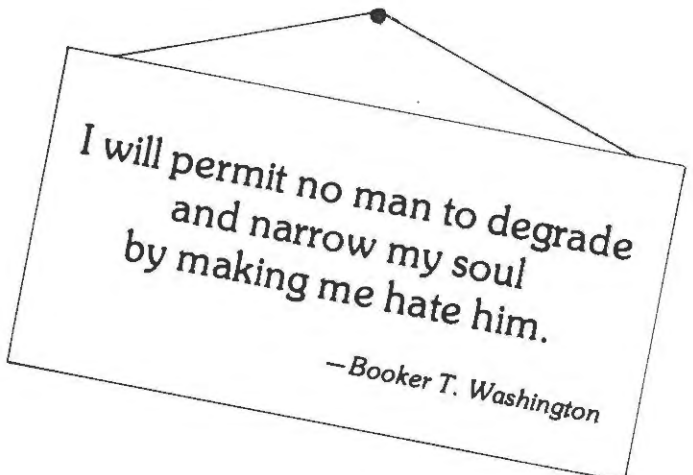
There were times when I turned to advantage my easy access to the news media: Several articles of mine were published, and I could call a press conference in order to make known my opposition to the re-instatement of the death penalty.

My office reflected that it was occupied by a Quaker: Nowhere else in City Hall were you likely to find a picture of Gandhi, or Booker T. Washington's little gem:

*I will permit no man to degrade  
and narrow my soul  
by making me hate him.*

A reporter once reprinted these words in the paper as my answer to a citizen's insult. By my door was a gentle reminder that there was to be no smoking, the first such sign in the building. And I did not find it difficult to decline the routinely offered drinks during the innumerable parties and receptions. At these parties I met a lot of wealthy people, many of whom, mindful of the fact that they had ignored me entirely during the campaign, were suddenly very attentive to me. Little did they know that I was seeing, in some of them, potential contributors to the American Friends Service Committee or to Friends Committee on National Legislation!

During the re-election campaign, then, the papers called me "the most gentle" member of the City Council. Alas, my opponent was no Quaker. His public relations firm was not staffed by pacifists. He had no qualms about accepting large contributions. He outspent me four to one. I was an idealist and no politician. He was a politician and no idealist. In Austin there are many good elected officials, but no more Quakers in public office. □





**Scattergood School** at West Branch, IA, enjoyed the distinction of being one of thirty out of 300 applicant organizations whose proposals for a solar heating component were accepted by the United States Energy Research and Development Administration for its first round of research and demonstration projects. The grant of \$100,000 to cover the cost of heating the new gymnasium required a \$12,000 commitment on the part of the school, in addition to willingness to open the facility to the public for demonstration purposes.

The 2500-square foot, hot air, flat plate collector heats water for the locker rooms, heats the 175,000 cubic feet of air space, and also serves to dry the corn crop from the school's farm.

**Fay Honey Knopp**, Coordinator of the Prison Research Education Action Project (PREAP) has announced the availability of prison abolition workshops and facilities. PREAP's handbook *Instead of Prisons* has become well known to many *Journal* readers. The workshops range from a minimum of two hours to an entire weekend. They are as valuable for concrete strategy sessions on how the use of prisons can be reduced as they are for consciousness raising and general educational purposes. They have been used successfully in classrooms, for training sessions for staff of criminal justice agencies and for community organizing groups as well as on religious networks. Facilitators, trained by PREAP, are available to conduct them. Contact Fay Honey Knopp, PREAP, 5 Daybreak Lane, Westport, CT 06880. Phone (203) 227-7476.

## FRIENDS AROUND THE WORLD

**Writing in *Ke Makamaka***, Friends Newsletter in Hawaii, Stewart and Charlotte Meacham recount their experience of having been permitted an hour's visit with someone in Halawa Prison, only to be stopped at the gate a week later and told that the prisoner must first submit a written request for a visit—a regulation which had already been complied with, and the request approved.

The Meachams conclude: "We undermine our freedom when we allow what is called, ironically enough, a 'correctional facility' to be operated at the whimsy and caprice of its Turn-keys. There should be rational and human regulations. They should be clear and easily available. And those in charge should not be allowed to play games with prisoner morale, nor to deal with prisoners and their friends in an arbitrary way."

### An Invitation to a Meeting of Conservative Friends

*A meeting of Friends of the three Conservative yearly meetings, and those of like mind, is being planned from June 30 to July 2 at the Middleton Meetinghouse, Middleton, OH.*

*Those who feel an interest and a desire to attend will have hospitality provided in our homes and meals at the meetinghouse. (We can accommodate campers in our yards.) We would like to have reservations by May 1 if possible.*

*We plan to begin with a meeting for worship on Sixth Month evening, June 30, at 7:00 pm. Please send reservations to: William and Verna Cope, 44550 St. Rt. 517, Columbiana, OH 44408, (216) 457-2949.*

In *The Canadian Friend*, Dorothy F. Chapman describes a "Quakemobile journey" across Canada, the immediate reason for which was to see her son graduate from Argenta School. Another reason she and her four travelling companions had for making the Montreal-Kamloops trip was to visit isolated Friends and meetings en route. Everything was planned: the cooking and camping equipment, the stops to be made, the people to be visited. What was *not* planned was a rear tire blowout which landed the Quakemobile upside-down on the Saskatchewan prairie and two of its occupants in the hospital. But Regina Friends were Good Samaritans. They not only housed the travellers but even lent them the money to buy a new vehicle while waiting for the insurance to be settled. With a fractured nose and other injuries taken care of, they continued on their way in a new station wagon which they named "Faith," arriving in Argenta just the night before graduation. Having rearranged the eastbound trip to include most of the places they had missed, they arrived in Toronto ten days short of two months from the time they had left Montreal. Twenty-eight Quaker households and three non-Quaker ones had been visited and the travellers had met with ten different groups of Friends.

Dorothy Chapman called the trip "a beautiful, enriching experience," but added that if they were to do it again, they would plan to spend more time at each stop. They also found that they had not allowed themselves sufficient time—free of travel, meal preparation and visiting—"for resting, reading, letter writing, being alone together, ingesting the passing events, or sky-gazing." But she felt a strong mutual appreciation of the visits exchanged. "Being Quakers, however differing in viewpoints, seemed to give a starting point from which we could move rather quickly into meaningful discussion."

**Spotlight on Spying**, publication of AFSC's Program on Government Surveillance and Citizens' Rights, notes that according to the Public Interest Law Center of Philadelphia, the number of complaints of police brutality rises year by year. "Seventy percent of those complaining are black or Puerto Rican, but no group, whether men or women, old or young, is immune. The police commissioner, district attorney and mayor ignore or deny police wrongdoing."

**The Peace and Social Action Committee** of Montclair (NJ) Monthly Meeting organized a "Hunger Simulation" after meeting for worship one Sunday, using AFSC materials. "Not only did our group gain new insights into the problems," reports Joyce Davison, "but from nine rather small brown bag lunches we fed twenty-three people and had half a dozen pieces of fruit left over."

Following through on the issue, the group decided to schedule a letter-writing effort based on the AFSC World Hunger Action letter.

**St. Louis (MO) Friends**, in paying tribute to Jerry and Mary Nuremberg, who for five years have been an active "Quaker presence" in race-torn Cairo, IL, recently recalled the following facets of their work over this period:

Right out of college and graduate school, this young couple volunteered to go to Cairo, with Friends' support, and see what they could do personally about the racial conflict in that city. They transformed a ruined house and lot into a gracious home and a productive vegetable and flower garden. They rehabilitated a neighboring house and lot. From these bases hospitality—"a new phenomenon in Cairo"—radiated to the neighborhood and to people of both races.

Mary trained as a Montessori teacher, later founding, teaching in, and directing an interracial Montessori school for up to forty children which became a valuable resource for preschool teachers and an asset for the children and parents of the community.

Jerry developed the Phoenix Youth Recreation Center and, later, an Arts Center, attracting others to put forth constructive efforts for the betterment of their community and obtaining grants for these projects by writing proposals and outlining specific needs.

Their two children, Justin and Megyn, were born there and the Carbondale Friends Meeting started to hold some of its meetings for worship in their home. All this, despite the initial apathy and indifference of the community.

The St. Louis minute concludes: "We have sensed how they have woven the fabric of their own lives and the lives of their children into the black and white tapestry of a town which somehow seems to have a claim on us which we never could have met except for their commitment."

**The late Steven Bantu Biko**, the South African activist who died in prison of suspected police beatings last fall, has recently been nominated by the American Friends Service Committee for the 1978 Nobel Peace Prize.

The Quaker organization, as co-recipient of the Prize in 1947, is entitled to make a nomination each year.

"To recognize Steven Biko for his work is to acknowledge the love and esteem in which he was held as a gentle, yet forceful, leader," AFSC Executive Secretary Louis W. Schneider said. "But it may also serve to acknowledge the labors and lives of Biko's colleagues, and the tens of thousands of South Africans whom he inspired.

"These people, many of them still school children, through a conscientious refusal to submit to an unjust social order, have emerged as principal actors in one of the key engagements for peace in our times. We think that the struggling people of South Africa would draw strength, and feel themselves recognized as a result of the award of the Nobel Peace Prize to Steven Biko."

Biko helped found the South African Students' Organization (SASO) in 1968 and the Black Peoples' Convention (BPC) in 1972, of which he was to become honorary president.

Although arrested and restricted to a small town in 1973, Biko continued his leadership. He helped found the Black Community Programs, a support organization for many community activities from clinics to cooperatives. His standing in the black community was such that, in the height of the 1976 urban upheavals, community leaders in Soweto asked the government to negotiate the country's future with three leaders then restricted or imprisoned: Nelson Mandela, leader of the African National Congress (ANC); Robert Sobukwe, leader of the Pan Africanist Congress (PAC); and Steven Biko.

"Since the days of the late Chief Albert Luthuli, the last South African to receive the Nobel Peace Prize, it has grown steadily more difficult to hear—from a land of tragically deepening brutality, oppression, and fear—the voices of South African leaders who speak of both justice *and* gentleness," Schneider said. "Steve Biko was a leader who spoke and lived for the liberation of all South Africans, and for their unity as a people of one nation.

"His was a vision of peace born of non-racialism, saying: 'We believe that in our country there shall be no minority, no majority—there shall just be people.'"

## Fritz Eichenberg Book Available



Readers who were struck with the dramatic woodcut by Fritz Eichenberg that appeared on the cover of our February 1 issue will be interested to know that it is taken from a recent folio of Eichenberg woodcuts published by the Fellowship of Reconciliation.

The book, titled *Yours in Peace*, reproduces twelve of Eichenberg's woodcuts, each with an interpretation provided by the artist. Copies may be obtained at \$5.50 (including postage) from the FOR, Box 271, Nyack, NY 10960.

A collector's edition, limited to 100 handbound copies and containing an original signed woodcut, is almost sold out; a few copies remain at \$25. Both books have been published to benefit the FOR and the Catholic Worker.



## BOOK REVIEWS

**Food First: Beyond the Myth of Scarcity**  
by Frances Moore Lappe and Joseph Collins. Houghton Mifflin Co., Boston, 1977. \$10.95.

People are starting to get smart about the world hunger problem.

"Two years ago," a friend told me on a recent visit to Chicago, "the folks in my church would go to a conference on hunger and debate about whether it was more significant to send food aid to India or Bangladesh. Now I hear them talking about multinational corporations, unequal trade relationships, and self-serving elites in the Third World. I think they are starting to get the picture."

If people are "getting the picture" about the *real* causes of world hunger, then Frances Moore Lappe is one of the main educators to whom we can give thanks. Her best-selling *Diet for a Small Planet* was almost single-handedly responsible for alerting us in the U.S. to the fact that our meat-oriented diet was causing us to consume a vast disproportion of the world's grain. For many, this may have been the first dawning awareness that our life style and our dominance of the international economic system is having a direct and negative effect on the world's poor.

Now Ms. Lappe is back with another book, and she is teamed up with Joseph Collins, who did major research for *Global Reach*, one of the better books about multinational corporations. It's a powerful combination.

*Food First* is far and away the best single book on the world hunger problem. The problem with most of the books on world hunger is that they stress a charity approach, or recommend technological solutions to what is essentially a social problem. As Lappe and Moore state it, "Every country in the world has the capacity to feed itself." The key to this agricultural self-sufficiency is proper distribution of land, of wealth, and of government services.

Take Bangladesh. Most of us were educated to think that Bangladesh is "an international basket-case," when it comes to food. Yet Bangladesh has twice the cultivated land per person that

Taiwan has, and its rich alluvial soils are among the best in the world.

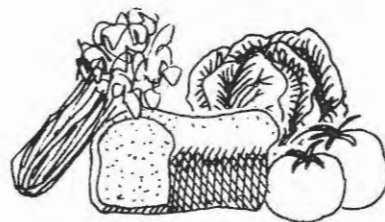
The actual cause of hunger and starvation in Bangladesh, as in India, Indonesia, the Sahel, and every other hungry land, is that a small elite controls the government, holds the most productive land, and uses it holdings to squeeze profits from the poorer laborers and tenant farmers, or to raise "cash crops" for affluent consumers abroad.

What could be a more graphic example than that of the Sahel, where ships entering ports with relief food left those same ports loaded with peanuts, vegetables, and meat that was being exported by the wealthy farmers of the region?

Far too often, these local elites have been brought to power by the United States and its allies. And, so long as they look out for the interests of our multinational firms and investments, we help to keep them in power with whatever economic and military aid we can give. Thus we have helped to cause the world hunger problem, and thus we help to maintain it.

*Food First* is a valuable book. It is hopeful—in that it makes clear that there is enough for all, and in its advocacy of self-sufficiency for all countries. It is helpful—a goldmine of facts and figures, and graphic first-hand accounts from around the world. It is radical—challenging us to look even more deeply at the workings of an international economic system that rewards the rich while oppressing the poor.

Adam Daniel Finnerty



**Roots of Happiness and Other Poems**  
by Winifred Rawlins. *The Whimsie Press*, Moylan, PA, 1977. \$5.00. 36 pages.

This is Winifred Rawlins' eighth book of poems and it contains fewer poems than her previous books. However, this one has new qualities of beauty and of perception which have been distilled into these few poems.

The title poem, "Roots of Happi-

ness," is the opening one in the book, and the longest. It is an account of her journey

"A moving back through the years  
Into a simpler climate of the heart."  
This reviewer heard the author read this poem aloud, and it was an unforgettable experience. It was an added joy to reread the poem when the book was published and so to be able to linger over the words.

Poems in memory of E. Merrill Root and Anna Cox Brinton emphasize, in a most poignant way, the losses we have suffered by their death but above all that their dying has not removed them from us:

"By dying she completed herself,  
In leaving us she returns wholly to us.  
Wherever Friends meet she will be  
there in the quiet."

Winifred Rawlins' poetry is an excellent combination of rhyme, meter and free verse, but there is a cadence in all she writes. This book is brief and terse but it gives us new glimpses into her extraordinary powers of writing, her simplicity of expression, her depths of experience. One can do well to read this book with gratitude.

Mary Hoxie Jones

**The Struggle for Humanity. Agents of Nonviolent Change in a Violent World**  
by Marjorie Hope and James Young. *Orbis Books*. \$8.95 (\$4.95 in paper). 305 pages.

"What gives me hope is the knowledge that we human beings are co-creators of the world. Our Father only started the creation. It is up to us to do the rest."

This simple and moving statement, made by Dom Helder Camara, Archbishop of Recife in Brazil, and a valiant fighter for justice, summarizes an important common attitude of the men and women interviewed by the authors of *Struggle for Humanity*. They may differ in their concept of Deity, but they share the sense of co-creation, and of their obligation to struggle for a more human world, with the weapons of humanity, the weapons of love and truth, as their tools.

Six men and one woman were chosen by the authors as nonviolent leaders representing various parts of the world: Lanza del Vasto, or Shantidas, founder of the worldwide Ark communities, in France; Danilo Dolci in Sicily; Dom Helder Camara in Brazil; Kenneth Kaunda in Zambia; and Cesar Chavez in

the United States. Their choice for Asia was Thich Nhat Hanh and Caog Ngoc Phuong, Buddhist exiles now living in Paris. They also included a chapter on the Philadelphia-based Movement for a New Society.

Each of these persons, as well as MNS, can be studied separately and in depth. *Struggle for Humanity* gives the reader an overview of the role of nonviolence in the violent world of today, as well as concise thumbnail sketches of the movements from which each of the various leaders have sprung. Friendships and interconnections are traced, so that one understands how the various movements work together for change.

The authors' technique is to conduct a long interview with each subject, after sufficient introduction has been made, and then describe in some detail their visit, whether with Dom Helder in Recife, or Chavez in Boston (where he was conducting a boycott), or Shantidas in France. They have sharp eyes and ears for the sights and sounds that make an environment spring to life, and I particularly enjoyed the sense of standing in their shoes in places where I had never been, and perhaps will never go, and hearing with my own ears the comments of the leaders. Their writing style is graceful, and they perform the difficult task of relaying their enthusiasm for each of their subjects without leaving out a critical evaluation of strengths, weaknesses and inconsistencies.

Unfortunately their critical sense seems to have deserted them at the time they most needed it: their essay on the controversial Thich Nhat Hanh. The fact that they met him only in exile and were unable therefore to observe him as they observed the others, operating against a background of their own cultures, may explain this. Under the circumstances, it was necessary to accept Thich Nhat Hanh's own evaluation of his role. The authors had visited Vietnam in 1963 and attempted to arrange a return visit in the 1970's but were unable to do so. It might have given them a wider perspective. Hanh himself, many observers believe, lost perspective, having been away from the country since 1966, and fell into the trap of the professional exile with a point of view to maintain. This led him to exaggerate the role of the Third Force, and ultimately to split with the U.S. peace movement's call for unilateral U.S. withdrawal. More recently, he has circulated reports of reprisals in

Vietnam against the Buddhists; reports which both Quaker and Mennonite workers feel do not conform with their experience of the role engaged Buddhists play in present-day Vietnam. Thus to cite him "as undoubtedly the most articulate spokesman for peace and nonviolence among Asian Buddhists today" is to make a controversial statement.

Implicit in the debate over Thich Nhat Hanh is a dilemma for nonviolent activists. If we are to support struggles for liberation in Asia or Africa, must we insist on nonviolent allies? Or can we work in tandem with men like Kenneth Kaunda or Dom Helder who have not renounced violence completely, yet see nonviolence as the better way? Choosing nonviolence for ourselves, must we sell nonviolent methods to the oppressed before we can support them? Or should we first try to make the sale to the oppressor?

The Garrisonian abolitionists, strong believers in non-resistance, faced the same issue over 140 years ago when escaping slaves used violence in self-protection against slave owners, and concluded they could not demand non-violence from the oppressed. Gandhi faced it many times and concluded it was better to struggle against oppression with the wrong methods than not to struggle at all. It is not an easy question and there are no easy answers. The world is complex.

By and large, the authors of *Struggle for Humanity* avoid the oversimplifications which are the curse of social change advocates, and address themselves to the full complexities of the issue. Their book will make an excellent study guide for high school or college classroom or monthly meeting discussion groups. I hope it will be widely read and enjoyed throughout the Society of Friends.

Margaret H. Bacon

#### A Course in Miracles

*In response to several inquiries after the appearance of her article, "A Course in Miracles" (FJ 10/15/77), Carol Murphy has informed us that the Course in Miracles can be ordered from The Foundation for Inner Peace, 1 West 81st St., Suite 5D, New York 10024. The price is \$25, plus \$2 for postage and handling.*

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## LETTERS TO THE EDITOR

### Statement on an Act of Nonviolent Resistance

On September 2, 1977, I was among a group of eight people who were arrested for pouring blood and ashes in the concourse of the Pentagon as an act of public witness. This nonviolent action was taken to symbolize our future if the Pentagon continues on its present death course with the production of nuclear weapons. The current number of nuclear bombs in the world, combined with the present rate of proliferation can only result in destruction for the entire planet and death for all humanity. Without disarmament, the future for us and our children will only be blood and nuclear ash.

Ken Crumrine  
Media, PA

### The Cost is High

Thank you for your editorial "Can the Government Cancel Conscience?" in your February 1 issue. I hope you can continue to cover tax resistance. It may be a more meaningful testimony for Friends as time goes on and more money is spent for weapons.

I have had a good experience in tax court in Boston myself and feel I made a good witness. I had a lot of support from Old Chatham (NY) Monthly Meeting, and Worcester (MA) Meeting. Later a friend of mine in Worcester Meeting lost his job because he made an issue on withholding tax. The movement seems to be growing.

I find that tax resistance can have its penalties. You don't have money to send your kids to college if you change your profession in a way not to pay withholding tax. I think certainly one reason so few Friends have considered this witness is it can hurt one's profession so seriously. It's not only losing the wages, but Friends enjoy doing a good job where they are working and don't know how else they can live.

I like Quakers very much. I've always been an active Friend. But I feel our being part of the world to the degree we



are prevents us from following Christ if the price is too high.

*Austin Wattles*  
Albany, NY

### Yes, But...

Yes, I'm a Quaker, and yes, I'm a pacifist, and yes, I see the arms race as imbecilic, childish, tragic oneupsmanship. But to withhold our income taxes that would go to armament seems to me to be a most unrealistic and disrupting idea.

What if Bill Smith withholds armament money? Ruth Jones decides she'll be darned if she'll contribute to unnecessary "secretaries" she knows are standard fare in big government offices. Jane Brown withholds a certain amount she feels is her realistic percentage of the farmers' subsidies, of which she disapproves. John Doe withholds his share of aid to India because he doesn't approve of their government. And on and on and on. Now *how* can any

revenue service deal with 50 million contingencies? We *must* be practical and logical if we want to be heard and respected.

There must be other, better ways to generate peace within the system. First we could start in our hearts, in our actions, and in our prayers (of course). Then let us speak out among our neighbors and in our town halls. Perhaps we also could orchestrate *consistent* barrages of phone calls, letters, and lectures until the general public has more influence than the Pentagon.

Let's not make ourselves as Quakers look stupid and unrealistic. Idealistic, yes. Dreamers, yes. Stupid, no.

I'm sure my viewpoint must seem terribly simplistic to those who have been studying this issue for years and years, yet sometimes I wonder if the simple answers aren't often the most easily overlooked.

*Molly Arrison*  
Newtown, PA

## CALENDAR

### April

6-9—"Shalom" is an intensive growth and learning experience in the context of community building and theological reflection. At Kirkridge in Bangor, PA. Led by John and Dede Levering. Cost: \$120.

7-9—"Discussing Human Sexuality" will be a training event for group leaders. Contact Brad Sheeks, c/o FGC, 1520 Race Street, Philadelphia, PA 19102, (215) 567-1965.

7-9—"Paths of Holiness" will be a retreat weekend focused on Augustine, Francis of Assisi and John Woolman, at Pendle Hill in Wallingford, PA. Led by Elaine Prevallet. Cost: \$60.

9-13—"Career and Life Planning" will help you identify issues, opportunities, skills, values for your career. At Kirkridge in Bangor, PA. Led by Barton M. Lloyd and Jane Healy O'Brien. Cost: \$300.

12-14—"Wanted: Unemployed Men and Women" will look at goals and values in time of transition. At Kirkridge, Bangor, PA. Led by Bill Cohea. No cost.

13-16—"For the Formerly Married" is designated for the separated, widowed and divorced seeking resources to deal with pain, alienation, anger. Led by Lewis and Ina Morgan at Kirkridge in Bangor, PA. Cost: \$125.

14-16—"The Company at Kirkridge" is a gathering of the ecumenical community of faith, action, worship. Led by Gregory Baum at Kirkridge, in Bangor, PA. Cost: \$45.

15—"The Future of the United Nations" is the theme of an all-day conference at the Arch Street Meetinghouse in Philadelphia, PA. It will deal with disarmament and dispute settlement; needed and feasible changes in the U.N.; the new International Economic Order; and working with the U.S. on U.N. issues. Kay Camp, Arthur Hall, Robert Muller, and Frances Neely will speak. Lunch: \$3.00.

21-23—"Not Death, But Completeness" is the topic of a retreat at Pendle Hill which will consider Friends' attitudes and seeing death as completion. Wallingford, PA. Led by George and Elizabeth Watson. Cost: \$50.

27-31—"Living With the Gospel of John" will be led by Bishop John A.T. Robinson and Virginia Ramey Mollenkott, at Kirkridge, Bangor, PA. Cost: \$150.

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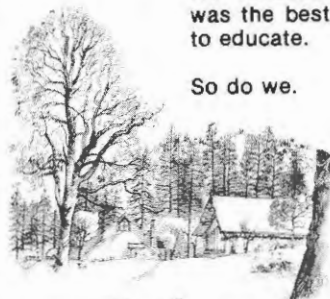
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# ANNOUNCEMENTS

## Births

**Frederick**—On February 13, *Victoria Lynn Frederick* to William P. and Carol Savery Frederick, Windsor Locks, CT. The mother and the maternal grandparents, Edward and Joanna Savery, are members of Middletown Monthly Meeting, Lima, PA. Great-grandmother Mary Savery is a member of West Chester (PA) Meeting.

**Provinski**—On September 15, 1977, *Matthew Smedley Provinski*, to Leona S.T. and John P. Provinski of RD 1, Chadds Ford, PA. The mother and her parents, Harold E. and Ruth S. Thompson, are members of London Grove (PA) Meeting, as is Matthew at the request of his parents.

**Vermilye**—On October 9, 1977, *Erin Hutchison Vermilye* to Linda Traver and Peter Dyckman Vermilye. Erin joins her parents and brother, Isaac, as a member of Plymouth Monthly Meeting (PA). The family now lives at Westtown School.

## Deaths

**Brokaw**—On January 25, *Warner Brokaw*, son of Amos and Polly Brokaw, following critical burns. He was a member of Community Meeting, Cincinnati, OH.

**Janney**—On January 15, at Unitarian-Universalist House after a long illness, *Joseph Newlin Janney*, a member of Green Street Meeting (PA). A director for many years of the former Philadelphia Transportation Company, he also served as trustee of the Grandom Institution, an organization which supplied coal to needy families. From 1955 to 1975, Joseph Janney served on Friends Hospital Board of Managers. He is survived by his wife, Mary Tyson Janney; one brother and three sisters.

**Johnson**—Suddenly on July 4, *Penrose H. Johnson*, in Almonesson, NJ. He was a birthright member of Richland (PA) Monthly Meeting. He is survived by his wife, Lottie; his parents, Emmaline and Clarence Johnson, active members of Richland Meeting; a sister, Melvina; and by a former marriage, a former wife, Mrs. Eleanor Johnson, and three children, Deborah, Eric, and Rosalyn.

**Lippincott**—On March 6, 1977, *Albert H. Lippincott*, aged 78, of Medford Leas, NJ, formerly of Marlton and Moorestown, NJ.

On December 6, 1977, *Marion Warner Lippincott*, aged 77, of Medford Leas. Both were members of Moorestown (NJ) Friends Meeting and alumni of George School.

They are survived by two daughters: Mary Ann L. Nicholson of Belmont, MA, and Joan L. Van Cleave of Francess town, NH; and six grandchildren.

**Mitchell**—On January 10 after a long illness, *Lidie Webster Mitchell*, aged 89, at her home, Woodside Farm, Hockessin, DE. She was a member of Hockessin (DE) Friends Meeting and a graduate of West Chester (PA) Normal School. Education was her special interest for many years, both in First-day



Ruth Lewis Hall

School and public and private schools. She is survived by a son, Joseph Mitchell, Hockessin; two daughters, Marta M. Lomax, Newark, DE, and Hannah M. Parrish, Kennett Square, PA; and six grandchildren.

**Olmsted**—On December 21, 1977, at home, *Allen S. Olmsted II*, aged 89, a member of Providence (PA) Monthly Meeting. He was a graduate of Harvard Law School (1912) and a practicing attorney until his death. In 1958, he served as Judge on the Delaware County Common Pleas Court. A judge once described him as a man "who never allowed his head to act without consulting his heart."

A volunteer in World War I, he returned home an ardent pacifist. In the late 1920's, Allen helped organize the American Civil Liberties Union in New York and spent many years working on behalf of labor organizations and political groups. During World War II, he served as chairman of the Philadelphia Peace Council and continued working for peace.

Allen served on a number of committees at Providence Meeting, most recently acting in a legal capacity for Providence Friends School. He was active on Philadelphia Yearly Meeting committees and had been a member of Representative Meeting until his recent illness. He is survived by his wife, Mildred Scott Olmsted; a daughter, Mrs. Enid S. Burke of West Springfield, MA; a son, Anthony S. Olmsted of Goshen, PA; eight grandchildren, and one great-grandchild.

**Painter**—On October 27, 1977, in West Chester, PA, *Elizabeth Sharpless Smedley Painter*, aged 92, a member of West Grove (Harmony Road, PA) Meeting. She attended Westtown School. She married Byron Smedley who died in 1934, and is survived by two daughters: Ruth S. Thompson, Coatesville, PA, and Frances S. McMullen, Chula Vista, CA; by six grandchildren (one, Gene McMullen, killed in Vietnam); and five great-grandchildren. She later married Walter Painter who died in 1961. Last August she moved to

the Barclay Home for one month.

She was the last of a group of Westtown Alumnae called the F.O.F.'s. She attended Brandywine Grange and was a member of London Grove Grange. She was a member of the West Chester Century Club, and did volunteer work at the Bring&Buy which benefits Chester County Hospital.

**Palmer**—On December 13, 1977, **Edgar Z. Palmer**, aged 79, son of Quaker parents and a founding member of Lincoln (NB) Friends Meeting. He graduated from Swarthmore College in 1919, after which he served in France with the American Friends Service Committee. He received his Ph.D. from the University of Wisconsin in 1928. For 19 years he served as professor of economics at the University of Kentucky. He was appointed director of the Bureau of Business Research and professor of statistics at the University of Nebraska in 1946. Upon retirement in 1963, he became professor of economics at Ataturk University, Turkey.

He is survived by his widow, Opal Palmer; two sons, Boyd Z. and Charles P. Palmer, West Granby, CT, and one daughter, Camilla Hanson, Mellen, WI, and Washington, DC; and seven grandchildren and five brothers.

**Platt**—On January 9, in her home in Baltimore, **Mildred Webster Platt**, former member of Rahway and Plainfield (NJ) Monthly Meeting and co-founder with her husband, Clarence S. Platt, of New Brunswick (NJ) Meeting. She is survived by three daughters: Margaret Platt Horvath, Helen E. Platt Hollingsworth and Frances W.P. Gallup; nine grandchildren and three great-grandchildren. Her family will miss her devotion and compassion which were a continuous support to their lives.

**Seltzer**—On February 4, at Riddle Hospital, Middletown, **Dorothy Evans Seltzer**, aged 76, a member of Providence (PA) Monthly Meeting. She was the granddaughter of the founder of the First National Bank of Media. She belonged to the Rose Valley Folk, the Chester-Wallingford Chapter of American Red Cross and the Moylan-Rose Valley Auxiliary of Riddle Hospital.

Surviving are two daughters, Joan S. Semple, Warrenton, VA, and Gretchen S. Rogovin, of Iowa City, IA; a son, C. Scott Seltzer, of Rose Valley; and ten grandchildren.

**Smith**—On February 10, **Edna B.W. Smith** of Sellersville, PA, aged 94, a member of Solebury (PA) Meeting. Before her ill health of the last twenty years, she took great delight in sewing for the AFSC weekly at Solebury (PA) Meeting. She is survived by three children: M. Lucile Ulrich, of Perkasie, PA, Orin A. Smith of Clearwater, FL, and Caroline B. Hoffman of Media, PA, seven grandchildren and three great-grandchildren.

*Upon the death of Deborah S. Allen last November, Friends Journal has been bequeathed a legacy of \$500 from the Elizabeth Allen Satterthwait Trust fund. Such gifts are of great importance in helping to further the ongoing work of the Journal and are gratefully received.*

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**Furnished house** this summer. Very near Philadelphia. Excellent public transportation. Ken Hiebert, 7731 Mill Road, Elkins Park, PA 19117.

### For Sale

**Attractive note cards** to benefit AFSC—sales to individuals and generous wholesale reductions to meetings, groups, bookshops. Send for brochure and information: Card Project, 814 N.E. 40th, Seattle, WA 98105.

**Portable Yurt plan.** Mongolian tent home adapted for the modern nomad. 16 and 20 foot diameter. Fold and move it by pick-up or airplane. 25 pages. \$4.00. Chuck Cox, Crane Crossing Road, Plaistow, NH 03865.

**Make your own will easily!** Ready to fill in. Mail \$2.00 (two for \$3.50) to FORMS, P.O. Box 3609, New Haven, CT 06525.

**Two or three Quiet Quaker Quarter-Sections** of majestic Maine wilderness for sale. Each private peninsula parcel with wooded slopes overlooking minimum 750 ft of sandy beach frontage on Flagstaff Lake near Appalachian Trail. Carol & Sidney Cadwallader, 2206 Stackhouse Drive, Yardley, PA 19067.

### Personal

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

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

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

### Positions Vacant

**Housekeeper/companion** wanted, Tucson, Arizona, near ASU. Adequate salary. Write G. Daly, 2532 E. Helen, Tucson, 85716, or call 795-4389.

**Scattergood School**, a small coeducational, boarding high school, seeks to fill the following staff needs for 1978-79 and beyond: maintenance, dietitian, English, art, ceramics, physical education, dorm sponsor, secretary. Husband and wife combinations encouraged. Multiple skills are important. Contact: Charles Mullendore, Director, West Branch, IA 52358.

**Wanted—Counselors, teachers, farmer** for co-ed residential high school in rural Virginia, wishing to establish Quaker values. Serves adolescents with learning, emotional and social problems. Write Agnes Sailer, Box 143, Route 4, Leesburg, VA 22075.

**Friends Peace Committee** of Philadelphia Yearly Meeting seeking someone to work 4/5 time as Peace Field Secretary in Haddonfield Quarterly Meeting (southern New Jersey, near Philadelphia) starting May, 1978. Salary about \$6,000. Some experience with peace issues and ability to relate well to Monthly Meetings important. *Applications due by April 15.* Send resume, references and request for application form to Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102, 215-241-7230.

**Haddonfield (NJ) Meeting** seeks caretaker/custodian. Position open July 1, 1978. Includes care of building and grounds, use of a house. Apply to Neal Duffield, Egret Road, Kenilworth Lakes, Marlton, NJ 08053.

**Wanted: a warm, affectionate person** to share with us the love and care of our newborn child. Daytime responsibilities in our center city Philadelphia home with parents working nearby. Beginning June. A variety of arrangements possible. Please respond via Friends Journal, Box E-709.

**New England Friends Home** will need a new staff member, starting in September, 1978, as part of our informal 'Intern' program. We need help in caring for our thirteen elderly residents. Some knowledge of maintenance desirable. Write: Director, 86 Turkey Hill Lane, Hingham, MA 02043.

**Headmaster. George School**, Newtown, PA 18940, is accepting applications from candidates to fill the position of Headmaster in July, 1979. George School, a Friends coeducational boarding school, grades 8-12, 525 students, offers a strong college preparatory program. In addition, active programs are offered in the arts and athletics. The cooperative work program and various social service projects are an integral part of the student's experience. Candidates should send resumes to Search Committee, Kingdon Swayne, 100 Centre St., Newtown, PA 18940.

**Directing couple or director** sought for Powell House Conference Center of New York Yearly Meeting to start August 1st, 1978. Position entails responsibility for program direction, staff supervision, maintaining friendly atmosphere. For further information or to submit resume write to Search Committee, 189 Spencer Place, Ridgewood, NJ 07450.

### Retirement

**Cottage Program for Retired People.** The Friends Home, Inc. is accepting applications for cottages for retired people. This is located in southwestern Ohio in one of the oldest Friends centers west of the Alleghenies. For information write or call Beulah Davis, Administrator, Quaker Heights Health Care Center, 514 W. High Street, Waynesville, OH 45068. Telephone: 513-897-6050.

### Schools

**Arthur Morgan School.** Coeducational junior high boarding school founded in 1962. 25 students, 15 staff. Individualized instruction, family atmosphere. Innovative curriculum. Integrated program of academics, work, arts and crafts, outdoor activities. 3-5 week educational field trip. Beautiful mountain setting. Freedom within a structure. Route 5, Box 79, Burnsville, NC 28714.

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

**Can the high school years** be a time of meaningful learning in a community where students and faculty are enjoying life's opportunities? A Quaker School in West Branch, Iowa, has room for new students who will share work, learning, worship, and play with sixty other students and 20 faculty. Cost: \$2800. Write Scattergood School or phone 319-843-5636.

### Services Offered

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

### Summer Rentals

**Rent an island home**, Sanibel, Florida, via causeway. Elegantly informal beach house, 150' on secluded canal. Screened pool, shower room, lanai (converts to guest room), garage/laundry—ground floor. Upper floor—2 large double bedrooms, 2 baths, big sleeping loft, luxurious kitchen, spacious living/dining area. Screened porch, central air/heat. Private dock; skiff included. Beautiful beaches, boat ramp, stores, restaurant, marina, all within short walk. Golf, tennis, bird sanctuary nearby. Available by week/month after April 18. Brochure: J. Parcher, Georgetown, MD 21930. 301-275-2209.

**Spacious cottage**, Plymouth, MA for 8-10. 35 wooded acres, private waterfront on clear lake. 1 hour to Boston, near Route 3 and Cape. \$200 weekly. R. Conant, 506 Eliot Street, Milton, MA. 617-696-6293. Spring, summer, fall.

**Nova Scotia.** Housekeeping cottage by sea. Walk to village. 12 miles Yarmouth ferries, airport. Fireplace, electricity. \$500/month, \$1000/season July-August. References. R. Ruge, Cornwall-on-Hudson, NY 12520.

**Simple, quiet Vermont lodge** in Green Mountain forest. Suitable two families or small group. \$100 weekly. Will consider partial exchange for labor. June-November. Box B-712, Friends Journal.

**Cottage in Vermont.** Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water, no electricity. \$75 weekly for couple, \$8 each additional person. June-October. Box D-713, Friends Journal.

### Vacations

**Idaho Wilderness.** Small family ranch on remote Selway River of central Idaho. No roads. Access only by foot or horseback. Fishing, hiking, riding, nature study. Local references. Guests welcome for two week visits June to September. Two weeks - \$550 complete. Write the Peirces, Selway Lodge, Box 1100-J, Hamilton, MT 59840.

### Travel

**Mercedes motorhome**, self-drive, for hire Europe/UK. Optional: Arranged visits to Cotswold craft workshops. Please write: Jack Ozanne, Bathurst Row, Coates, Gloucestershire, England.

### Wanted

**San Francisco Monthly Meeting** needs a host (or, preferably, host couple) for Friends Center, beginning September, 1978. One-bedroom apartment is provided as compensation. Applicants should be knowledgeable in the ways of Friends. Write: Property & Finance Committee, 2160 Lake Street, San Francisco, CA 94121.

**Co-operative Farm:** Want to share responsibility of a two acre farm with some peaceable folks. Located S. of Bethlehem, PA. Write Keith Tingle, R.D. 1, Coopersburg, PA 18036.

### Workshops

**Norcross Woodlands**, unique workshops, beautiful Lakes region. For beginning, continuing, painting, sculpture, photography, writing, philosophy. Degreed instructors. Begin June - October. Box 441, Plymouth, NH 03264.

# MEETING ANNOUNCEMENTS

## Argentina

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

## Mexico

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

## Alabama

**BIRMINGHAM**—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3637.

## Alaska

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

## Arizona

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

**PHOENIX**—1702 E. Glendale, Phoenix. 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-965-5684.

**TEMPE**—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 967-3283.

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Steven S. Spencer, clerk. Phone: 602-325-0612.

## California

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

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

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

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

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

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

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

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

**MALIBU**—Worship 9:30 a.m. Phone: 213-457-3041.

**MARIN**—Meeting for worship, First-day school, 10 a.m. Room 3, First Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call Tom & Sandy Farley, 415-472-5577 or Louise Aldrich, 415-883-7565.

**MONTEREY PENINSULA**—Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

**ORANGE COUNTY**—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 548-8082 or 552-7691.

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

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

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

**RIVERSIDE**—Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4698.

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

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

**SAN FERNANDO**—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. Phone: 367-5288.

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

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

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

**SANTA CRUZ**—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 408-427-2545.

**SANTA MONICA**—First-day school at 10, meeting at 11. 1440 Harvard St. Call 828-4069.

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 10 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 707-539-8053.

**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 724-4966 or 722-9930. P.O. Box 1443, Vista 92083.

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

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

## Colorado

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

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

**PUEBLO**—Worship group, 543-0712.

## Connecticut

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

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

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 933-2989.

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

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

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

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

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

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

## Delaware

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

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**HOCKESSIN**—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m.; First-day school, 11:10 a.m.

**NEWARK**—Worship, Sunday, 9:30 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

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

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

## District of Columbia

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

## Florida

**CLEARWATER**—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

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

**LAKE WORTH**—Palm Beach Meeting, 10:30 a.m., 823 North A St. Phone: 585-8060 or 848-3148.

**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 443-9836.

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

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

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

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

## Georgia

**ATLANTA**—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E. 30306. Courtney Siceloff, clerk, phone 525-8812. Quaker House phone 373-7986.

**AUGUSTA**—340 Telfair St. Unprogrammed meeting 10:30 a.m. Sunday in Meetinghouse. For information phone 733-4220 or 733-1476.

**SAVANNAH**—Meeting for worship 10 a.m. YWCA, 105 W. Oglethorpe Ave. 786-5621 or 236-6327.

## Hawaii

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

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

## Illinois

**BLOOMINGTON**—Unprogrammed, 11 a.m. Sundays, 1011 E. Jefferson St., 1st fl. 828-9720.

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

**CHICAGO**—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

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

**DEKALB**—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

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

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

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

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

**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: 369-5434 or 524-0099.

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

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

**QUINCY**—Friends Hill Meeting, unprogrammed worship, 10 a.m. Randall J. McClelland, clerk. Phone: 223-3902 or 222-6704.

**ROCKFORD**—Meeting for worship every First-day, 10:30 a.m. For information call 815-964-0718 (Peters).

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

**URBANA-CHAMPAIGN**—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

## Indiana

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

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

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

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

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

**VALPARAISO**—Unprogrammed worship Sundays. For information phone 926-3172 or 464-2383.

**WEST LAFAYETTE**—Worship 10 a.m., 176 East Stadium Ave. Clerk, Paul Kriese. Phone: 743-4928. 463-5920. Other times in summer.

## Iowa

**AMES**—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 292-2081. Welcome.

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

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

## Kansas

**LAWRENCE**—Oreed Friends Meeting, Danforth Chapel, 14th and Jayhawk. Unprogrammed meeting 10 a.m., discussion 11 a.m. Phone: 843-8926.

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

## Kentucky

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

**LOUISVILLE**—Meeting for worship, 10:30 a.m. Children's classes 11:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## Louisiana

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

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

## Maine

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

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

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

**PORTLAND**—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone 774-2245 or 839-5551.

## Maryland

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

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis 21403. Clerk: Maureen Pyle. 301-267-7123.

**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. 839-2156.

**EASTON**—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 834-2491; Lorraine Claggett, 822-0889.

**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—(near)—Worship, 11 a.m.

## Massachusetts

**ACTON**—Meeting for worship and First-day school, Sunday, 10 a.m., Acton Barn Cooperative Nursery, 311 Central St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

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



**BOSTON**—Worship 11 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 8 Chestnut St., Boston 02108. Phone: 227-9118.

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

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

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

**LAWRENCE**—45 Avon St. Bible School, 10 a.m., worship 11 a.m. Monthly meeting first Wednesday 7:30 p.m. Clerk: Mrs. Ruth Mellor, 189 Hampshire St., Methuen. Phone: 682-4677.

**SOUTH YARMOUTH, CAPE COD**—North Main St. Worship and First-day school, 10 a.m. Phone: 432-1131.

**WELLESLEY**—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0288.

**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: 638-4711.

**WORCESTER**—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

## Michigan

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

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Benton Meeks. Phone 475-7749.

**BIRMINGHAM**—Phone: 313-334-3666.

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

**DETROIT**—Meeting, Sunday, 10 a.m., 7th floor, University 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.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 828-6159.

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

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

## Mississippi

**TUPELO** — Tupelo Friends meeting, unprogrammed. Call Jimmy Clifton, 842-3315.

## Missouri

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

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

**ROLLA**—Preparative Meeting. Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.

**SEYMOUR**—Discussion 10 a.m., unprogrammed worship 11. Write: Jim/Donna Rickabaugh, Sunrise Farm, Rt. 1, Seymour 65748.

## Nebraska

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

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

## Nevada

**LAS VEGAS**—Paradise Meeting: worship 12:30 p.m. 3451 Middlebury. 458-5817 or 585-8442.

**RENO**—Discussion 10-10:45 a.m. Meeting for worship 11 a.m. October-June, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone 323-1302.

## New Hampshire

**CONCORD**—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-8382.

### DOVER MONTHLY MEETING

**DOVER MEETING**—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

**GONIC MEETING**—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5478.

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

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Peter Blen, 12 Ledyard Lane; phone: 643-5524.

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

## New Jersey

**ATLANTIC CITY**—Meeting for worship and First-day school, 11 a.m., Room G-207, Stockton State College, Pomona, NJ. Meeting returns to S. Carolina & Pacific Aves. late May for summer. For information call 609-965-4694.

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

**CROWWELL**—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**—First-day school, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

**GREENWICH**—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day school 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

**HADDONFIELD**—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-8242 or 227-8210.

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

**MEDFORD**—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

**MICKLETON**—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-488-5359 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. Sunday school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.

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

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

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

**PLAINFIELD**—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 12:15 to 2:15.

**PRINCETON**—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

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

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

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

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

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

**SHREWSBURY**—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

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

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

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

**WOODSTOWN**—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. Phone: 769-1836.

## New Mexico

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

**GALLUP**—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. Phones: 863-4897 or 863-6725.

**SANTA FE**—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, clerk.

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

## New York

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

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

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

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

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

**BULLS HEAD RD.**—N. Dutcheas Co., ½ mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

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

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

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

**ELMIRA**—11:00 a.m. Sundays, 155 West 8th St. Phone: 607-733-7972.

**GRAHAMSVILLE-Catskill** (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8167.

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

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

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

**LONG ISLAND (Queens, Nassau, Suffolk Counties)**—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

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

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

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

**JERICHO**—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 108 and 107.

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

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

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

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

**SOUTHOLD**—Colonial Village Recreation Room, Main St.

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

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

**NEW PALTZ**—Phone 255-0270 or 255-7532.

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

Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
Phone 212-777-8868 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

**ONEONTA**—10:30 a.m. worship 1st and 3rd Sundays, 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2644 (Delhi) for location. Babysitting available.

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

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

**PURCHASE**—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9738.

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

**ROCHESTER**—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 6. 41 Westminster Rd.

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

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

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

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

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

## North Carolina

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

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

**CHARLOTTE**—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5450.

**DURHAM**—Meeting for worship, 10:30 a.m., First-day school, 10:45 a.m. at 404 Alexander Ave. Contact David Smith, 919-688-4486 or Lyle Snider, 919-286-2374. Unprogrammed.

**FAYETTEVILLE**—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Klelas. 919-485-4995 or Bill Sholar, 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Edith Mackie, clerk, 292-8100.

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

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

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

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

## Ohio

**AKRON**—475 W. Market St. 8:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

**CANTON**—Quakers meet Sundays at 11 a.m. for unprogrammed worship. Christian Arts Center, 29th & Market Ave. N. Phone: 494-7787 or 833-4305.

**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. Marlon Bromley, clerk, 513-563-8073.

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

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

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

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

**HUDSON**—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson. 218-653-9595.

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

**OBERLIN**—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall. Sept.-May. 774-5136.

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

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

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

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

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

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

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Margaret Kanost, 321-8540.

## Oregon

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

## Pennsylvania

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

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

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

**BUCKINGHAM**—At Lahaska, Rtes 202-263. First-day school 10 a.m. Meeting for worship 11 a.m.

**CHELTENHAM**—See Philadelphia listing.

**CHESTER**—24th and Chestnut Sts. First-day school, 9:30 a.m., meeting for worship 10:15 a.m.

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

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

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

**DOYLESTOWN**—East Oakland Ave. Meeting for worship and First-day school, 11 a.m.

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

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

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

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

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

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

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

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

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

**LANCASTER**—Off U.S. 462, back of Wheeland Shopping Center, 1½ 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 Literature Bldg. Library, Bucknell U. Worship 11 a.m., first Sunday of month, Sept. through May. Clerk Ruby E. Cooper 717-523-0391.

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

**MEDIA**—125 West Third St. Meeting for worship, 11 a.m.

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

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

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

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

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

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

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

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

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

**NORTHWEST PA**—New meeting. 7 p.m., 1st Sundays in Edinboro, 3rd Sundays in Meadville. Contact: Clemence Ravacon-Mershon, R.D. 2, Conneautville, PA 16406.

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

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

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

**Central Philadelphia**, 15th and Race Sts. **Cheltenham**, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

**Chestnut Hill**, 100 E. Mermaid Lane. **Fair Hill**, Germantown and Cambria. Annual meeting, 10:15, second First-day in Tenth Month.

**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 Germantown Ave.

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

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

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

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

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

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

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

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

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

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

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

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

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

**UNIONTOWN**—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5836.

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

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

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

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

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

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

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

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

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

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

## Rhode Island

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

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

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

## South Carolina

**COLUMBIA**—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone: 799-8471.

## South Dakota

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

## Tennessee

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

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

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

## Texas

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

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Carolyn Lyle, 5906 Del Roy. Phone: 214-361-7487.

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

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

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

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

## Utah

**LOGAN**—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. Phone: 752-2702.

**SALT LAKE CITY**—11 a.m. unprogrammed meeting, 232 University, 84102. Phone: 801-582-6703.

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. P.O. Box 221, Bennington 05201. Info. 442-6311.

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

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

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

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

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

## Virginia

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

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

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

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

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

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

**WINCHESTER**—Cantre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 867-8497 or 867-0500.

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7006.

**SPOKANE**—Silent meeting 10 a.m. Phone 487-3252 evenings and weekends. Skip Welch.

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

## West Virginia

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

## Wisconsin

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

**EAU CLAIRE**—Meeting for worship and First-day school, 11 a.m. Call 235-9746 or 832-0094 for schedule, or write to Box 502, Colfax, WI 54730.

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

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

**MADISON**—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Dr., 249-7255.

**MILWAUKEE**—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 962-2100.

**OSHKOSH**—Meeting for worship, 11 a.m. Sunday, 545 Monroe St. 414-233-5804.



# Help Refugees from Apartheid!

The struggle against apartheid, South Africa's official policy of racial separation and white domination, is being carried on by young people who refuse to submit to inferior schooling and many other injustices. For their resistance they have been gassed, beaten, jailed. One of their leaders, Steven Biko, died in prison. Many have fled across the border into nearby Botswana and Mozambique. Here, they are joined by refugees from the similar struggle in Zimbabwe.

Many arrive wearing no shoes and only the shirts on their backs. Squeezed into crowded and makeshift shelters, dressed in ragged clothing and lacking warm garments for the cold nights, they need aid of the most basic kind:

- Men and boys' clothing—all kinds.
- Shoes and sneakers (new or almost new). Sandals also acceptable.
- Trading stamps to allow AFSC to procure special supplies.



Photo: UNHCR/7110/L. Jenkins

Clothing should be in good condition, cleaned and mended before being sent prepaid to:

AFSC Materials Aids,  
1515 Cherry Street,  
Philadelphia, Pennsylvania 19102



Photo: Worldwide

Apartheid is kept alive by the continued flow of investments, bank loans, and weaponry from Western countries, including the United States. Both our Southern Africa representative and our Southern Africa Peace Education Program work to alert American citizens to the possibility of bringing about a peaceful solution to the problem by discouraging financial support to an oppressive regime. Join us! For ideas, see the AFSC Action Guide for Southern Africa.



**AMERICAN  
FRIENDS  
SERVICE  
COMMITTEE**

1501 Cherry Street Philadelphia, Pa. 19102



AFSC Southern Africa Program  
1501 Cherry Street, Philadelphia, Pa. 19102

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☐ I enclose \$\_\_\_\_\_ to support the AFSC Southern Africa Program

☐ I enclose \$1.00 for the AFSC's Action Guide on Southern Africa.

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