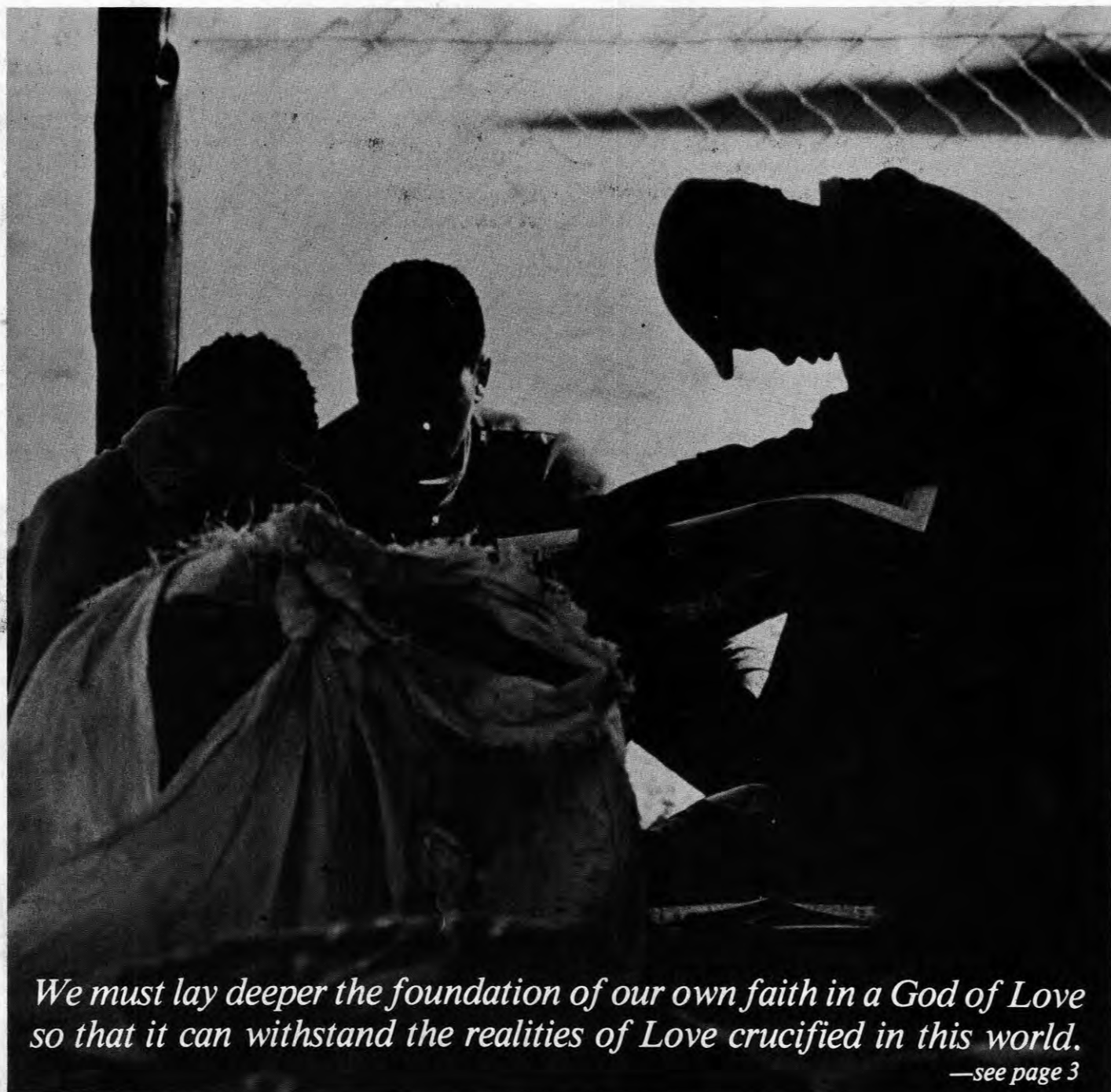


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FRIENDS JOURNAL

Quaker Thought and Life Today



*We must lay deeper the foundation of our own faith in a God of Love
so that it can withstand the realities of Love crucified in this world.*

—see page 3

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Quaker Outreach In a World Falling Apart

by C.H. Mike Yarrow

This article is the substance of a talk given at North Pacific Yearly Meeting, July 21, 1978.

Those of us who lived through the Great Depression in the 1930s were buoyed up by the thought that human beings had developed the skills for solving their problems; one could look to the future with hope. Now the mood is different; we are not so sure there is a future. While the world still has a considerable reservoir of problem-solving optimism, we are haunted by lurking doubts. The problems we face of dwindling resources and an increasing world population foreshadow increasing conflict between people with fewer possible solutions. Our reserves of technological prowess are still fantastic, but economic, political and social wisdom seem in short supply. The nation-state is an anachronism, but its emotional support seems stronger than ever. We seem much better able to turn our technology toward the

C.H. Mike Yarrow retired in 1972 after twenty years with the AFSC (the last ten years were as secretary of the International Affairs Division). His article is based on a book soon to be released by Yale University Press entitled, *Quaker Experiences in International Conciliation*.

ultimate in destructive weapons than toward the solution of social problems.

Most U.S. citizens live in great affluence, rapidly consuming the resources of future generations. We are caught in a spiral of compulsive growth and waste. We are told that if this growth were to stop, we would be suddenly plunged into even more intense problems of unemployment and locked-in poverty. While the underlying fragility of our position becomes clearer, we have developed no capacity for group self-restraint. We find it difficult to face an inevitable lowering of the standard of living.

I need not elaborate on these problems. I mention them only to show that new times need new measures. Many will remember the movie, "On the Beach," which went the rounds in 1960-61, a commercial film, but promoted by the AFSC and peace organizations. This depiction of what people did in Australia as the final waves of radiation brought death to the last outpost of human life has made me wonder ever since what the Quakers would be doing in those circumstances. I like to think that we would still be organizing teams for service and programs for combatting evil in the institutions of society; holding demonstrations against nuclear warfare; still believing in a God of Love in the midst of humanity's engulfing mass suicide. As Quakers we are not wont to dwell on the final apocalypse, but rather to keep working for the Kingdom of God, spreading the light in our own hearts and to others. It becomes more and more evident that our belief in the Kingdom of God within must be firm enough so that it does not depend on the actualization of the Kingdom of God on earth.

The first lesson, then, that I derive from reflection on our increasingly bleak situation is that we must lay deeper the foundation of our own faith in a God of Love so that it can withstand the realities of Love crucified in this world. Much of Quaker myth and legend is based on the idea that, if we do good, we will live well. We have been brought up on the picture of the Indians coming to the meetinghouse to kill us and finding us unarmed, worshipping God rather than fearing other people. The marauders lower their tomahawks and slip silently away. This, I believe, is a tribute to the Indians more than to the Quakers. The Quaker action was beautiful, but suppose the worshippers had all been murdered anyway, as Christian Armenians were in churches in Turkey? Would we still use the incident as an example of Quaker belief in action? A religious faith that evaporates when it meets adversity will not be adequate to the days ahead.

Our inreach, then, must be strengthened. But in this writing I wish to deal more with our outreach and particularly the ways in which Quakers respond to social change. If we are going to bear a true witness in the world, our analysis of social change must be more rigorous and realistic than it has been in the easy days of affluence. Central to this analysis is the recognition of institutional evil, as well as the necessity of confrontation

as a method of social change, distinguished from conciliation.

A fine expression of this insight which is new, and yet very old, is found in Roland Warren's address to the Fourth World Conference of Friends at Guilford College in 1967. He pointed to the two ways of working, through personal persuasion and through rigorous challenge:

We can, on the one hand, confine our outreach to seeking to live according to God's will ourselves, and seeking to work in a largely personal context to persuade others to act in their personal lives in accordance with God's will. . . .

On the other hand, we can look for the root of social evil in a network of social institutions which involves us all and which leaves little room for effective individual choice in the total situation. If the individual is to be able to change we must concern ourselves with changing the social institutions which form him and limit him.

These are not mutually exclusive ways to work, but Quakers seem much more attuned to the calls of persuasion. As Warren goes on to say, "the role of mediator, seeking areas of agreement, seeking to ease tensions, seeking for possible steps forward is a comfortable one for Quakers." Warren, himself, had played such a role with great skill and spiritual grounding in the conflict between the two Germanies. But then he asks, "Can Friends avoid taking sides?" and he points to the inbuilt, institutional, structural violence characterizing the three social evils of unequal distribution of wealth, racial and religious discrimination, and war.

In a situation of gross injustice where one party lacks power—political decision-making power, economic resources, social position, access to the media—and is being exploited, conciliation between the two parties can in general lead only to further freezing and consolidation of the position of weakness on one side and exploitative strength on the other. It is important for the weaker side to gain a consciousness of its position, assert its rights, and confront the authorities on the other side. This confrontation is not new to Quakers. At times through history we were among the oppressed and exploited and we have used the tactics of demonstration, refusal to cooperate, and civil disobedience. Our special contribution to such situations has been the testimony of non-violence. We believe that the strategy and tactics of any social change movement should be thoroughly imbued with the spirit of nonviolence. The members of the oppressing group, themselves caught in the unjust social patterns, are also children of God and must be approached as such. Our actions must be open and each act must carry the message of nonviolence. These strategies, we believe, are more likely to bring long-term betterment to people than the use of strategies of armed might and slaughter of the opposition which may well

bring just another repressive regime, corrupted by power.

Now we come to the difficult problem of our relation to liberation movements. When we are on our own ground, confronting our own institutions on issues in which we ourselves are part of the oppressed, we can insist on nonviolent tactics, as at Rocky Flats, at Seabrook, or at Bangor. But what if the thrust of the action is not ours? In most parts of the world we are not part of the downtrodden. We cannot be leaders or set the policy. The major leadership must come from the disadvantaged people themselves. Indeed, taking leadership and asserting rights is an important part of the process of raising consciousness for the people themselves. The role of outsiders is one of helping, not directing. We are not in a good position to preach nonviolence. It is a great error to think that we can swing the course of history, that we can mold a liberation movement to our design, that we can argue the leaders into nonviolence. When an indigenous leader like Gandhi or Martin Luther King appears who has espoused the way of nonviolence, we can go along wholeheartedly. But when the social change movement does not have such leadership, shall we just wash our hands and have nothing to do with it, at the same time that we retain all our links to the violence of the status quo? No. On the

U.N. diplomats often attend seminars or luncheons at Quaker House in New York for discussion of sensitive or controversial issues.

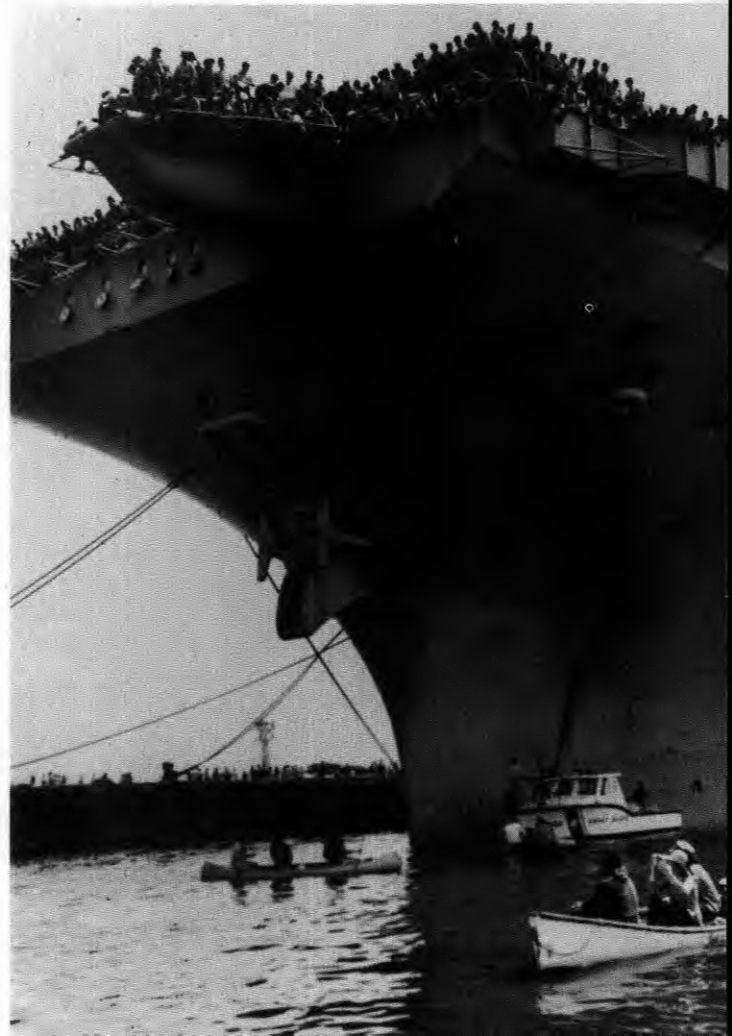


Courtesy of American Friends Service Committee

one hand, we can try to disentangle ourselves from the elements of oppression and bring influence to bear on the oppressors. On the other hand, we can try to assuage the violence, keep in touch with the leaders, let them know clearly where we stand, minister to the suffering of refugees, not blunting the force of confrontation, but ready to offer the services of conciliation when appropriate.

These two quite different modes of operating in conflict and social change—each appropriate to different times and places, each involving different personality approaches—are both important for Quakers. The conciliator works within a framework, an institutional set-up in which a major disruption of pattern is not as important as an adjustment of conflicting interests within the pattern. The confronter or agitator works within a framework that is so basically unjust that it must be drastically refashioned. While confrontation requires boldness, partiality, the warmth of advocacy and long-suffering persistence, conciliation requires balanced judgment, impartiality, and cool appraisal. Some people are better at one than the other. We have in our midst the extremes of Quaker crusaders and Quaker pacifiers. Both have their place, but more than that, each needs the correcting influence of the other. A Quaker confronter

Many Quakers engaged in a direct action, blockading U.S. ports with small craft in an attempt to prevent shipment of arms to Pakistan.



must always carry a share of the conciliatory spirit, holding the oppressors in the Light and never forgetting that they are children of God also. The Quaker conciliator must always be alert to injustices in a situation and ready to bring points into the negotiating picture which might be left out. As an example of the latter, the Quaker service bodies, while working hard on conciliation in the Middle East, have said clearly since 1967 that the Palestinian Arabs must have a fairer share in the distribution of power.

A brief survey of Quaker approaches to conflict and change in the sub-continent of India during the last half-century will illustrate some of these generalizations.

During the period from the twenties to the forties, when the people of India were striving for independence, the more perceptive British Quaker leaders saw clearly the basic injustice of the colonial system in India. They realized that confrontation was necessary and they espoused the Gandhian movement as one that was especially congruent with Quaker beliefs in nonviolence. I say the more *perceptive* Quaker leaders because there were some outstanding Friends in England who condemned the movement for independence ("they are not ready"), and called Gandhi's aims extreme and his methods potentially violent. Carl Heath, a prime mover in what, in retrospect, we may consider the more enlightened Quaker leadership, found it necessary to set up an organization outside the London Yearly Meeting, calling it the India Conciliation Group. The leadership included such Quakers as Horace Alexander, Alexander Wilson, and Agatha Harrison. Despite the name, the members of the India Conciliation Group were engaged at first in assisting confrontation. They smoothed the way for Gandhi's National Congress Party by interpreting to the British people and government the strength and characteristics of the mass movement. With the dynamism of a great historical trend, the National Congress Party moved from weakness to strength, using nonviolent methods. When it was strong enough to bargain with the weakened British government, the Conciliation Group assumed the different role of conciliators and carried messages back and forth across the barriers when neither side could speak officially to the other.

Independence was greatly marred by partition, and Quakers worked with Gandhi to try to ameliorate the conditions of mass migration from one side of the new boundaries to the other. India and Pakistan came into being, Pakistan being composed of two separate pieces of territory, a west wing which was the seat of power and wealth, and an east wing, poorest in wealth and largest in population.

The princely state of Kashmir was immediately a source of contention between India and Pakistan. A first

war in 1948-49 led to partition of Kashmir, with a UN observer force to patrol the border. Efforts of the United Nations to mediate the dispute illustrate another type of Quaker role, as Elmore Jackson took leave from his post as director of the Quaker UN Office to be a political advisor to Frank Graham, the UN official charged with mediating the dispute. These efforts did not change the stalemate, and in the next decade the India-Pakistan war of 1965 broke out. Quaker organizations sought ways of helping, and the idea of a conciliatory mission came out of the prayerful consideration of the meeting for sufferings in London.

Conciliation seemed appropriate. It was not a case of gross injustice or oppression of one side or the other; much could be said for both sides. It was a case of conflicting loyalties and patterns of new nations developing. The American Friends Service Committee and the Friends Peace and International Relations Committee of London Yearly Meeting sent a three-person team. Going with very low-keyed expectations of what they could do, Leslie Cross, Adam Curle and Joseph Elder found themselves engaged in important work of communication. The UN first, and then the Soviet Union at Tashkent had managed to get the armed conflict stopped, but strong extremist elements on each side used the press to whip up agitation for renewed warfare. The job of the Quaker team, as they moved back and forth from one side to the other, was to assure each side that political leaders on the other did not want to renew the conflict and were trying their best to counter the belligerent voices of extremists. The work of the team proved highly acceptable to the leaders of each country.

In March 1971, civil war broke out in the east wing of Pakistan as the West Pakistani army sought to stifle the Bengali move toward secession. Facts on the situation were scarce, but more and more reports came through of massacres of people and execution of the educated leadership of the province. A conciliatory mission to west and east wings on the pattern of 1966 did not seem appropriate. Adam Curle noted that the situation was one of rank oppression: seventy million Bengalis were being subjected to massacre and brutalization by 150,000 soldiers of the west. Any Quaker visitation would be in the position of trying to persuade the Pakistani army to be less violent and the Bengalis to be more docile. This would have the effect of restoring a status quo which had created a sense of injustice and desperation over many years. A fact-finding mission might be in order; relief might be called for. We in the AFSC and FSC consulted on these matters with Pakistani representatives in London and Washington, and with United Nations relief officers. We tried to influence U.S. government policy which, for various reasons—including Pakistani assistance to the entrance of Kissinger and Nixon into

China—was tilted toward Pakistan.

While we were working through official channels, a spontaneous movement developed to stop the shipment of war materiel from the United States to Pakistan. Led largely by Quakers Richard Taylor, Bill Moyer, Gini Coover, Sue Carroll and Larry Scott (many of whom had been active in A Quaker Action Group and were just organizing the Life Center in West Philadelphia), this movement joined with the Friends of East Bengal to apply a remarkable combination of factual study, zeal in following through, imagination in devising symbols of confrontation, and a transparent spirit of nonviolence. The group started with the improbable idea of blockading Pakistani freighters from U.S. ports by a fleet of canoes (hence the title of the book, *Blockade*, in which Richard Taylor tells the story, Orbis Books, Maryknoll, NY, 1977). They went on to draw the attention of the nation to the immorality of sending arms for the slaughter of Bengalis. The longshoremen refused to load ships, Congresspeople protested and finally the administration stopped the shipments.

In this case, then, conciliation between East and West Pakistan was not appropriate. Neither the United Nations nor any combination of nations was able to call off the Pakistani army actions. The efforts of Quaker service bodies to try to find some way of helping were ineffectual. Ordinary persuasion with the U.S. administration had no effect on the shipment of arms. A group of Quakers and others gave support to the East Bengal revolution by confronting U.S. policy. It took dramatic action—people putting their bodies in the path of evil—to carry real persuasive power. Finally, it is sobering to remember that it was the Indian army which finally rescued the Bengali people.

The tasks ahead of us are not easy. The kind of situations which I have been describing require of us a high degree of both spiritual grounding and sensitively acute political assessment. One or the other is not enough. Spiritual grounding without knowledge may mean that our actions will be ineffective in the world, no matter how personally satisfying they may be. Actions in the world, though politically astute, may lead us far away from our fundamental witness to a God of Love if they are not grounded in worship and prayer.

As the objective situations of conflict become more intense and confused in a deteriorating world situation, our attempt to play a constructive role will bring great chasms of disagreement amongst us about the validity of our political action, or its spiritual grounding—or both. I pray that we recognize the different Quaker roles possible in different situations, and that we keep in dialogue and keep worshipping together. Whether the strident call of justice or the quiet voice of conciliation is paramount in any situation, each needs the tempering of the other. □

Friends have been stirred to much controversy in recent years on the subject of apartheid in South Africa and what our response to it should be in the light of our testimonies. Six Friends have been moved to submit articles representing various aspects of the controversy. They are offered here in the hope that the ensuing discussion will benefit us all as we seek Truth together. (Please note that the authors of the articles assume full responsibility for the factual accuracy of the views presented.)

A Question of Stewardship

by Mariondale Hess

Concerned people across the country are raising searching questions about U.S. corporate involvement in South Africa. Do U.S. corporations support the apartheid system and strengthen the power of the ruling white minority in South Africa, or do they promote gradual social change and increase economic benefits for all South Africans?

The foundation of apartheid is discrimination between people on the grounds of race. In South Africa this discrimination is required by law. Besides the basic repugnance of such discrimination, its most direct corollary is the great discrepancy between the life styles of whites and blacks in South Africa. Blacks live in poverty, while whites enjoy one of the highest standards of living in the world. Persons of mixed race (coloreds) and Asians fare somewhat better than blacks under the apartheid system because of their lighter skin color, but they, too, are discriminated against and will never be allowed to achieve equality with the whites. This discrimination under the apartheid system is intimately connected with high corporate profits through low wages, job reservation, migrant labor policies, and political repression.

Blacks are paid low wages and it is estimated that over one million of them are unemployed. The average wage of blacks is below the poverty datum line (now called household subsistence level), that is, below the minimum level of income which is estimated as necessary for sur-

Born in South Africa and resident there for sixteen years, Marion Hess is a member of Philadelphia Yearly Meeting's Southern Africa Committee, as is her husband, Dale. Marion is a social worker; Dale is a meteorologist. Both are members of Melbourne (Australia) Regional Meeting.

vival. (This level does not include provision for medical care, education, savings, or taxes.) The consequence of low wages is that the average black family in South Africa must use two-thirds to three-quarters of its income for food. This proportion of income is significantly higher than that spent by the average black family in independent African countries. Because of the meager wages, malnutrition, disease, and death are common.

In addition to the need for food, other basic needs—such as clothing, furniture, household utensils, and medical and education expenses—are inadequately met. The findings of a survey taken in Soweto in 1975 by the University of Witwatersrand are typical: sixty-one percent of the families had incomes below the poverty datum line; forty-five percent of the children between ten and twelve were malnourished; the average household had only two-and-one-half beds to accommodate five or more people; ninety-five of the homes were without electricity or gas; only one-quarter of the adults have had education beyond elementary school. (Blacks have to pay for their education, whereas whites receive free education.)

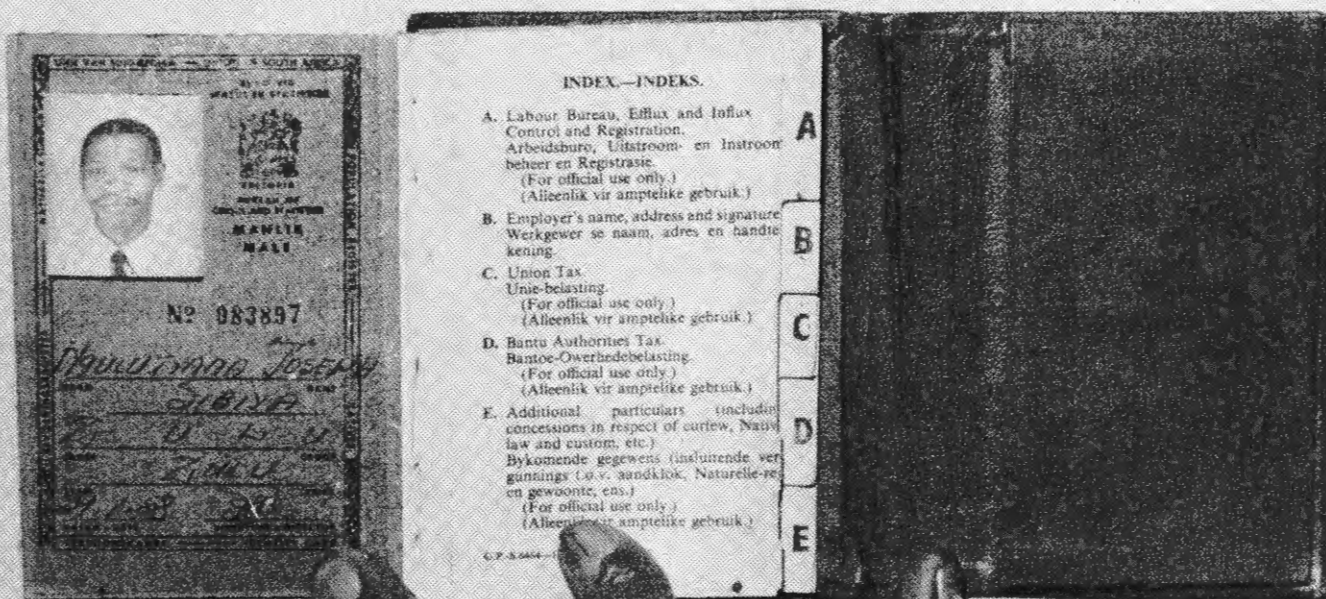
Low wages are perpetuated by a system of job reservation. High paying jobs—such as “white-collar,” skilled, or supervisory jobs—are reserved, almost entirely, for whites. When a shortage of white, skilled labor exists, jobs normally reserved for whites are sometimes divided into several less skilled jobs for blacks to do, but at lower wages. In 1975, blacks received an average wage of eleven percent of the white wage in mining, and twenty percent

of the white wage in manufacturing and in construction. Although equal pay for equal work is not illegal, the common practice is to pay blacks much less for the same work. Dangerous work, particularly in mines, is left for blacks.

Although blacks constitute seventy-one percent of the population, they have no political rights. They cannot vote. In order to maintain its economic advantage, the white minority (sixteen percent of the population) has passed laws which restrict the blacks to Bantustans, or “homelands,” which comprise thirteen percent of the land. The Bantustans are remote, barren areas without major towns and are largely devoid of industry, agricultural potential, and natural resources. Because of the lack of employment opportunities in the Bantustans, most black men must seek work by migrating to what the government has designated as the “white area,” which is eighty-seven percent of South Africa. In most cases wives and families must be left in the Bantustans, because they don’t contribute to the supply of cheap labor. Blacks can only stay in the “white area” if they have a job and a pass (a government identification document which is now euphemistically called a “travel document”). They must carry the pass with them at all times. If they are without it, even for a few minutes, they become subject to arrest and imprisonment or deportation to the Bantustans. In 1976, a quarter of a million blacks were arrested under pass laws or related influx control violations.

Public facilities and services in the areas where blacks

All blacks over sixteen must carry a passbook at all times. If they cannot show the book to a policeman on demand, they may be arrested. They then appear in a special “Bantu” court and may be fined, jailed or forced to work on white farms.



live, in other words in the Bantustans and the black townships outside the large cities (where the migrant workers are forced to live), are vastly inferior to those available to whites. The combination of poverty and inadequate health services, for example, is devastating. Although the government doesn't keep statistics on infant mortality and life expectancy for blacks, independent studies have shown that one black child out of two on the Bantustans dies before reaching the age of five.

There is a constant threat to blacks of deportation to the Bantustans or imprisonment under the pass laws. Under the Terrorism and Internal Security Acts the government may also imprison or ban persons without charge or due legal process. Banning is a psychological imprisonment in which a banned person cannot leave a certain area and may not meet with more than one person at any time, may not speak publicly, publish anything, attend meetings, or associate with other banned persons. Specific banning orders may also contain additional restrictions. According to the South African Institute of Race Relations, as of November 1977, there were 714 persons known to be imprisoned without charge and at least fifty more suspected to be held; at least 160 persons and groups, such as the Christian Institute, have been banned. It is not uncommon for persons to die while being held. In the period from March 1976, through September 1977, at least twenty-three persons, including Steve Biko, died in detention.

What role do the U.S. corporations located in South Africa play with regard to the apartheid system? In an attempt to answer this question, an extensive study of the employment practices of U.S. firms and the impact of U.S. credit and capital in South Africa has been conducted by the staff of the Senate Subcommittee on African Affairs and its chairperson, Dick Clark.* This is probably the most comprehensive study produced so far. The subcommittee found that: 1) U.S. firms were lax and highly selective in their application of equal employment opportunity policies; 2) out of 260 firms contacted, only sixty-three indicated that they paid equal pay for equal work; 3) because of the different standards of minimum wage used by the different corporations, comparison of wage levels was difficult; however, twenty-five of the firms replying admitted to paying a minimum wage as low as the poverty datum line; 4) the obstacles to black promotion were seen to be the South African laws and resistance from white workers and customers; 5) the corporations tended to ignore head office guidelines and public pressure at home concerning black promotion; 6) although the South African government offers tax incentives for black training programs, only nineteen firms responded that they had formalized training programs which qualified for these incentives; 7) no U.S. corporation either recognizes or negotiates with a black trade

union, although the Ford Motor Company has stated its intention to do so.

The report concluded that the role of U.S. corporations and financial support in South Africa is:

International credit provided the margin of funds needed by South Africa in the 1974-76 period to finance its military buildup, its stockpiling of oil, and its major infrastructure projects in strategic economic sectors such as transportation, communications, energy, and steel production, all of which are related to security needs. Collectively, U.S. corporations operating in South Africa have made no significant impact on either relaxing apartheid or in establishing company policies which would offer a limited but nevertheless important model of multinational responsibility. Rather, the net effect of American investment has been to strengthen the economic and military self-sufficiency of South Africa's apartheid regime, undermining the fundamental goals and objectives of U.S. foreign policy.

The linkage of U.S. corporations with the military and apartheid control is significant. The largest U.S. corporations include Mobil, Caltex, Exxon, Standard Oil of California, General Motors, Ford Motor Company, Chrysler, IBM, CDC, and NCR. These corporations represent vital resources for the military: oil, motor vehicles, and computer technology. Present support for the military may be increased at any time. Under the recently enacted National Supplies Procurement Act each corporation may be required by the government to convert its facilities and operations to military production. Already General Motors has drawn up a secret contingency plan (*New York Times*, 19 May 1978, p. 1) which, in the event of a national emergency, provides for the guarding of G.M. plants by Citizen Force Commandos under the command of the local military authority.

The apartheid system is linked to us and to institutions (including Quaker institutions) to which we belong, through investments and loans. We are involved in apartheid and must consider the question of stewardship. On the national scale, the United States government has promoted, in our name, a flow of capital and credit to South Africa through Export-Import Bank insurance and loan guarantees, and has subsidized U.S. corporations in South Africa through tax credits.

Stewardship requires us to be accountable for our possessions, which include these investments and loans. We can stop financing the apartheid system. We can divest our holdings of stock in companies operating in South Africa. We can urge our representatives and senators to revoke tax credits to U.S. firms operating in South Africa.

Black leaders in South Africa have long called for an end to foreign investment in their country, even at the risk of imprisonment or death. Are we listening? □

*Dick Clark, U.S. Corporate Interest in South Africa: Report to the Committee on Foreign Relations, United States Senate. Washington, D.C.: U.S. Government Printing Office, 1978, 231 pp.

Will Divestiture Help?

by Herbert Ward Fraser

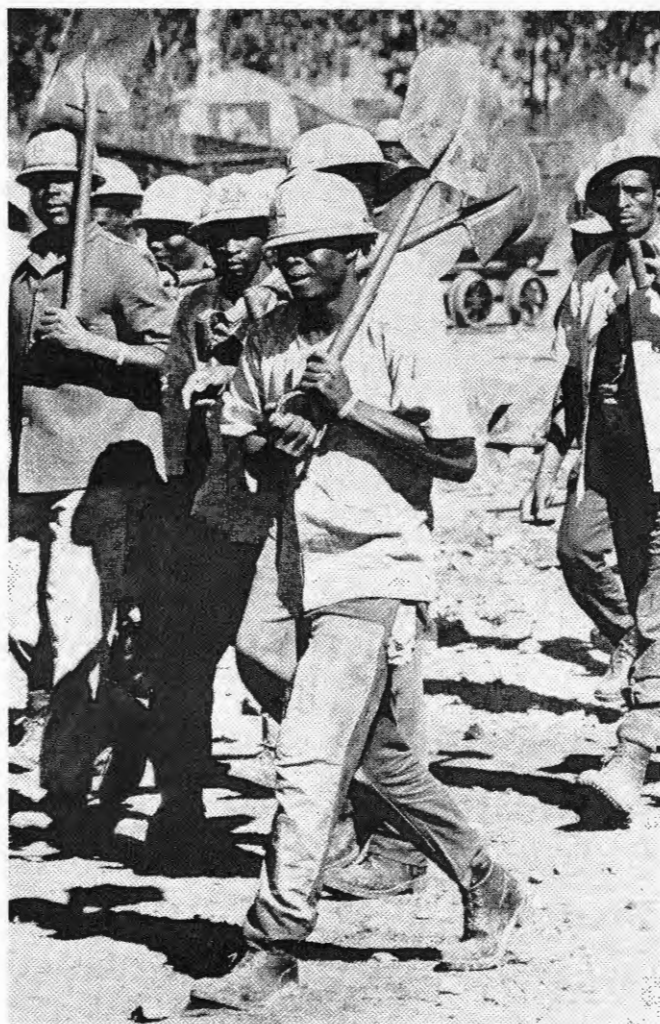
As Friends, we are continually torn between making heroic witnesses, that risk rousing other people to violence, and acting to implement our testimonies in ways which seem to temporize with evil. At the Friends General Conference this year, Margaret Bacon called to

our attention the heroic stands some Quakers have taken, and how others have opposed them, proposing conciliatory witness instead. She reminded us of how the abolitionists among us were opposed by those Friends who believed slave owners should be compensated for the loss of their "property." She did not mention the latter's argument that only by compensation could slavery be ended without war. But she clearly sided with Quaker abolitionists.

In terms of the cost of human suffering, in view of the prolonged subjugation of blacks during the aftermath of the Civil War and still in evidence, and in terms of the cost of destruction of property, impoverishing both Southern blacks and whites up until recent times, I find it difficult to see how Friends could, in retrospect at least, believe that contributing to the inevitability of a war in which we would not fight was the true path of conscience. However, it is clear that devising conciliatory paths to the righting of wrongs is a much more intellectually demanding task than committing oneself to an unswerving devotion to putting down evil.

Today, Friends are confronted with the same dilemma of heroic versus conciliatory witness, at some remove, in our consideration of the miseries of South Africa. There are those among us who are more concerned to put down the evil of apartheid than to raise up the good in that beleaguered country. The heroic path will, I believe, intensify racial violence while, judging from the experience of every other previously white-dominated African country, making armed insurrection inevitable. Whoever "wins," in the aftermath of the civil war which heroic witness will—and by some is intended to—produce, we can expect an indefinite postponement not only of a rise in the material welfare of South African blacks, but also in their political rights and human dignity. We should not expect that a South African civil war will produce any greater relative improvement of the conditions of non-whites as a whole than such "successful" wars of liberation have done during the last two decades in the rest of Africa. Least of all, we should not expect ameliorization of the condition of the mass of blacks at as fast a pace, wretchedly slow as that has been, as in the United States.

It has recently come to my attention that the American Friends Service Committee Board has been persuaded to ally itself with the advocates of heroic witness to demonstrate Friends' repugnance to the racist policies of the Nationalist regime in South Africa. The decision has been made to sell off all AFSC holdings of securities of U.S. firms with operations in South Africa. The action is based on the Southern Africa Committee's view that the root of all political, moral, and economic evil in South



Blacks are now permitted to form trade unions, although companies are not obliged to negotiate with them.

Herbert Ward Fraser is an economic consultant and professor of economics on leave from Earlham College, as well as adjunct professor for research at Indiana University East. A member of Clearcreek (IN) Meeting, he is a member of the Peace and Social Concerns Committee. This article is excerpted from a longer piece on divestiture.



In June 1976, in Soweto, police opened fire on unarmed schoolchildren who were staging a peaceful demonstration against the education system. Hundreds more people were shot in the following days of protest, sparking off the largest and most widespread demonstrations ever held against apartheid in South Africa.

Africa is the multinational corporation. Thus, the AFSC adopts the position that heroic witness against U.S. multinationals is the only effective witness, and the moral, political, and economic considerations all point to the same remedy: economic disruptions via divestiture.

That no human problem is so simple is the only historical truth I know.

The only defensible ground for wholesale divestiture is, I believe, the moral one: by the sacrifice of \$1 million—the estimated brokerage cost—which would otherwise go to support the traditional ameliorative activities of the AFSC, the Board can register our collective repugnance to apartheid in a meaningful way. The greater this sacrifice, and the more it is publicized, the more impressive its symbolic importance would be.

What concerns me is that the arguments for divestiture do not confine themselves to its potency as a moral representation. Wholesale divestiture clearly is not an economic force to persuade laggard U.S. firms to hasten the upgrading of their non-white employees in South Africa to take full advantage of the changes in laws governing apartheid which have been made during the last two years. Nor do the arguments specify what further economic changes the economic pressures of divestiture are designed to accomplish.

Support for the heroic witness of economic reprisals against South Africa is rooted in a thorough misunderstanding of the economics of discrimination. The theory appears to be that black Africans' wages are low relative to those of whites because white-owned businesses do not hire many non-whites. So far so good. But then the

argument is made that the reason why white-owned businesses—especially the multinationals—earn such high rates of profit is that they do hire so many blacks at such low wages! Therefore, the arguments conclude, punish the multinationals by divestiture so that they will take the unprofitable step of hiring more blacks and force the Nationalist regime to go along with the selfless acts which we force upon them!

To avoid such contradictory arguments, we should be clear as to who are, precisely, the economic beneficiaries of apartheid, and who for that reason, at least, support it.

Numerically, the major supporters of apartheid are the poor whites who (as in our antebellum South) fear the competition of blacks for relatively unskilled jobs.

The major institutional support for apartheid comes from white unions whose members, before the "disturbances" at Soweto two years ago, were legally able to prevent non-whites from holding certain skilled jobs and positions supervising white employees. Now that these "job reservation" laws have been abrogated (the major exception being in the mining industry where white unionism is strongest), the power to exclude blacks from the better jobs rests upon the control over entry into apprenticeship training exercised by white unions. But, even this control is being lessened by the recent changes in laws which once prohibited blacks from joining unions. Now, white unions can admit black members, and blacks are permitted to establish unions of their own (although employers are not yet required to bargain collectively with the members of such unions.)

The more blacks are excluded from urban, industrial

employment, the fewer the educational opportunities there are for blacks, and the greater the rate of increase in the black population of working ages, the greater the supply of unskilled workers there will be. The businesses in South Africa which benefit from these consequences of apartheid are any that hire a preponderance of unskilled labor. Since this is largely the case on farms (but not agribusiness so much) it is not surprising that the Nationalist party gets solid support from the large traditional Afrikaner farm constituency. Black farmers in the "homelands" also tend to benefit, as employers, from the abundance of unskilled black labor apartheid was designed to produce.

Finally, as in any "less developed economy," wealthy persons, whatever their race, benefit from the abundance of low-paid household help. But, of course, thoroughgoing white racists will forego hiring low-paid black labor in any employment if their scruples are strong enough to offset the economic advantages.

Among this list of the economic beneficiaries of apartheid—poor whites, white unionists, white and black farm owners, low-technology businesses, and rich households—the multinational corporations are conspicuous for their absence. A little reflection shows why this is so. Then it is also easy to see why American firms (and Afrikaner businesses in competition with them) are the most potent liberalizing forces in South Africa. The reason is simple. For them, apartheid has kept the level of profits *lower* than it otherwise would have been while raising the risks of doing business.

The multinationals, and modern industrial Afrikaner firms, are, characteristically, high-technology firms. Like all capitalist enterprises, they see social disruption as unprofitable and frightening. The risks it raises make capital more expensive to obtain.

In the past, the high rates of investment by these firms—building new plants, importing new equipment and know-how—raised precipitously the demand for skilled workers to staff these enterprises. Under job reservation laws shortages developed which could only be overcome by immigration of whites. After the massacres at Soweto (and the Sharpeville killings a decade-and-a-half before) the emigration of skilled workers produced even greater shortages and strengthened the bargaining position of white unionists, while black unemployment rose to record levels. Profits fell to post-war lows; new investment was reduced by the growing risks of civil disruption.

It is not the least bit surprising, therefore, that the Nationalist government gave in to the pressures of the domestic and multinational firms in the industrial sector to allow them to hire and train skilled black workers, and to permit non-whites to reside in cities where they work. Mining firms wanted to get rid of the job reservation laws

too, but were unsuccessful. (Mining unions are so insulated from labor market pressures that, in the post-1973 recession—which hit South Africa particularly hard—their white members pressed for a shortened work-week when black unemployment was at an all-time high in the industry.)

Far from being a sacrifice of profits for the sake of the principle of equality of opportunity (which many multinationals would like church groups to think) or a token sacrifice of profits by means of a token move toward black economic emancipation, getting rid of job reservation laws, bans on non-white union membership and residency restrictions are part and parcel of the strategy for making industrial expansion more profitable in South Africa. But doing so also removes the economic foundations for apartheid. It strikes at the monopoly over the high-paying jobs previously held by whites. However, as every black worker in the United States knows, removing legal enforcement of segregation and discrimination is only an entering wedge for equality of economic opportunity. The only way that employment opportunities and wages for blacks can be increased substantially is through rapid expansion of the industrial sector. South Africa, in this regard, is like the U.S.

Since divestiture, as an economic weapon, is intended to work exactly in the opposite direction from the one designed to enlarge opportunities for black employment, those who espouse it must have in mind alternative objectives of higher importance. The most obvious one is the political one of damming up blacks in the homelands and unemployed blacks in the slums around industrial cities. Without the job opportunities which industrial expansion can now provide, sufficient social unrest can be created (as after Sharpeville and Soweto) so that civil war will result. This will, it is hoped, result in the more rapid emergence of majority rule. Then economic reconstruction will provide the job opportunities that, temporarily, have been sacrificed.

Anyone who cares to look at the history of our own reconstruction era, or that of all of the other formerly white-dominated countries in Africa whose black majorities have been liberated by violence during the last fifteen years, cannot be reassured by this prospect. The liberalizing forces of business interests in all of those countries were the first to be suppressed *by whites* when the latter had their backs against the wall. As Quakers, we should be appalled by this prospect.

If the advocates of divestiture are opposed to violence, let them say specifically what they do want from divestiture, and from economic boycott, and how economic reprisals will accomplish the ends they do have in mind, and who will benefit and in what ways. Then some useful discussion of the South Africa problem can begin. □

A Plea for Nonviolence

by David Zarembka

A scenario for successful violent change in South Africa from a minority government to a majority one would include at least a million dead whites, five million dead blacks, a military dictatorship, foreign power neocolonialism, and even perhaps the use of nuclear weapons. Consequently, a violent revolution cannot produce the goal of a truly independent, one-person/one-vote majority government.

This implies that a nonviolent solution is the only option available for democratic majority rule. Andrew Young has claimed that a U.S.-style civil rights campaign will be sufficient. But South Africa, with no constitutional rights for blacks, a population including eighty percent disenfranchised blacks, the neo-Nazi race mentality of the Afrikaners, and the brutally repressive South African government, is not Mississippi of 1960. Violent change will create vast suffering; nonviolent change will create suffering; the status quo perpetuates the present suffering. The goal is, therefore, to create a change in government with as little suffering as necessary—which, granted, may still be substantial.

When Quakers state that Africans must choose their own destiny and refuse to develop a nonviolent option to be "imposed" upon Africans, we are shirking our responsibility to God, humanity, and the six million potential dead of the violent revolution. There are four arguments against this disengagement philosophy.

First, everyone—including the U.S. government, the Russians, the Cubans, the British, and various labor, political, and religious organizations—is advising, supporting, and promoting various options. These are usually with certain self-serving ends desirable to the promoters, and backed sometimes with money, materials, and/or arms. If we do not develop and promote the nonviolent option, who else will? The nonviolent option will not be offered and therefore will not be available for Africans to choose. The field will be surrendered without contention to the advocates of violence.

Second, which Africans decide? Mobutu decides for foreign intervention in Zaire; Amin decides for slaughter in Uganda; and Vorster, who is an African even if not a black one, decides for South Africa. In short, even if South Africa is thousands of miles away, it is impossible

to suspend moral judgment.

Third, how can black South Africans—suppressed, jailed, leaderless, without rights, and with no formal or informal forums—decide anything? Does not the policy "let the Africans decide," in this context mean for the South African majority sporadic resistance to petty apartheid which can accomplish nothing? And is this, consequently, not a vote for the status quo?

Fourth, it is possible that some, if not all, proponents of violence in South Africa are South African government agents. Here, the FBI, which is not nearly as vicious as the South African police, has been and is more than willing to plant agents to discredit a struggle, promote violence, and thereby justify stronger suppression.

In the five-and-a-half years I spent in Africa, I did not deposit my moral values at JFK airport on departure. Likewise, we cannot shed our nonviolence just because South Africa is far away, or because the task is Herculean, or because we are afraid that nonviolence may fail the challenge, or just because we lack guts.

The change in policy from one of "let the Africans decide" to one of "active development of nonviolent direct action" has extremely important implications for what we do. Andrew Young is naive when he states that a U.S.-style civil rights movement will change the South African government. Even if thousands or millions of black South Africans conducted astounding nonviolent civil disobedience, a black majority government would not replace the present regime. To topple the suppressive South African government, coordinated worldwide nonviolent direct action will be required. This means not only in South Africa and the United States, but also in England, France, Italy, West Germany, Japan, Israel, and elsewhere.

What about Zimbabwe? Alas, violent struggle is already occurring. But there are nonviolent possibilities such as Quaker-sponsored negotiations between the five or six main protagonists, using some of the skills and tactics we have used in the Middle East conflict and the Nigerian civil war.

South Africa also awaits. If we decide to grasp the challenge of turning slaughter into resistance, then we must immediately begin the following:

- Adopt a policy of positive nonviolent direct action as a possible solution in South Africa.
- Develop scenarios, strategies, campaigns, policies, literature, etc., on the nonviolent possibilities in South Africa.
- Initiate the international contacts to implement an internationally-coordinated strategy for nonviolent direct action.

In order to implement the above, considerable reallocation of direction, personpower, and financial resources will be needed. Are Quakers willing to tackle the task? □

David Zarembka is the director of Light-House, a group home for girls in Pittsburgh, and an organizer of alternative, innovative, small institutions. Treasurer of Lake Erie Yearly Meeting, he is a member of Pittsburgh Monthly Meeting's Committee on Southern Africa.

Following Friends Testimonies In Southern Africa

by Walter Birmingham

The range and extent of social work undertaken by Southern African Friends is impressive, carried on as it is by a bare 100 individuals so scattered over a large country that the Society is able to give them, as a religious community, little spiritual, moral, or even organizational support. But the Society in Southern Africa can and does depend upon and draw upon the immense spiritual resources of the world community of Friends. For this to be effective it is essential for Friends outside Southern Africa to know what those inside are thinking and feeling, what their attitudes are, and how those on the outside can best help and support them.

In a society where repression is built into the fabric, and where the forces of law and order are the primary users of violence to maintain a discriminatory system against attack from both inside and out, it is inevitable that some Friends question the validity of Friends' historic attachment to nonviolence. Conscription faces the young people with a personal challenge. Guerrilla movements accuse pacifists, by the nature of their convictions, of siding with the repressive forces. Political organizations, inevitably illegal, turn to violence as seeming to be the only hope of overthrowing an intolerable regime; not to support these organizations is seen as joining the oppressors.

George Fox claimed that he "lived in the virtue of that life and power that took away the occasion of all wars." In Southern Africa in 1978, apartheid and discrimination in favor of whites are seen by many as justifiable occasions of war. We ask ourselves what life are we to live which will take away these occasions. In seeking that life

we cannot forget the teaching of Jesus. We reject it to our great spiritual peril. As Robert Barclay wrote, "Whoever can reconcile this, 'Resist not evil,' with 'Resist violence by force' . . . may be supposed also to have found a way to reconcile God with the Devil, Christ with Antichrist, Light with Darkness and good with evil."

For the Friend who sees his neighbors joining the security forces to go out and protect defenseless villagers from brutal guerrilla attacks, what is needed is the courage to say "No," and to help to find another way to bring peace to the village. For the Friend who is drawn to giving financial and moral support to the guerrillas, who is tempted to spread their propaganda and urge young people to join them, what is needed is the courage to say, "The Christian message is not 'We shall overcome one day—and ourselves become the oppressors.' Jesus said, 'In the world you shall have tribulation, but be of good cheer, I have overcome (the world).'" Yet some Friends outside Southern Africa, to the distress of those within, may be supposed to have found a way to reconcile God with the Devil. We ask them not vicariously to take up arms but to support us in our adherence to the Quaker peace testimony and devote whatever resources they have to furthering our search for the life and power that takes away the occasion of all wars.

One part of that life and power expresses itself in practical service. Southern African Friends have turned to this with energy, imagination and commitment. Perhaps we can do more, but our resources are limited and we would welcome additional resources from Friends outside. We already can and do use money and personal service given by concerned Friends and others from many parts of the world. We could use more. But we might, with humility, learn by personal example from those of firm conviction and stout spirit who might come among us and show the way. This is not mere idealism. It is a practical program we want—to show us privileged inhabitants of Southern Africa the simple living and personal life style of true Quakerism, opening the way to equality and social justice for all.

In the second quarter of 1977 (the latest figures available to me), the average per capita wages in the South African mining industry were R764 per month for whites and R102 per month for blacks. In December 1977, of the white, colored and Asian labor force, 36,341 were registered as unemployed, or one-and-nine-tenths percent. The official estimate of black unemployment was that twelve-and-two fifths percent of the economically active black population was unemployed at that date. For privileged people such disparity is hard to live with. A justifiable occasion for war? What virtue have Friends, a mere 100 strong in Southern Africa, without resort to outward weapons, to take away this occasion of war? Very little, unless we turn to political action.

Friends have a long tradition as pioneers in education and they are easily persuaded to self-sacrifice. British Friends in 1968 decided to tax themselves voluntarily an

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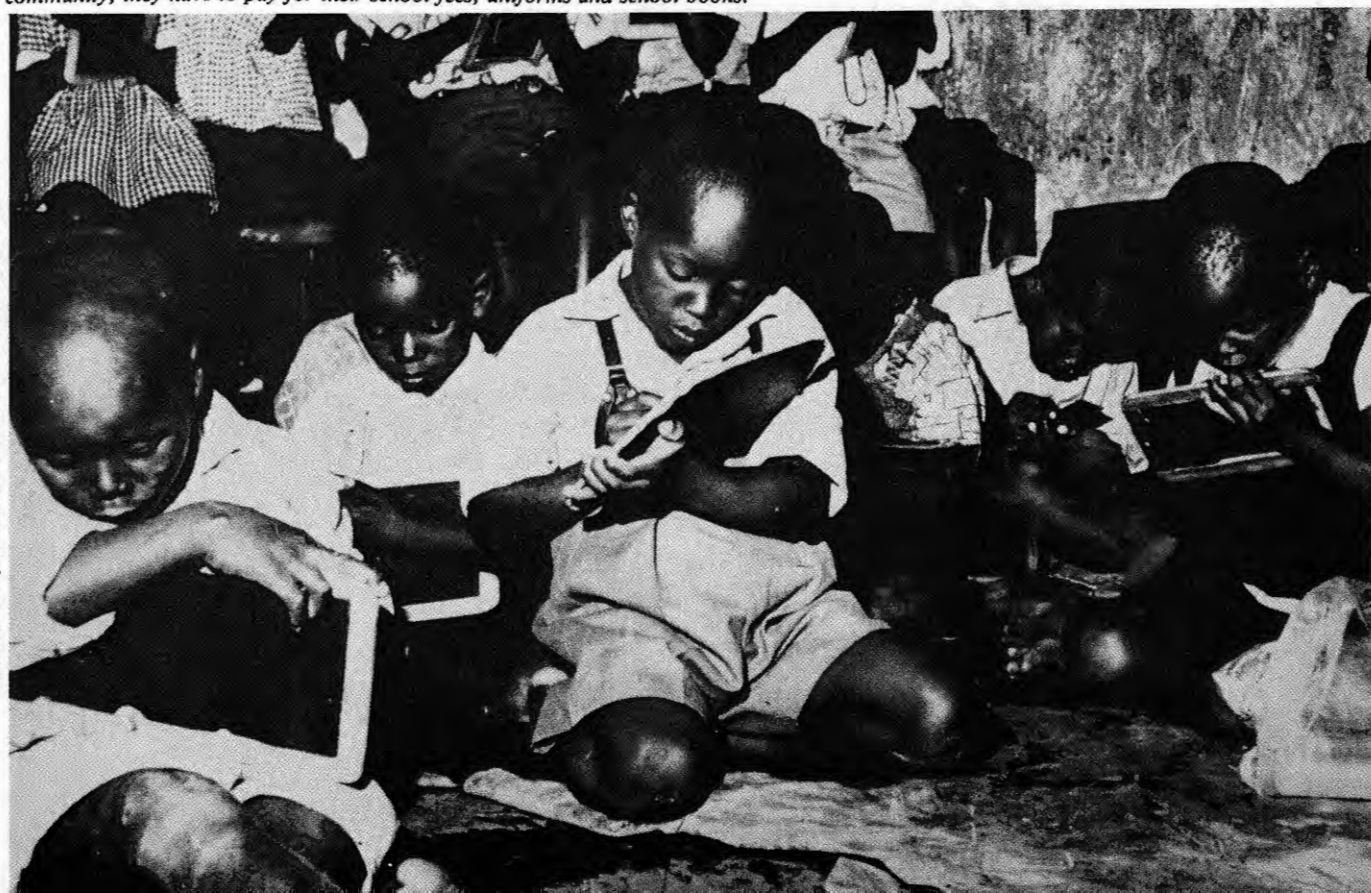
additional one percent of their incomes until such time as the British government could be persuaded to devote an additional one percent of the British national income to the needs of the poorer nations of the world. This was seen as, and was meant to be, political action; it is a form of self-sacrifice. Friends in Southern Africa have not as yet a committee for sharing the world's resources administering a one percent fund, but we have within our borders one of the poorer nations of the world. We could set up our one percent fund to be devoted to the education, training, and development of South Africa's poorer nation until such time as the South African government is persuaded to offer the same education to blacks as it does to whites. We could make it plain that this is seen as, and meant to be, political action. If the Friends outside who have not yet become subscribers to their own yearly meeting one percent fund would do so and ask that their contributions go to black education in South Africa, this would be a great encouragement to us to move one more peaceful step towards the social justice to which we all give lip service.

Friends in South Africa are conscious that many people of good will abroad, including some Friends, see the homeland policy as a step toward the peaceful resolution of social conflict in the subcontinent. It is, in fact, the cornerstone of apartheid. It allots thirteen percent of the land of South Africa to eighty percent of the people of South Africa. There can never be the remotest possibility that the black people can all live and work in the homelands, yet the policy deprives black people of even the

limited citizenship rights they have been allowed in South Africa hitherto. If Friends in South Africa are to retain any respect for their integrity among black people, it is vital that Friends the world over should speak out boldly in support of South African Friends who see separate development as deeply divisive; socially, politically, and economically unjust; and a primary occasion for the violence that permeates South African society.

The demand for sanctions, both economic and military, against South Africa and Rhodesia has received widespread international support from governments and individuals concerned to bring about a change of policy towards greater social justice and a more sensitive regard for human rights. The ends are entirely laudable; the means are at least suspect, if not obviously unchristian. Some Friends abroad support economic sanctions while rejecting military action. Their judgment can be faulted on grounds of expediency, for nowhere have economic sanctions, unsupported by military sanctions, shown much success in achieving the declared objectives. The failure of economic sanctions against Rhodesia to bring about a change of government "within six months" of U.D.I. (Unilateral Declaration of Independence) is the most obvious recent example. [U.D.I. occurred in November 1965.] Moreover, the threat of sanctions has coincided with a massive build-up of defense, which has been described by the South African Council of Churches as "a reaction of fear and panic." But Friends can turn to principles rather than expediency as the basis of their judgment. Their adherence to their

Education for white children in South Africa is free and provided for all, but for black children it is not. Although they are the poorest section of the community, they have to pay for their school fees, uniforms and school books.



International Defence and Aid Committee for Southern Africa/Ernest Cole

peace testimony should lead them to a rejection even of economic sanctions. They are impelled to find the loving thing to do; to undermine the economic life of a whole nation, good and bad together, can never be an action of love. Jesus reminded us that God makes the rain to fall on the good and the bad alike, but this is blessing, not destruction.

Finally, a word can be said on a matter which has brought action by many countries against South Africa and which intimately involves Southern Africa Friends. This is the campaign to prevent investment and, if possible, withdraw investments from South Africa. The moral issue is not an easy one to determine, for productive enterprise is in itself essential to the survival of any society, but the processes of production and the distribution of what is produced can be unchristian in the extreme, and the power to determine these aspects of productive enterprise is mainly in the hands of the investors.

There can be little doubt that investment in South Africa has entrenched an economic system of gross inequality, denying basic human rights and contributing, through the use of migrant labor, to the breakdown of black family life. Yet it has also given a higher standard of living to black people in South Africa than has been attained by millions of black people in other parts of Africa.

The cessation of further foreign investment and the withdrawal, where possible, of existing investment from South Africa can have only a marginal impact on economic activity in South Africa, and is likely to fall more adversely on the living conditions of blacks rather than whites. But outside pressure to improve conditions for blacks and to reduce exploitation has already had a significant effect in bringing about an improvement. This points the way to constructive and peaceful action by Friends, whether in South Africa or outside. They can use their rights as shareholders in transnational corporations and in South African companies to get information about discriminatory rates of pay or conditions of service; they can discover whether any employees are paid less than a minimum wage necessary for a tolerable standard of living. Even publicity for such conditions, without sufficient voting power to change them, can bring substantial changes for the better. Shareholders can also inform themselves of the code of industrial ethics now being advocated for adoption by South African enterprise and they can press their companies to conform. This is an opportunity for action which Friends in South Africa see as constructive and significant. Success in bringing greater justice in the economic sphere might well carry with it greater justice in the social and political institutions of South Africa, and so bring to us the quiet revolution to which the peaceful people are, we hope, wholly committed. □

Five Myths About Divestiture

by Ken Martin

American firms account for sixteen percent of the foreign investment in South Africa. United States banks have loans of at least \$2.2 billion outstanding to South Africa. When, in May of this year, South African paratroopers struck at Kassinga, 150 miles inside Angola, to kill hundreds of Namibian refugees—largely women and children—they were carried to their destination in U.S.-made Hercules 130 transports...sold to South Africa as "non-military." All blacks in South Africa must have a pass book to move about in their own country; these hated symbols of oppression carry photographs taken with U.S.-made equipment.

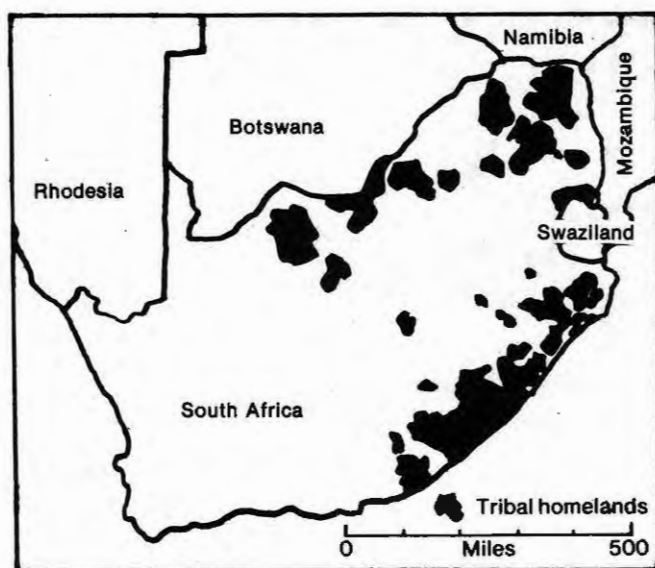
Cognizant of these and similar connections between U.S. business and South African apartheid, more and more people in the U.S. have joined in a campaign to sever those connections by divesting U.S. interests there. In response, the South African government, the U.S. business community and some economists and political scientists have raised their voices in protest. In the process they have invoked a series of myths about the intent and effect of the divestment campaign. Five of these follow.

Increasing investment is bringing about a gradual end to apartheid.

Apartheid is an economic system in which the overwhelming black majority is confined to underdeveloped "homelands" on thirteen percent of the land. These homelands serve as pools of poverty and unemployment from which South African industry can draw cheap labor.

Multinational corporations in South Africa reap profits from this cheap labor supply as well as cheaply-exploited resources. They also profit from the high level of white consumption which these advantages

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Black "homelands" or reserves, indicated here in black, cover only thirteen percent of the land of South Africa. Most black South Africans—eighty percent of the population—must live in these areas.

have produced. Thus it is to their economic advantage to maintain the one-to-five ratio of black to white per capita income.

Furthermore, though investors in South Africa make much of the fact that black wage increases are proportionally larger than those of white workers, in actual Rand or dollar earnings, the gap between what blacks earn and what whites earn per capita continues to widen.

Divestment will only cause blacks greater hardships.

Blacks are already suffering greatly under the current system. High rates of unemployment are inescapable products of that system. Although some black Africans have opposed divestment because it would increase the already devastating black unemployment, many have bravely spoken in favor of such a policy *even though advocating divestment is illegal under South African law.*

Since U.S. firms in South Africa are capital-intensive rather than labor-intensive, divestment would immediately result in only a small reduction in total black employment.

Divestment would result in destruction of the South African economy and total chaos which would benefit no one.

As the divestment campaign gained momentum over the past year, only one of the 376 U.S. firms operating in South Africa—Polaroid—has withdrawn. Several other firms have made minimal improvements in the status of black workers to improve their public image.

No advocate of divestment expects a sudden, catas-

trophic exodus of multinational corporations. In fact, under South African law, capital cannot be removed by the companies. Thus the industries would pass into the hands of South Africans.

In that case, divestment will not have any effect anyway.

Divestment will not destroy the economy of South Africa, *but* it will make it less profitable to invest there, and remove foreign economic and political support for the South African government (largely generated by the self-interest of those corporations expecting our own government to protect their investments).

Divestment is a form of coercion and will only stiffen South Africa's resistance.

In the years that U.S. foreign policy avoided confronting South Africa on its violation of human rights, and attempted to work quietly "behind the scenes," there was no relaxation of the system. The blueprint for "separate development" has been relentlessly developed regardless of world opinion and diplomacy.

Those who addressed U.S. firms in those years through board and stockholders' meetings know that their petitions for change were met with indifference or with claims that South African law left them powerless to act. Only since the start of the divestment campaign have these firms begun to suggest they have the power to make significant changes. But, in fact, none have shown how their policies can help blacks achieve political equality in South Africa.

It is, therefore, the responsibility of investors to question whether they wish to invest in the apartheid system. As financial wisdom would preclude investment in a business on the brink of financial bankruptcy, one would suppose that moral wisdom would preclude investment in a system over the brink of moral bankruptcy. In both instances, the withdrawal of investment is less punitive than prudent. The system has punished itself by operating in such a way as to lose financial or moral credibility, and the investor does not wish to maintain such an association.

Such prudence was exercised by abolitionists with regard to slave-produced goods before the Civil War, and, in our own time, by the Montgomery Improvement Association in its refusal to ride segregated transportation. Quakers have traditionally exercised such non-cooperation with regard to investments in war and liquor related industries. The divestment campaign is but the latest in a long tradition of nonviolent efforts to place our resources at the service of our values, and to withdraw them from the service of values we cannot in good conscience embrace. □



FRIENDS AROUND THE WORLD

In his inaugural remarks, Robert Bocking Stevens, British born, former provost of Tulane University and now tenth president of Haverford College, called the college's Quaker tradition "clearly distinctive" and "not archaic." Its "intellectual integrity in searching out the truth wherever it may lead," he said, "coupled with the realization that the only way to defeat an idea is to produce a better one, represents the core of the Western liberal intellectual tradition."

Stevens claimed that "the concerns with values...with ethics...with the implications of scientific development have...once more taken their rightful pre-eminence" and that that, too, was a Quaker tradition. He hoped that liberal arts colleges would resist current pressures to "professionalize" their curricula. He looked forward to closer cooperation between Haverford and Bryn Mawr colleges and to "further cooperative arrangements" with Swarthmore and the University of Pennsylvania.

Fear of not being able to sell one's house, rather than actual present hardship, seems to be the principal "adverse impact" on Mashpee township, Massachusetts, of the Wampanoag suit for over 15,000 acres of undeveloped land brought in 1976 by the Cape Cod Indians, who claim the land was taken away from them in violation of the 1790 Indian Non-Intercourse Act.

This is the conclusion reached by AFSC interviewers, according to a recent news release. A halt in land development with consequent absence of profits to developers rather than the rumored "economic disaster" is all that can be determined with certainty, according to a report prepared this spring by a group of economic researchers. On the other hand, the report revealed that the township finances had suffered as a result of partial tax withholding on the part of some big developers and of township officials "spending large sums of money in fighting the suit."

When Ham Sok Han and sixty-five others burned their voter registration cards on election day, calling the ballot "an election game designed for the perpetuation of one-man rule," he was doing more than protesting the continuation of the Park Chung Hee dictatorship in south Korea. He was also calling attention to the injustice of a system that permits illegal campaign contributions by foreign corporations (such as \$3 million by Gulf Oil) and the virtual subsidizing of the south Korean textile industry by the U.S. government so that U.S. corporations can buy back over thirty percent of the total product at great profit, but at the expense of Korean domestic needs and the hardship of both Asian and U.S. workers.

Some 300,000 Korean textile workers are being forced to work in crowded, dusty textile factories ten hours a day, six to seven days a week for less than two-thirds of what is considered a livable wage. The low cost imports of the products of their work simply allow clothing retailers to take a bigger mark-up than they can make on apparel manufactured in the U.S.

In this situation, Congress *could* designate south Korea as ineligible to receive PL 480 cotton [from July 1976 to September 1977 it received over \$28 million worth]; unions *could* urge U.S. corporations to purchase textiles and clothing only from companies which provide decent wages and working conditions; Congress *could* deny the repressive Park government the basic support of U.S. military and economic aid, it *could* recall U.S. troops; individuals *can* urge these groups to act.

Palo Alto (CA) Friends Newsletter notes that Santa Cruz Meeting gave a \$50.00 check to the Santa Cruz Library for peace books, the library also contributing \$50.00 for this purpose. The books will be selected from a list supplied by the meeting.

Central Philadelphia Monthly Meeting Newsletter quotes George Willoughby as reporting that he found Stanley M. Ashton "in good condition" when he visited him in Visakapatanam, India, during June of this year. This in spite of Ashton's using a hearing aid and having to have some assistance in going up and down steps because of a difficult eye condition. George was able to have some good talks with Stanley Ashton before leaving India.

Some 200 arrests have been made as a result of the blockade of railroad tracks leading into the Rocky Flats nuclear weapons plant northwest of Denver, Colorado, on the part of antinuclear demonstrators. Since April 29, supply trains moving in and out of the plant every five to ten days have been blockaded. Most of those arrested have been released with a summons. Although sixty-five demonstrators were to stand trial in Golden on November 13, a pretrial conference held there on August 1 has resulted in an agreement to allow ten of their number to represent the entire group, according to a news release by the Mennonite Church General Conference.

The release also states that defense attorneys—who are donating their time—will base their case on a Colorado "choice of evils" statute which states, in essence, that if there is imminent public danger, the individual is justified in breaking the law, if doing so causes less danger than the harm the person is trying to prevent.

In order to establish such evidence, the Rocky Flats Truth Force, which has maintained the witness at the nuclear weapons plant and plans to continue the vigil, desires testimony not only from church leaders and county health department officials but also from nuclear experts. This Judge Goldberger has agreed to allow. It is not yet known, however, whether the jury will be permitted to hear the testimony of the expert witnesses, although the judge has agreed to hear it in order to consider the applicability of the "justification" defense to the trial after a review of the testimony.

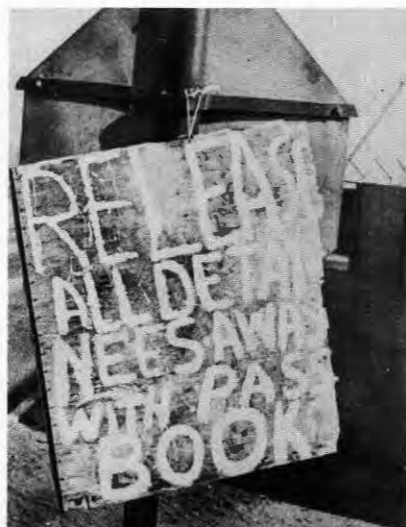
Stressing the fact that no persons were their enemies but that it was the apartheid system they opposed and the support this system received from the United States which they sought to challenge, the American Friends Service Committee announced on August 9, 1978, that they were selling over 45,000 shares of stock worth \$1.3 million in U.S. firms doing business in South Africa.

Fifteen companies were involved in this divestment: Borden, Inc.; Firestone Tire and Rubber; Minnesota Mining and Manufacturing; Nabisco Inc.; Phelps Dodge Corp.; U.S. Gypsum Co.; Warner-Lambert Co.; Black and Decker; Dresser Industries; Eaton Corp.; Dow Chemical; Timken; West Point Pepperell; and Bank America Corp.

The action was taken only after AFSC had issued an invitation to all fifteen companies to meet with them in New York for a frank exchange of views on the question of withdrawal. Eight firms either sent representatives or responded by letter to express concern over apartheid, at the same time maintaining that industrial growth would provide eventual civil and political rights for all in South Africa. This view was challenged by Jenifer Davis, exiled white economist from South Africa who works for the American Committee on Africa. She compared the S.A. govern-

ment to that of Hitler's Germany where industrial growth did virtually nothing for people's rights. And Peter H. 'Molotsi, black South African exile on the AFSC staff, voiced the Committee's point of view when he stated: "To the entire African community, apartheid has meant brazen political domination, genocidal economic strangulation, and social denigration of the deepest variety. There can be no compromise. The struggle against apartheid, to restore human dignity and justice, must continue unabated."

International Defence and Aid Committee for Southern Africa



An "Affirmative Action Plan" has been instituted by the American Friends Service Committee with the view of securing greater participation of minorities, women, and gay persons (defined as homosexual or bisexual individuals) in its employ, on its committees, its board and in its various programs. It is hoped also to raise the "affirmative action" issue with coalitions of which AFSC is a part and with firms with which it does business.

The participation goal of twenty percent Third World and forty percent women within five years has been set. "Third World" is defined as U.S. permanent residents whose ancestry includes African Americans, Native Americans, Chicanos, Puerto Ricans, and other Hispanic Americans; Cape Verdeans, Asians, Arabs, Pacific Islanders and others. A new department has been formed within the AFSC to implement this goal. With regard to gay persons, the Committee insists that neither approval nor disapproval is indicated in the plan but simply equal rights for individuals regardless of their particular orientation. The AFSC believes that this is "the first time that an organization in the United States or elsewhere in the world has developed an affirmative action plan which includes gay people in such specific ways."

AFSC Annual Meeting

The greatest danger to Christianity... is pseudo-Christianity. And the marks of pseudo-Christianity are easy to recognize: it always prefers stability to change, order to freedom, law to justice, and realism to love.

—Alan Paton

"Stability and Change" is the theme of this year's public meeting of the American Friends Service Committee, to be held in Philadelphia on Saturday November 11th. Up to twenty interest groups will meet at 9:30 and 11 a.m., at the Friends Select School, 17th and Benjamin Franklin Parkway, while afternoon plenary sessions will be held at the Friends Center, 15th and Cherry.

"Native Americans and the Search for Justice" will be discussed at the first plenary presentation, at 1:45 p.m., featuring AFSC staff from Washington state and Maine, who will provide an overview of work and problems faced by Native Americans in this country today. This includes the strengthening of tribal

institutions, the assertion of treaty and statutory rights, and the development of inter-tribal forums and organizations on issues of common concern, such as anti-Indian resistance on the part of whites, often called "backlash."

The second plenary meeting, at 3 p.m., features portions of the organization's international programs. Roberta Levenbach, former Quaker International Affairs Representative in Tokyo and now on the AFSC staff in Philadelphia, will discuss Asia, with particular focus on Bangladesh. Next will be Eva Mysliwiec, who for three years headed a project in cooperation with four ministries of the Malian government to assist in a self-help program by people suffering from the Sahelian

drought. A final presentation will be on Latin America in the 3 to 4:15 period.

The afternoon session will conclude with remarks at 4:15 p.m. by Wallace Collett, AFSC Board Chairperson, who will be leaving that post after seven years. A worship period will then be held prior to an informal reception at 4:45 p.m.

The morning interest groups, reflecting AFSC attempts to "Meet people where they are" throughout the world, will include a range of topics such as education, justice, human rights, farm labor, Indochina, disarmament, research on the military-industrial complex, and the New International Economic Order.

YEARLY MEETING REPORTS

California

CALIFORNIA YEARLY MEETING met in its 84th annual session, June 21-25, 1978, on the campus of Point Loma College, San Diego, situated on bluffs overlooking the beautiful Pacific Ocean. Attenders were present from all but two of the churches in California and Arizona.

The theme, "The Ministry of the Holy Spirit in the Life of the Church," was powerfully and clearly presented by Dr. David LeShana, president of George Fox College, Newberg, Oregon.

A beautiful tone was set each evening by music shared in congregational singing led by Charles Crismier, pastor of Arcadia Friends Church, and inspirational musical messages by David and Becky LeShana, and Robert Gilmore, with Maurine Gilmore providing the piano accompaniment.

Worship-sharing groups each morning were inspired by the presence of the Holy Spirit in the sharing of insights

gained from Dr. LeShana's message of the night before. Special interest groups considered: How Persons Learn, Creative Business Meetings, How to Handle Cults, Violence, Bible Study, Peace, Families, Missions, and FUM.

No ministers were recorded this year but three men were added to the eight already under the care of the Committee on Ministry.

Each Board told briefly about its work and plans. The Quaker Meadow Board reported that the snows of the past winter at the camp in the Sierras were among the most devastating in the history of the camp and much damage was done. The Board of Missions presented two families for missionary service.

The U.S.F.W. and the Quaker Men shared in a banquet. At this time Keith Sarver was honored for his twenty years as general superintendent, in which position he is continuing.

Meaningful activities were arranged for the children under the direction of Helen Boyd. Music, Bible lessons, nature walks and recreation were all part of this program.

Reports were made to the Meeting on Ministry and Counsel by the individual churches. These were helpful not only in the sharing of good things but, as problems and difficulties were shared, other congregations realized they are not alone in the problems they have.

The routine business was conducted under the clerkship of Sheldon Jackson

and Helen Eagleson. Many expressions were heard in appreciation of the fellowship, the new and renewed friendships and the presence and help of the Holy Spirit. The general consensus seemed to be that it was an outstanding yearly meeting.

Sheldon G. Jackson

Lake Erie

LAKE ERIE YEARLY MEETING MET June 15 to 18 at Hiram College in Ohio. The weather was pleasant, not raining enough to deter the campers or the Young Friends on their trip to pick up trash and worship at a nearby state park. As always it was a time for greeting old F/friends and making new ones.

The theme, "Sharing Global Resources," was carried out in a series of workshops. The workshop on hunger, for example, emphasized self-help, especially in agriculture, with projects such as the one in Zaire with which Terry and Mary Ellard have been so deeply involved. Another discussed personal investments, with an eye toward using surplus funds to further those goals for which we strive. The nuclear energy workshop focussed on the unsolved problem of disposing of toxic nuclear waste. Other workshops tackled the problems inherent in multinational corporations, in the apartheid regime of the Republic of South Africa, and on a more positive note, of the law of the seas and changing one's life style toward greater simplicity. David Bassett gave an update on nonpayment of war taxes and support for the World Peace Tax Fund. At first glance, the theme of sharing global resources would seem to be more appropriately discussed by a group of social scientists. But the spiritual depths of the meeting for worship each morning ensured a different ambience to our time together, which no secular group could have achieved.

Business meetings grappled with a problem which seems to afflict many Quaker groups: that of first finding volunteers to fill all committee slots, then having those individuals feel the weight of responsibility to the extent that they then attend meetings (often at some distance) and participate fully in their assigned committee work. Although the effects of inflation are evident to everyone, Friends decided not to raise the yearly meeting budget for

The children of Lake Erie Yearly Meeting display a scroll they made for the children of Japan Yearly Meeting.



this coming year except for one unavoidable increase for postage. Two new monthly meetings—Akron and Hudson—were accepted into Lake Erie YM.

Each year a Friends' organization is invited to address the yearly meeting. This year it was the turn of the Quaker U.N. Office. Barrett Hollister shared with us his behind-the-scenes work at the Special Session on Disarmament. He reminded us that the goal of the QUNO is not so much to get "results" as it is an adventure in faith.

An adventure in faith was also held out to us by our special guest speaker, Elizabeth Gray Vining, who urged us to face the uncertainties and difficulties of an unsure future with courage rooted in the truths found in our meetings for worship.

The theme of the junior yearly meeting was woven around Japan, with a discussion of similarities and differences in our two cultures, and fun projects of making and binding books, creating elaborate tissue paper fish kites, and finally illustrating a long scroll to be given to the children of Japan Yearly Meeting. The highlight for the children was Elizabeth Gray Vining graciously sharing stories of her experiences with the Crown Prince of Japan.

We left for home knowing the necessity of making our meetings for worship the source of strength for the challenges that face us.

Marty Grundy

CONFERENCE

Friends United Meeting

OVER SEVEN HUNDRED FRIENDS from across the United States met for the Friends United Meeting Triennial on the William Penn College campus during the week of June 30 to July 6. A banner behind the platform at Spencer Memorial Chapel announced the 1978 Triennial theme, a quote from William Penn: "True Godliness Enables."

Levi Willits, Union, Iowa, chairperson of the program committee, quoted Elton Trueblood for the keynote of the gathering: "Why are we as Friends called together at Oskaloosa, Iowa, in July 1978? It is not sufficient to gather as a matter of routine; the chief

reason is that we are so surrounded by obvious danger. Our task is to build a moral structure before it is too late and we know that moral renewal is a spiritual matter."

The spiritual emphasis began early each day with unprogrammed meditations followed by Bible devotions on the Book of Acts led by the new dean of the Earlham School of Religion (ESR), Alan Kolp. He has been assistant professor of New Testament and Early Church History at ESR. He succeeds Wilmer Cooper who is now Dean Emeritus and Professor of Quaker Studies.

The Sunday morning sermon by Verl Lindley, pastor of Granada Heights Friends Church, California, was a vigorous call to Christian faith. His theme, "Let's Be the People of God" was launched with an anecdote about a Christian minister in Germany during the depths of Nazism who was asked by his troubled congregation, "What shall we do?" The pastor replied, "It is not now a question of what we do, it is rather a question of what we are."

During silence after the sermon, a young woman, Susan Stark, from Wilmington rose to plead with Friends to avoid sexist language in all their religious communications.

Each forenoon, for moral renewal, thirty-four special interest "growth groups" of about twenty people assembled for an hour-and-a-half. Examples of the range of interests were: Marriage, Family Life and Human Sexuality; New Forms of Evangelism; The Law of the Seas; and Unique Aspects of a Friends Pastoral Ministry.

Moral renewal was the emphasis of evening lectures and panels. A feature was the 1978 Johnson lecturer, Simeon Shitemi, counsellor to the Kenya Mission to the United Nations. Before coming to New York, Simeon was clerk of East Africa Yearly Meeting, Nairobi Region, and a member of the Friends World Committee for Consultation, Africa Section.

Speaking on "You Are Your Brother's Keeper: The Divine Imperative," he pleaded with Friends to seek a better sharing of the world's resources. "The church," he said, "cannot be indifferent to this situation. The determination of people of good will in some parts of the world to see justice done for the blacks in South Africa is heartening, but one must admit the more enthusiastic support from the so-called Communist countries. The people who share the Christian faith with South Africans are

sympathetic but do very little. As Chesterton wrote: 'The trouble with Christianity is not that it has been tried and found wanting, but that it has been found difficult and not tried.'"

Shitemi urged Friends to renew their commitment to disarmament and spoke of the importance of the recent U.N. General Assembly on that issue. Following the lecture, Gerald Haynes, an Al Hambre, California teacher, added an impassioned plea to all Friends to renew a commitment to peacemaking.

A feature of the week was to have been a tribute to Elton Trueblood, alumnus of William Penn College, during Sunday afternoon and an address on Tuesday evening entitled, "Quakerism and the Vision of Greatness." A minor accident in Philadelphia the week before prevented his being in Oskaloosa, but the planned tribute proceeded nevertheless under the clerkship of Harold Cope, President of Friends University.

Two Friends United Meeting leaders, Lorton Heusel and Fred Wood, were honored. Lorton Heusel has resigned after eleven years of general secretaryship and Fred Wood has retired as editor for nine years of *Quaker Life*. Both received gifts of appreciation and standing ovations. Lorton Heusel is to become pastor of the Indianapolis Friends Church.

The representatives, under the clerkship of J. Binford Farlow, decided during the week to discontinue the office of the general secretary and create two new offices. One for administration to be headed on January 1 by Kara Cole of Redwood Meeting in Oregon; the other to be combined field secretary and editor of *Quaker Life*. Jack Kirk, associate pastor of University Church in Wichita, was named to fill, on October 1, the latter posts.

The spirit of the 1978 Triennial appeared to be one of abundant good feeling. Quakerism is alive and well—and prosperous. There was a generous sprinkling of Friends from Kenya, Jamaica, Canada, Mexico, South Africa, Cuba and the Middle East.

To keep Friends from being too complacent, Wayne Alleman, associate secretary, reminded the assembly that twenty-five percent of the membership is over sixty-five, twice the U.S. ratio. But Friends were cheered by the presence of over fifty young people who had a parallel agenda of Bible study and meetings with representatives of many Quaker agencies and yearly meetings.

Wilmer Tjossem

BOOK REVIEW

Exiles in Babylon by Larry Kuenning.
Publishers of Truth, 26 Boylston St.,
Cambridge, MA 02138. 211 pages,
paper. 1978. \$2.25.

Exiles in Babylon is two things: first, and for most of its text, a retelling of biblical and Christian history; and second, a prophetic oracle condemning organized Christianity, and especially the Society of Friends, for having abandoned the true Christian religion. It ends by proclaiming that in the Publishers of Truth, a small group founded by ex-Quakers, the true Christian community is being "called together again for the first time within living memory."

As a biblical resume, told, as the book's jacket says, "in the manner of the tribe minstrel," *Exiles in Babylon* is skilfully constructed and often very well-written. Kuenning has evidently read many of the better Old Testament theologians of our time, and his sketch of Israel's pilgrimage in faith is the strongest part of his work.

Once he gets to the New Testament and then to early church history, however, Kuenning offers a Restorationist interpretation which is, to say the least, highly debatable among people of good faith. And when he finally arrives at his main point, in the last five pages of his text, he apparently thinks it sufficient simply to make pronouncements about the total corruption of the Christian churches and Quakerism in particular. As if it were self-evident, he declares without elaboration that "the people who today bear the name of Quakers... have nothing to offer... except the all-but-forgotten archives of their betrayed history."

Although Kuenning is described on the jacket as "a prophet" chosen "by inspiration of the Lord" who is "living in the new order he prophesies," his announcement of the utter failure of the Society of Friends did not impress me as anything approaching authentic prophecy. It failed to convince me for two different but related reasons.

The first is doctrinal. Kuenning quotes Jesus' words to Simon in Matthew 16:18: "You are Peter, the Rock; and on this rock I will build my

church, and the powers of death shall never conquer it" (New English Bible Translation). But then Kuenning, whose whole identity is premised on being a 100 percent follower of Jesus, does not hesitate, in the very next sentence, to contradict his master: "Despite the quotation," he insists, "of course, it is evident what powers rule these churches." Elsewhere he repeats that "it is plain to see that all of them are under the dominion of the powers of death, the very powers that were never to have conquered the church of Christ."

Now if one regards the teachings of Jesus as revelation, this saying is too forthright to brush aside so easily. Peter was a fallible, sinful human being, and Christ's church was built on such problematic material; yet if Jesus meant what he said, this community will not totally succumb to its members' sinful tendencies. And this also means that if we look hard and lovingly enough at even the most corrupt of its members, we can find the presence and activity of the Holy Spirit.

On this point I stand firmly with Jesus and opposed to Kuenning. Why? Because—and this I think should be decisive for a Quaker—it accords with and illuminates my *experience*. My reading of the signs of the times convinces me that God has by no means given up on Quakerism, or for that matter on other churches and faiths. Even in the Catholic Church, the most established of established churches, I have seen and been moved by plentiful evidence of the presence of the Spirit. I mention only the work and example of Dorothy Day, Thomas Merton and Dan Berrigan, faithful Catholics all. Quakers too, for that matter, have our share of saints and what the Bible calls "good fruit."

Does this mean that I think everything about the churches is just grand and we can all relax? Quite the opposite. When Jesus said the powers of death would never *prevail* against his church, he didn't say they wouldn't *try*, or that they would never have any impact at all. In fact, the struggle against these powers, which George Fox (and Kuenning) call "The Lamb's War," goes on as fiercely inside the church as anywhere else. Very likely, if church history teaches anything, the struggle is fiercest there.

Thus it is no surprise to me to find that despite Jesus' assurance, the church, and the Society of Friends which I know best, are very much subject to all the corruptions Kuenning points to, and maybe more. We Quakers

are in dire and continuing need of divine forgiveness and grace, and we ought to quake when contemplating the measure of God's judgment that awaits us.

In truth, the Society of Friends is generally in such bad spiritual shape that I couldn't blame anybody for leaving it, as Kuenning and most of the Publishers of Truth have done. The only reason I am still here is because in my heart I feel called to stay (which, when you get right down to it, is probably the only reason anyone should).

Where Kuenning and his comrades have gone awry is not in opting to start again on their own, but in presuming that what feels better for them makes necessary the pronouncing of anathemas on everyone else. I still believe, as did the original Publishers of Truth in the 1650s (at least, when they weren't caught up in the sectarian fevers of the day), that divine care and guidance are available to faithful men and women of all communities, even if they have to struggle to find it. Such struggles, often very intense ones, loom large in the accounts of the earliest Christian fellowships in the Book of Acts and Paul's Epistles. Rather than marking the church's demise, as Kuenning insists, I find them—and their present-day continuations—evidence of continuity, of our being in what is called the "apostolic succession." (Of course, I have to remind myself of that often, when the struggles of 1978 get particularly burdensome.)

I don't mean to justify any of the manifold abuses and corruption to which various Christian bodies, old and new, have been subject. And if Larry Kuenning and others are not at home in the Society of Friends, I have no quarrel with their effort to find a more congenial setting from which to carry on their own sorties in the War of the Lamb. Nor do I doubt that the Holy Spirit will guide the new Publishers of Truth, if they will listen, just as it has others.

But I also do not hesitate to reject the blanket condemnation, in *Exiles in Babylon*, of Quakerism and all other Christian communities as living "under the domination of death, enslaved by power and money and nationalism and all the other gods..." This assertion is unbiblical, unchristian and untrue. Kuenning's community will approach Christian maturity as its members outgrow such an unbecoming perspective.

Chuck Fager

LETTERS TO THE EDITOR

From an Ex-Mother

Thank you for "On Becoming an Ex-Mother" (FJ 5-1). It expresses my point of view exactly. I have three grown children and I feel now that they are beloved friends rather than beloved offspring. I enjoy their company—as friends. I am now, at more than four score years, "ready for new responsibilities and new adventures" and that is what I have found living in a Friends community.

Eleanor Stabler Clarke
Kennett Square, PA

Children Should Be Free

I appreciate the problems that Ruth Dreamdigger addresses in "On Becoming an Ex-Mother" (FJ 5-1). It is indeed deplorable that women in our culture are too often cast in a limited stereotyped role that is given a lower status than competitive achievement. It is indeed destructive when mothers, under the cloak of love, direct and dominate their children's lives when they might be encouraging them to think and act responsibly for themselves. There is little doubt that our culture often tends to produce such destructive relationships, both in children and in mothers. I commend Ruth Dreamdigger for having the insight to discern these problems and the courage to address them.

However, I would like to suggest another interpretation, which my own observation and experience convince me is more nearly true, and which seems to me to be more nearly in harmony with the Christian/Quaker view of human potential and human relationships. I would suggest that mothers should never dominate and control their children, not at any age. They should never "feel responsible that their children make the right decision." Mothers, and fathers, have been given (or perhaps they have undertaken) the responsibility to provide for their children, to fulfill all those needs that the children cannot fulfill for themselves. This means food, shelter

and clothing in the early years, protection, and above all, love. But love is never dominating. It is "patient and kind...does not insist on its own way...is not irritable or resentful..." (I Corinthians 13:4 RSV) As parents we have undertaken a commitment that is special to our own children, but its most important aspect, the commitment to love them, is not essentially different from the Christian/Quaker commitment to love all people.

Whether our child is one day old or many years our role in love is to support and assist where these are needed and wanted, but not to dominate or control or to seek our own way, and joyfully to relinquish any kind of support or assistance the moment it is no longer wanted and needed. We must be models of self-disciplined and loving persons as nearly perfect as we can be, but we should never attempt to coerce our children into following our lead. It is also important that we do not force decision-making on children when they are not prepared and do not want to make decisions. (This is what "permissiveness" usually amounts to.)

True freedom is neither pushing nor holding. If children's needs are cheerfully and happily met, and their feelings cheerfully and happily respected (this is most difficult in our adult-centered culture), if they are constantly loved and approved and supported, if they are encouraged to act autonomously whenever they feel ready to do so, and if they are given actual, not pretended, freedom to do so (this means the opportunity to fail and still be accepted and approved), they will not rush brashly into new situations without the skill and understanding to cope with them. They may be called "shy," even "withdrawn," but when they are ready to act, such children act with skill and wisdom. They make fewer mistakes than adults usually do in our culture. They go through no "awkward age." This is true of fortunate individuals in our culture; it is true of all children in some cultures.

There is no magic point at which one becomes an ex-mother or ex-father. Adequately mothered and fathered children will certainly be on their own in most areas long before their twenty-first birthday. But the bonds of love remain. In some ways we never outgrow the need for parenting, and when parents are not available we find others who can take their place. As a parent I want my children to be as completely free as they desire from the very beginning, and I want to continue to be available to

provide any support and assistance I can for as long as I live. I want to do this for all the people I can, but especially for my own children. I think we should all, at any age, parents or not, always be "ready for new responsibilities and new adventures." Whether we are one or 100 we should be free to enter into them to the full extent of our inclinations and our abilities, and we should always be supported and support each other in the bonds of love.

Howard L. Harris
Bellingham, WA



Jean Price Norman

Consider Vegetarianism

The June 15 issue offered a lot of good material for digestion. Several articles pointed out the close interweaving of war and economics and the authors urged the reader to consider a simpler lifestyle. I was disturbed, however, that there was no specific mention of vegetarianism. Raising animals for meat is an enormous waste of money and land; world hunger will never be alleviated until eating meat is eliminated or drastically reduced. As stated in the April 1974 issue of *Foreign Affairs* and quoted by Nathaniel Altman in his book *Eating for Life*: "The billion people in the rich nations, with Cadillac tastes for livestock products, use practically as much cereal as feed to livestock as the two billion people in the low income nations use directly as food." Moreover, livestock graze on land that could be more efficiently used for growing food that could be fed directly to people.

Vegetarianism is not only consistent with a Quakerly reverence for life, but is

a step towards reducing world hunger. Willy Brandt said, "Morally, it makes no difference whether a man is killed in war or is condemned to starve to death by the indifference of others." It would be good to see Quakers consider vegetarianism as seriously as they do pacifism. Indeed, vegetarianism has been called "biological pacifism."

Marcia Montenegro Chastain
Atlanta, GA

What About Communism?

There is much in Russell Johnson's article (FJ 6/15/78) that I cannot agree with. He writes of the "infamous wars" in Indochina in which we were involved. He fails to mention that our commitment to South Vietnam was based on solemn treaty obligations under the SEATO Pact, which was designed to protect South Vietnam, among others, against marauders like Communist North Korea, which has proved to be anything but a peaceful, benevolent regime.

Russell Johnson criticizes *New Call to Peacemaking* because it does not touch at all on "the role of the U.S. government and the multinational corporations in support of injustice worldwide." Likewise he quotes AFSC staff members Stewart and Charlotte Meacham, who recently completed a four-year assignment in Southeast Asia, who take the same position. Friends Johnson and the Meachams would have us believe that the United States is the worst villain in today's world.

Do they not realize that the Soviet

Union exists in the world, and the Peoples Republic of China? Do they pay no attention to what these forces have been doing for decades? Have they not read Solzhenitsyn's *Gulag Archipelago*? In this century we have witnessed the infamous Hitler-Stalin Pact, which unleashed World War II, the Soviet rape of Eastern Europe, the Berlin blockade, the post-1949 holocaust in China, the invasion of South Korea, the crushing of a democratic uprising in Hungary, and a later one in Czechoslovakia, Soviet complicity in Middle East wars, the Communist conquest of Indochina, the present Soviet imperialism, utilizing Cuban mercenaries, in Africa.

The Soviet military buildup dwarfs anything that Hitler ever accomplished, and it surpasses the U.S. military establishment significantly in many respects. Soviet leaders from Lenin on, without exception, have never kept secret their purpose for world revolution. Wherever it succeeds, it means the death of democracy and freedom, including, of course, religious freedom as we have always known it in the United States.

Of course, there are some right-wing dictatorships in the world, which I also condemn. But they are not the menace to world peace that the Soviet Union is today, with its tentacles (the KGB in every major capital, and in the UN in New York, and the various Communist Parties, fifth columns, in scores of countries) throughout the world.

Surely some attention should be paid to this reality.

Robert Heckert
Philadelphia, PA

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Shirley Norton

Tom Waring

AND A LITTLE CHILD SHALL LEAD THEM



In the 1978 Henry J. Cadbury Lecture, Parker J. Palmer, Dean of Studies at Pendle Hill, spoke to his concern for developing leadership among Friends today.

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ANNOUNCEMENTS

Marriages

Bergus-Way—On August 5 in Old Kennett (PA) Meeting, *Rebecca Burton Way* and *George Ravdin Bergus*. The bride and her parents, Robert and Katharine Way, are members of Kennett Monthly Meeting. George and Beckie are Westonsians, class of 1971, and are living in Philadelphia.

Gefvert-Murray—On September 9, *Claire Jane Marie Murray* and *Peter Arthur Gefvert* on the lawn of the bridegroom's home under the care of Richland (PA) Meeting. The bridegroom and his parents are members of Richland Monthly Meeting.

Kershner-Bowers—On September 10 in Los Angeles, *Leonore Bowers* and *Howard E. Kershner* of Cedar Hill, Texas.

Lluna-Garces-Pennell—On August 26 in Birmingham (PA) Meeting, *Stephanie Jean Pennell* and *Juan Luis Lluna-Garces*. Stephanie and her parents, Eric L. and Jean S. Pennell, are members of Birmingham Meeting. The bridegroom and his parents are from Spain.

Longstreth-Oates—On August 19, *Judith Oates* and *Frank H. Longstreth, Jr.*, at Wisbech Meeting, Cambridgeshire, under the care of Cambridge (England) Meeting. The bridegroom is a member of Haverford (PA) Meeting and is the son of Martha C. Gummere. They will be living in Birmingham, England, where the bridegroom will be teaching in Birmingham University.

Vicenti-Sanford—On August 25, *Susan Sanford* and *Richard Vicenti*, under the care of Santa Cruz (CA) Friends Meeting, at Ben Lomond Quaker Center.

Correction:

Schroeder-Price—On April 22, *Rebecca Gray Price* and *Robert Kim Schroeder*, under the care of Tempe (AZ) Monthly Meeting, of which the bride and her parents, Thornton W. and Norma Adams Price, are members.

Births

Golliher—On August 9, *Thomas Lee Golliher* to Alan and Linda Golliher. The parents are members of Dublin (IN) Monthly Meeting.

Kilpack—On August 9 in Toronto, Ontario, a second daughter, *Sarah Hawthorne Kilpack*, to Terry and Hawthorne Kilpack. Her father, "Kip," is a member of Toronto Monthly Meeting, and her paternal grandmother, Ruth Kilpack, a member of Concord (PA) Meeting.

Morrel-Samuels—On July 31, *Ana Morrel-Samuels* to Palmer and Susan Morrel-Samuels in Oak Park, IL. The mother and maternal grandmother, Jane Gregory, are members of Birmingham (PA) Meeting.

Ravacon-Merston—On July 15, *Andre Ronald Ravacon-Merston*. The mother, Clemence Ravacon-Merston, and the grandmother, Claire Ravacon, are members of Concord (PA) Meeting. The mother and father, Homer, also are attenders of French Creek (PA) Meeting.

Morehouse—On May 13, *Stephen Michael Morehouse*, a second son, to Rebecca Phillips and Stephen Morehouse. His maternal grandmother, Emily Phillips, is a member of Gwynedd (PA) Meeting, and his paternal grandparents are members of Doylestown (PA) Meeting. He joins a big brother, Scott, who is three.

Deaths

Bennett—On January 17 from head injuries sustained after a toboggan collided with her, *Cynthia Joan Bliss Bennett*, the clerk of Ames (IA) Friends Meeting. She was a registered nurse and worked in the Hemodialysis Unit of the Ames Hospital. She leaves her husband Adrian and two children, Christopher and Alyssa; three brothers, and a sister. Her parents, George and Helen Bliss, are on the staff of the FCNL in Washington. [The editors deeply regret the long delay, due to our oversight, in publishing this notice.]

Benton—On August 4 at San Gabriel, CA, *Josephine Moffett Benton*, a member of Orange Grove (CA) Friends Meeting. Memorial services were held at Orange Grove Meeting and at Pendle Hill, Wallingford, PA.

Cope—On July 22 at home in Santa Cruz, CA, *Grace Stanton Cope*, aged seventy-three. Until recently, she and Calvin C. Cope had resided at Aptos, CA, for eighteen years. Earlier they had lived in Monterey and their home had been open to traveling Quakers and Esperantists. They had traveled one year each in India and in Pakistan where Calvin had served as an educational adviser under Fulbright assignment. For a year they were resident hosts for Honolulu Friends Meeting. Grace, a former librarian, was a member of the WILPF and of Santa Cruz (CA) Friends Meeting. She is survived by her husband, by a brother, Gale Stanton, of Santa Paula, CA, by a sister, Martha Stanton Upham of Suamico, WI, and by five nephews.

Coppock—On September 5, *Robert E. Coppock*, aged eighty-six, a member and past Clerk of both Lancaster (PA) Monthly Meeting and Caln Quarterly Meeting. Born in West Branch, IA, he was deeply interested in Friends all his life. He and Mary Smith Coppock celebrated their sixty-fourth wedding anniversary in April. Also surviving are four children, Nathan R. Coppock, West Branch, IA, Clarence W. Coppock, Lancaster, PA, Virginia C. Houghton, West Chester, PA, and Bertha C. Preston, Swarthmore, PA, ten grandchildren and twelve great-grandchildren. A memorial service will be held Sunday, October 22, 2:00 p.m., at Lancaster Meeting.

Dorland—On July 11 in Pasadena, CA, *John William Dorland, D.D.S.*, a 1906 graduate of Temple University Dental School. He received the Red Cross Foreign Service Certificate for volunteer dental service with the American Friends Service Committee in France from February to September, 1919.

He was an active member of the AFSC, in charge of collecting money for wheat for European relief after World War I, in the Pasadena area. He also wrote a history of the AFSC in California. He is survived by his wife, Mrs. Anna C. Dorland of Pasadena; a brother, Dr. Arthur G. Dorland of Wellington, Ontario, Canada; two children: Allan H. Dorland of Altadena, CA, and Marian Mahoney of West Covina, CA; four grandchildren, and five great-grandchildren. A memorial service was held at the Orange Grove (CA) Meeting. Memorial contributions may be made to the AFSC, 980 N. Fair Oaks Ave., Pasadena, CA 91103.

Gaventa—On June 27, *Elizabeth S. Kirby Gaventa*, aged eighty-five. A member of Piles Grove (NJ) Monthly Meeting from birth, she transferred to Mickleton (NJ) Meeting in 1931. A fifty-year member of the Swedesboro Grange, she was also a member of the Mickleton Garden Club, and a director in the Needlework Guild of Mullica Hill. She was the widow of Alvin L. Gaventa and is survived by her daughter, Myrtle Gray, of Toronto, Ontario; two sons, Clinton and Elbert Gaventa, of Repaune, NJ; nine grandchildren and thirteen great-grandchildren.

Lewis—On August 14 after a very brief illness just short of his ninety-sixth birthday, *Horace M. Lewis*, a member of Newtown Square (PA) Meeting. He attended Media Friends School and Friends' Central School, class of 1901.

Horace served as secretary and treasurer of Newtown Square Fire Company for many years. He and his brother conducted a business in Newtown Square in the sale of groceries, dry goods, and hardware. He opened another business in Brookline, PA, from 1934-1939 when he retired.

Married in 1919 to Elizabeth Calvert, they had two daughters, Betty Ann Doughten and Louise Rudolph. There are four grandchildren and two great-grandchildren.

Horace and his wife are descended from three Lewis brothers who settled in the Newtown area in the 1600's after emigrating from Wales. Horace descended from William Lewis, and Elizabeth from Lewis Lewis. The home of the third brother, Evan Lewis, still stands across the road from the meetinghouse on Route 252, having been built in 1711. From his retirement in 1939, Horace devoted his entire time to the care of the meetinghouse and grounds. His was a ministry of love and caring which was augmented by his service as treasurer. He lived by a strict code: Be honest in all your dealings, pay your debts on time and love your fellow humans. He is survived by his wife, Elizabeth, their children, grandchildren and great-grandchildren.

Moir—On March 18, *John Wilson Moir*, aged twenty, oldest son of John and Heather (Catchpool) Moir of 4 Harbor Point, Key Biscayne, FL 33149. John's body was found in his car August 10 in a water-filled rockpit at the unguarded end of a short spur road off a highway in western Florida. The months of uncertainty as to his whereabouts are thus ended with a verdict of accidental death. A memorial meeting was held September 30, at Miami (FL) Friends Meeting.

Newby—On August 28, *James Moore Newby*, member of First Friends Church, Des Moines, IA, aged eighty-four. He is survived by three children: Richard P. Newby, Muncie, IN; Joy N. Cronk, Philadelphia; and Gail N. Newhall, Minneapolis, MN; six grandchildren and one great-grandchild.

Reppert—On March 4 in Montgomery Hospital, Olney, MD, *Eleanor Runk Reppert*, aged eighty-one, a resident of Friends House, Sandy Spring, MD. A 1919 graduate of Swarthmore College, she later served as alumni representative to the board of managers. She was a member of Abington (PA) Meeting where she served on the School Committee. She was a member of the Education and the Prison Service Committees of Philadelphia Yearly Meeting. She was the mother of six daughters; a teacher; a Girl Scout leader; the Dean of Women at Bucknell University; and the director of education at Clinton Farms, the New Jersey State Reformatory for Women. She spent her life helping young people find their way.

She is survived by her husband, J. Harold Reppert, at Friends House; six daughters, twenty grandchildren, and one great-grandchild. She came to Quakerism late, having been brought up in the Church of Christ, but her faith was strong and was nurtured by Quaker principles.

Satterthwaite—On August 6 at Tecumseh, MI, *Elizabeth Satterthwaite*, aged eighty-eight. She graduated from Westtown in 1909; and from Johns Hopkins Hospital in 1915, and served with the AFSC during World War I. She resided in the Tecumseh area almost all her life.

Schaeffer—On July 17, *Lester B. Schaeffer*, aged eighty-nine, a member of Santa Cruz (CA) Meeting. He served for years as treasurer of the Friends meeting, and on the boards of directors of the Suicide Prevention Service, Family Service Association, the United Crusade, Santa Cruz Community Council and the Community Action Board. He had many years of voluntary service with the YWCA, and had worked professionally with the YMCA. He is survived by his wife, Margaret Schaeffer, formerly of Los Angeles Meeting; a son, Burdett Schaeffer, a sister, Frances Humbleton, and two grandchildren.

Thatcher—On July 6 at Foulkeways, Gwynedd, PA, *Angeline Power Thatcher*, aged eighty-nine. She was a graduate of Friends' Central School and Swarthmore College. Until retirement in 1971, she had been a resident of Swarthmore for fifty years and an active member of Swarthmore Meeting. She is survived by three married children: Edward of Eugene, OR; Albert of Mountain Lakes, NJ; and Edith deBurlo of Belmont, MA.

Webb—On August 31, *Sam Webb*, a member of Atlanta (GA) Friends Meeting.

Wright—On July 27, *Robert Russell Wright, Sr.*, aged eighty-three, a lifetime member of Trenton (NJ) Meeting. Surviving are his wife, Helen Mack Wright; a son, Robert R. Wright, Jr., of Philadelphia; and two daughters, Eleanor Wright and Janet Robillard of Trenton.



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Announcements

George Fox for Today. There is widespread interest in more fully understanding the remarkable message of George Fox. The following are available to speak about this message and to lead discussion. For a one session presentation—Roger Dreisbach-Williams or William Stafford; for one or two sessions—John Curtis, John McCandless, or Viola Purvis; for three or more sessions—Lewis Benson. Details from John Curtis, 631 Walnut Lane, Haverford, PA 19041.

Open House - Art Show. Sunday, October 22, 2-5 p.m. at historic Darby Meeting, 1017 Main, Darby, PA. No Admission. Everyone welcome.

Books and Publications

Experience in Meditation, 16-page booklet, ideal with or in lieu of Christmas cards; voluntary contributions only. Adventures in Christian Living, 78 Mountain View Road, Fairfax, CA 94930.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

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

For Rent

Island home, Sanibel, Florida, (via Causeway). Three bedrooms, 2 baths, on beautiful natural bayou. Birding, fishing, sunning from your own private dock w/skiff. Full kitchen, big living area. Five minutes walk to beach and surf swimming, grocery store, restaurant and marina. Boating access to Bay or Gulf. One floor with ramped entrance in consideration of handicapped. Parcher, Georgetown, MD. 301-275-2209 or 2122.

This Cuernavaca casa is a happy place for a family, friendly group or small seminar. Congenial staff, garden, view, heated pool. Ideal base for a visit to Mexico. Available by week or month, August-September. Mid-October - mid-December. Box N-719, Friends Journal.

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Adramittium. 20 acre eco-homestead. Orchard, stream, pond site. Four 400 sq' units. Timbered. Grass Valley Meeting, John Woolman School close. SSAE to D.J. Bowman, Rt. 5, Box 458, Grass Valley, CA 95945. 916-273-7418.

100 % wool yarn, Fisherman, bulkies, naturals, heather colors. Samples 50¢, refunded with first order. Joanna B. Sadler, RD 2, Stevens, PA 17578.

Maryland. Rural, family-oriented intentional community is "land poor..." Wish to sell 30 to 60 acres to compatible neighbor. Dirt road; Amish area; privacy; timber/open; water; beauty! WHF, Rt. 3, Box 98, Mechanicsville, MD 20659.

Personal

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

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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

RE/YF EXECUTIVE SECRETARY JOB OPENING—Religious Education/Young Friends Committee of Philadelphia Yearly Meeting is seeking an Executive Secretary to replace Caroline C. Pineo, who is retiring. Position opening March 1979. College graduate. Responsibilities focus on religious education in monthly meetings, work with committees, and staff and office administration. Apply to Beverly Hess, clerk, RE/YF, 1515 Cherry St., Philadelphia 19102.

Associate Secretary, General Services - Philadelphia Yearly Meeting is recruiting replacement. Requirements: Concerned member of the Society of Friends. Working knowledge of accounting, computer procedures, financial reports. Ability to write clear concise letters and reports, make interesting oral presentations to committees and Meetings. Experience in supervising people and office administration. Write promptly to: Search Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102.

Alternative farming community with mentally handicapped adults seeks co-workers. Responsibilities include house-parenting plus working in weavary, woodshop, bakery, garden, or greenhouse. Room/board, medical/dental expenses provided. One year commitment. Innisfree Village, Crozet, VA 22932.

Position available: Principal, John Woolman School, a rural Quaker boarding school. Friends interested send personal information, description of educational and administrative experience, and of relationship to the Society of Friends by 1 November, 1978, to Barbara Perry, 2737 Woolsey Street, Berkeley, CA 94705.

Headperson: Oakwood School is recruiting a new director. Deadline for applications, November 1. For information or to forward resumes, write Search Committee, Oakwood School, Poughkeepsie, NY 12601.

Wilmington Friends School, K-12 day school, with about 620 students, founded in 1748, is seeking a new Headmaster, to begin in July, 1979. Applications and suggested names should be sent to: Search Committee, Wilmington Friends School, 101 School Road, Alapocas, Wilmington, Delaware 19803.

Schools

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

FAIRHAVEN COLLEGE, Bellingham, WA 98225. Small state college: emphasis on personal creativity, social action, independent learning for capable, alert students. Bridge Project, workshops, seminar-style classes. Inquire: Robert Keller, Admissions, Box 338-A.

Services Offered

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Publish your own book. Send for details. Literati Press, Dept. FJ, P.O. Box 153, Freeport, NY 11520.

Wanted

Interviews sought with people who lived under or fled German Nazi regime. Contact: Jennifer Tiffany, 323 Cascadia St., Ithaca, NY 14850. 607-273-5621.

Up to six months: active, congenial innovative couple (or one or two singles) familiar with the manner of Friends; to help nurture outreach-oriented unprogrammed worship group. "Martha" functions under control; we need persons willing to help lift the bushel, let others share Quaker light. Modest rent, lovely downtown furnished house. Also wanted: names, addresses isolated Friends or friends in 326—and 327—ZIP areas. George Newkirk, 4910 N.E. 16th St., Ocala, FL 32670.

Copy (paper or hard cover) Rufus Jones *Faith and Practices of Friends*. Calhouns, 80 Paper Mill Road, Woodbury, CT 06798.

Elderly couple would like couple or single person to share their home, expenses and chores in old Quaker village of Rancocas, NJ. No public transportation in village. Nearest bus service 4 miles. Owners are away during winter months. Write: Box 164, Rancocas, NJ 08073.

Resident manager for Friends Boarding Home in New York City. About 30 residents. Room and board for manager and spouse, modest salary. Write Penington Search Committee, care of Houser-Cullinan, 15 Rutherford Place, New York, NY 10003.

Photographs and information on any clock by Philadelphia clockmaker John Child, for recording in book by descendant John Child, 8221 Seminole, Philadelphia 19118. CH7-3729.

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MEETING ANNOUNCEMENTS

Argentina

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

Canada

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

Mexico

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

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

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone 221101.

Alabama

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

Alaska

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

Arizona

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

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

PHOENIX—1702 E. Glendale, Phoenix. 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

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 Woodrofe St., 94541. Phone: 415-651-1543.

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

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

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

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

MARIN—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, 10:30 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: 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. Community Center, 301 Center St. Clerk: 408-426-5992.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meeting Worship and First-day school 10 a.m. 840 Sonoma Ave., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

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

VISTA—Unprogrammed meeting, 10 a.m. Call 724-4966 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 Palmer 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.

FORT COLLINS—Worship group. 484-5537.

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: 288-2359.

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

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

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

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Delaware

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

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

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

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

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

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

District of Columbia

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

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

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

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

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

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

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 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. Ouaker House phone 373-7986.

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

SAVANNAH—Meeting for worship 10 a.m. 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-NORMAL—Unprogrammed. Call 309-828-9720 for time and location.

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

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

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

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

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

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

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

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

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

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

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. Iris Bell, clerk. Phone: 223-3902 or 222-6704.

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

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

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

Indiana

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

DUBLIN—Programmed meeting for worship 9:30 a.m. Sunday School 10:30 a.m. Youth group 2:30 p.m. Unprogrammed meeting for worship, Thursdays 7:30 p.m. Earl Prignitz, clerk. Lawrence Garvey, pastor. 478-4074 or 478-4169.

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 233-1846. Welcome.

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

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

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone 913-843-8926.

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

WASHINGTON COUNTY—Cobscook Meeting. Worship 10 a.m. Whiting, Route 189, 8th house on left from junction U.S. 1. Phone 733-2062 or 259-3332.

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

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zelgler, clerk, 634-2491; Lorraine Cloggett, 822-0669.

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

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

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

Massachusetts

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

AMHERST-NORTHAMPTON-GREENFIELD—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 Laverett. Phone 253-9427.

BOSTON—Worship 11 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 6 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 Nobsco). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.

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: 237-0268.

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

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

WORCESTER—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: 754-3687. If no answer call 756-0276.

Michigan

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

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-334-3666.

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, Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

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

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

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

Minnesota

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

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

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

Missouri

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

KANSAS CITY—Penn Valley Meeting, 4405 Gilliam Rd., 10 a.m. Cell 818-931-5256.

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

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

SEYMOUR—Discussion 10 a.m., unprogrammed worship 11. Write: Jim/Donna Rickabaugh, Sunrise Farm, Rt. 1, Seymour 65746.

Nebraska

LINCOLN—3319 S. 48th. Phone: 488-4178. Worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting: worship 12 noon, 3451 Middlebury. 458-5817 or 565-8442.

RENO—Worship, usually 5 p.m. on Sunday, 560 Cranleigh Dr. Phone 358-6800 or 322-0688 to verify.

New Hampshire

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

DOVER MONTHLY MEETING

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

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

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

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Emily B. and Joseph Connelly, Christian St., Norwich, VT 05055. Phone: 802-649-1290.

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

New Jersey

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

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

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

DOVER—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: 428-6242 or 227-8210.

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

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

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

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

MOORESTOWN—Main St. at Chester Ave. 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 10 a.m. to noon.

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. Meaker, 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. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

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

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Dr. Chuck Dotson, convenor. Phones: 863-4697 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: 465-9064.

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

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

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

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

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

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

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moeshel, 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—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th and 12th months.

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

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

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

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

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

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

ONEONTA—10:30 a.m. worship 1st and 3rd Sundays. 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2844 (Delhi) for location. Babysitting available.

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

POUGHKEEPSIE—248 Hooker Ave. Phone: 454-2870. Unprogrammed meeting, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.).

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524 and Joyce Haase, 88 Downs, Stamford, CT 06902, 203-324-9736.

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

ROCHESTER—Meeting hours June 11 through Sept. 3, 10 a.m. Babysitting sometimes available. 41 Westminster Rd., Rochester 14607.

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

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

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

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

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

North Carolina

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

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

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

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

DURHAM—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 Bill Clarke, 286-4870. Unprogrammed.

FAYETTEVILLE—Meeting 11 a.m. each First-day at Quaker House, 223 Hillside Ave. A simple meal follows the worship. Contact Charlotte Kleiss, 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. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

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

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

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

Ohio

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

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

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

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

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

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa 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. 216-653-9595.

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

OVERLIN—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall. Sept.-May. 774-5139.

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

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, Cyrus Young, 751-2808.

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. Meeting for worship 9:30 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.

DOWNINGTOWN—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: 268-2899.

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

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

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

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

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

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

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

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

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

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

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ 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. First-day school 9:45 a.m., meeting for worship 10:30 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Germantown Meeting, Coulter St. and German-

town Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rt. 23. Worship, 10 a.m. Forum, 11:15 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-Pennsbury Area—Unami Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsbury. 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: 437-5938.

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 19385.

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.

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

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

South Carolina

COLUMBIA—Meeting for worship, 10:30 a.m. at Children Unlimited, 2580 Gervais 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 McCorquodale, 626-4979.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Peter D. Clark. Phone: 697-1828 or 683-8093.

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

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 11 a.m., 232 University Street. Phone 801-487-1538.

Vermont

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

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

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

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

SOUTH STARKSBORO—Hymn sing 10:30, silent meeting 11, potluck 12, 2nd Sunday each month, June through October. Special Thanksgiving and Christmas meetings. For information phone Baker 802-877-3032.

Virginia

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

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

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

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

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

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

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

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 667-8497

Washington

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME2-7008.

SPOKANE—Silent meeting. Phone 327-4086. Wayne Benenson.

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

West Virginia

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

Wisconsin

BELOIT—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: 606-365-5858.

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 982-2100.

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

Wyoming

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



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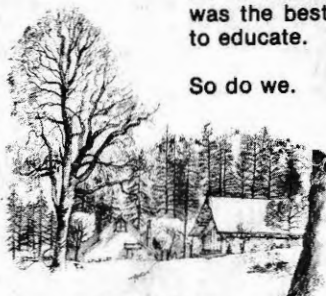
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