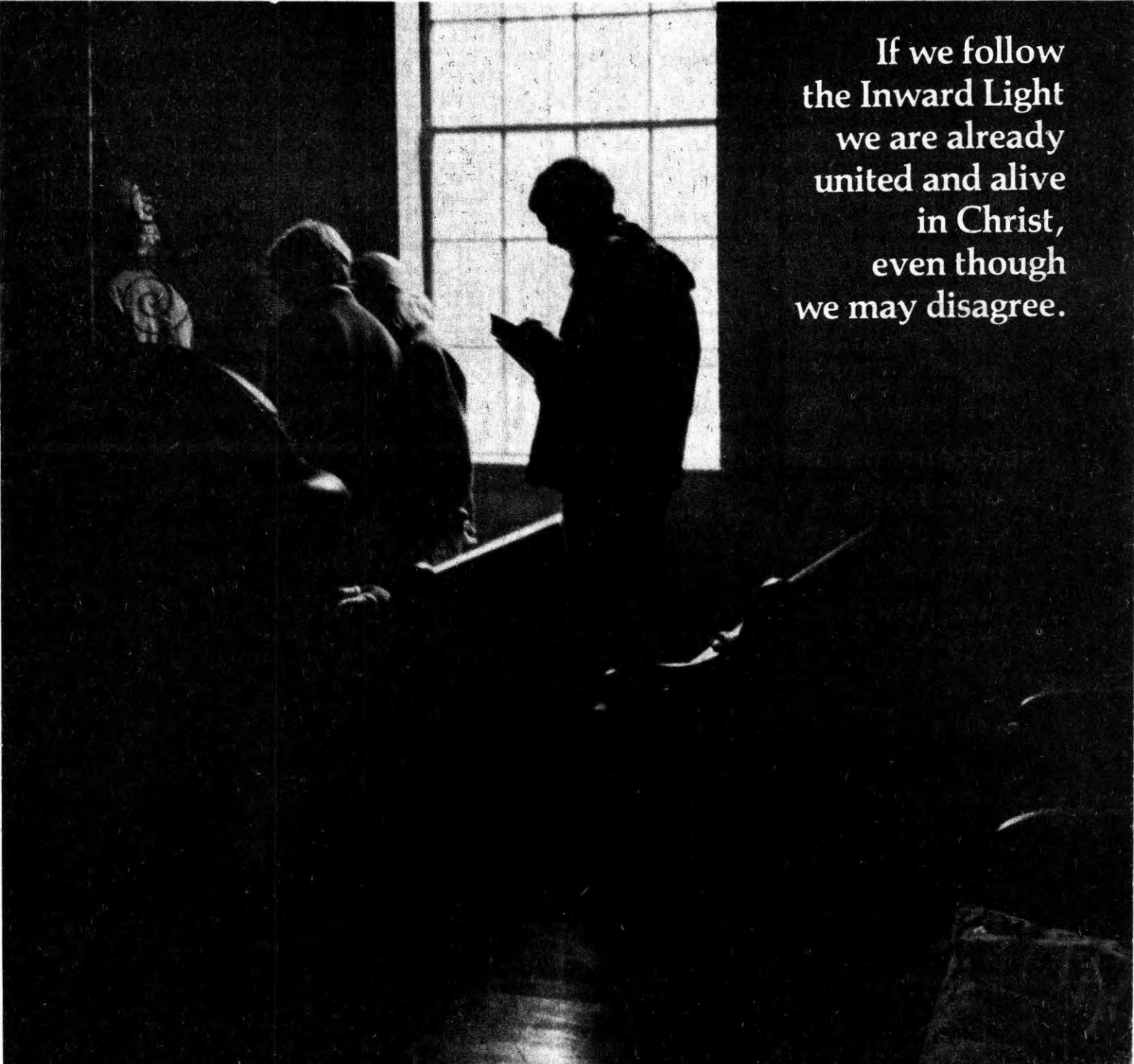


November 1, 1980

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



If we follow  
the Inward Light  
we are already  
united and alive  
in Christ,  
even though  
we may disagree.

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Cover photo by Peter Stettenheim. Cover quote from page 16.



# FRIENDS JOURNAL

*Friends Journal* (USPS 210-620) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

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\* *Friends Journal* is published the first and fifteenth of each month (except January, June, July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A N. 15th Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

\*Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34.50. Foreign countries (including Canada and Mexico): add \$4 per year for postage. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1.00; samples sent on request.

\* Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by *Friends Journal*.

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Postmaster: send address changes to *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.

## Bonzai

Generations ago  
Experienced hands  
Packed soil and moss  
Around infant roots  
While perceiving growth  
In future symmetry.  
Tender restraints disciplined  
Youthful branches  
Growing toward maturity.  
Environment was created  
From earth's hoard of layered rocks  
And stream polished pebbles.

Nourished with lore  
A timeless revelation  
Conceives a pattern  
Destined for posterity.  
Hands that chose infant roots  
And molded fibers as they grew  
No longer live and yet survive  
Within textured gnarled limbs.  
Life endures with everlasting grace  
In the bonzai essence of eternity.

—Wilma Gurney

# Esther B. Rhoads 1896-1979

*Esther Rhoads in the rubble of firebombed Tokyo (about 1947), as lunches are being cooked for Friends Girls School.*

by  
Sharlie Conroy Ushioda



Courtesy of Sarah C. Swan

Esther Biddle Rhoads, the daughter of Edward G. and Margaret Paxon Rhoads, was born on November 26, 1896, the second daughter in a family of four children. She grew up attending Coulter Street Meeting and Germantown Friends School and graduated from Westtown School in 1914. After her graduation from Westtown she entered the Drexel Institute of Technology, from which she received a degree in home economics. Then in 1917 she received her first appointment from the Women's Foreign Missionary Association (WFMA) of Friends in Philadelphia to teach at the Friends Girls School in Tokyo, Japan.

Esther's interest in Japan dated back to her early childhood when she had heard her grandfather Rhoads tell of his impressions of Japan from his visit in 1892. Her mother was active in the WFMA, and Esther had often participated in projects of making work bags and in dressing dolls to send in Christmas boxes to the students at Friends Girls School. The school had been founded in 1887 at the home of Joseph and Sarah A. Cosand, early Friends missionaries in Japan, on the suggestion of the later famous Japanese Quaker, Inazo Nitobe, who, when asked by the newly organized missionary society what would be the best contribution it could make to Japan, had answered "education for women." The school's first permanent structure had been built in 1890 and each year the number of faculty and students had grown slowly but steadily. When Esther first arrived at the school in 1917, "the buildings looked like the pictures I had seen and the warm welcome seemed very much like home." She noted,

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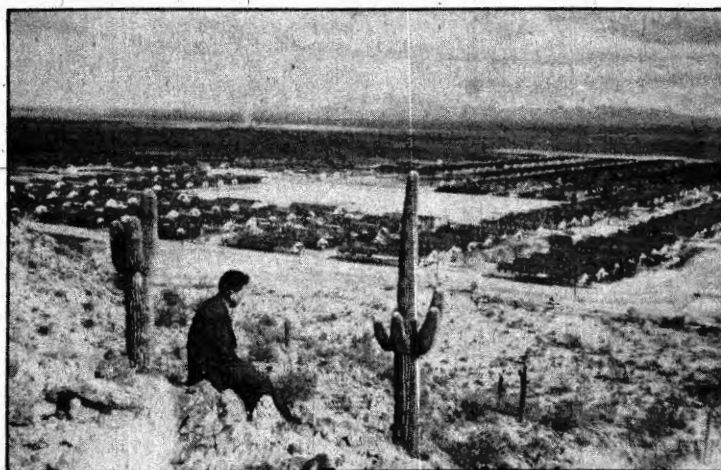
among her first strong impressions, the fact that the girls bowed so much, that they all had "big pompadours which took them nearly an hour to fix each morning and interfered with all lively exercises" and that they "liked indoor games." Her assignment was to teach cooking, sewing, Bible, and English and share responsibilities in the school's dormitory.

After her initial teaching appointment at the Friends Girls School, Esther returned to the United States to further her education. She received a B.A. from Earlham College in 1921 and then returned to Japan to resume her teaching at the school. This time she intensified her own study of the Japanese language and developed a remarkable fluency which enabled her to become increasingly involved in the life and development of both the school and Japanese Quakerism. Through this involvement she gained valuable training and experience which prepared her well for the subsequent national and international assignments which she filled so ably in her later years.

Esther's reports to the Mission Board's Monthly Bulletin during these early years of her teaching stressed the daily life of the students in the school, their interests and projects. Her description of "A Day in the Friends' Girls' School Dormitory in Tokyo" written in 1926 is especially interesting and gives us a lively glimpse of the daily schedule of the female students of that era.

*About forty-five girls with a teacher or two make up the dormitory family. The girls help with the work. One group begins the day by opening the sliding doors which form the south wall of the building and letting in the sunshine. Another group helps with the meals. There is breakfast in the*





*Above: A physical education class meeting below the new Friends Girls School buildings rebuilt after the war; Left: Looking down on the tarpaper shacks of Gila River Relocation Camp in Arizona (capacity 15,000); Below, left to right: Ori Shimazaki, Esther Rhoads, Toki Tomiyama, and Seiju Hirakawa, four principals of the Friends school, in a 1956 photo.*





*common room. The girls sit on the floor and eat from red lacquer tables. A busy group helps clear up the dishes, another group wipes the hall floors and still another brushes up the grounds around the building. Special piano and organ pupils begin practicing before breakfast, taking turns until the school bell rings at eight. Then there is school until about three with a lunch eaten hastily at noon in order that most of the noon hour may be spent at tennis or ball with the day girls. Between school and supper there is an exercise hour and more free time after supper. If it be Fifth-day the collection bell rings at 6:30 and the girls go to the parlor of the American teachers' home where Bible reading is supplemented by hymns and victrola music. Then there is study hour and bed.*

*If it be Sixth-day there is a special stir and expectation about supper for the group of girls who have been helping in the kitchen finish their term of service and they have planned and prepared a special feast as a celebration. Study hour is short or omitted altogether and games of various sorts are in order. First-day is spent at First-day school and meeting in the morning, and in teaching neighborhood First-day school or in rest in the afternoon.*

*Thus through play, study, worship and common living the girls prepare to go out from the dormitory with high hopes and Christian ideals.*

Esther also reported on sessions of Japan Yearly Meeting and kept up with Friends' activities in Tsuchiura and Mito, cities in Ibaraki Prefecture north of Tokyo where Friends missionaries were serving.

In 1932 Esther was reappointed by the Mission Board to continue her service in Japan for six more years. By this time the Friends Girls School had grown considerably and included a student body of over 300 students. In fact, wrote Esther in a 1932 publication of the Mission Board, "the number of applicants is three times the number of students which can be admitted." Although "in material equipment it [the school] has not kept up to the best Government schools,..." she continued, "scholastically and spiritually it ranks among the best schools of the country." Furthermore in 1926 the then principal, Mr. Hirakawa, who had served since 1912, feeling that "capable Japanese women should be given opportunity to develop their creative faculty," asked that a Japanese woman, Ms. Tomiyama, who was a Friends School graduate and teacher, become principal. Under her leadership the school continued to expand, and Esther noted with pride that the proportion of foreign teachers had been reduced and "fine spiritual leaders have appeared among the Japanese teachers."

By this time various traditions had become well

established at the school such as the annual Ensoku (outing), Arbor Days, and Christmas meetings, which Esther thoroughly enjoyed. She was also pleased with the increased ability of the students to direct the activities of the Self-Government Association, and she was very proud when everyone was able to work together to make special occasions, such as a visit of Princess Chichibu of the Imperial Family, a success. Convinced of the value of the school in contributing to the spiritual and intellectual life of Japanese women, Esther spent much energy in raising funds for building expansion, and also in pointing out the need for intervisitation among Japanese and U.S. Friends.

But clouds were on the horizon. By 1938 U.S. mission workers in Japan were becoming increasingly aware of the fact that they were "guests from a country of the opposing alliance," and when Esther returned home to Philadelphia for her usual furlough in 1940 (she had also had a furlough in 1936-37), an unpleasant surprise awaited her. The United States government refused to renew her passport to return to Japan. After trying in vain for many months to cut through the government red tape and get her passport approved, Esther, and the Mission Board which was supporting her, had to admit defeat. As the world situation deteriorated, all efforts to expedite Esther's return to Japan failed.

Although this must have been a very difficult time, both for Esther personally and for all the Friends Mission workers associated with Japan, fortunately Friends were wise enough to see that Esther's talents not be wasted. Amidst the war hysteria a new concern had surfaced, one in which U.S. Friends with experience in Japan could play an important role: the fate of the thousands of people of Japanese ancestry living in the U.S.

The story of the forced evacuation of U.S. citizens of Japanese descent from their homes on the West Coast during World War II is one of the saddest chapters in recent U.S. history. Esther herself wrote her memories of it in an article published in 1972 entitled "My Experience with the Wartime Relocation of the Japanese." Others have written more detailed accounts of the political and social implications of the "internment years," but Esther's eyewitness reports on the details of the daily life of the evacuees add an important human dimension often missed in the more scholarly analyses.

Her activities during the years 1942-1946 centered around ministering to the tangible and intangible needs of the evacuees. Working out of the American Friends Service Committee's Southern California office, and supported by the Mission Board of Philadelphia Yearly Meeting, she assisted evacuees in assembly centers, internment camps and student hostels, helped to relocate a number of people to homes farther toward the East Coast, and later helped to prepare sentiment on the West

Coast for the return of evacuees and personally assisted some in their return. In 1942 in a letter to Friends on the East Coast she described the situation in Los Angeles as follows:

*Fifty of the residents of the Forsythe Hotel were among the last to be evacuated from Los Angeles. They had heard from so many of their friends about conditions in camp that they knew pretty well what to take and what not to take. Then, too, they had been gradually packing and getting ready for several weeks before, so that the last days were quite serene in comparison with the hectic days of opening, or of sending off the group which went to Manzanar early in April. A number of us helped with the cooking the last few days, and the fellowship with this group with whom we had worked for three months was lovely. They certainly are appreciative and we felt they have gained much by the experience. They know there are Caucasians outside the camps who really care. That knowledge will help them through the weeks and months of dreary camp life when they are so cut off from the rest of American life. They have had some experience in group living, and though of course in the camps they will be terribly regimented, the community cooking and cleaning in which they have taken part so wholeheartedly will be excellent preparation for the duties assigned to them in camp.*

With regard to the camps themselves she continued:

*The physical conditions within the camps are improving slowly, but all regimentation of human beings is unhealthy. The barracks which were built for army dormitories are gradually being transformed into little homes, but in most of the camps six or eight people must live in each room and that means, in many cases, two or three families have to share one room. The toilets and washrooms which were entirely without partitions are gradually being changed to suit the needs of mixed age groups. The food is practically the same for small children, adolescents, working men, and the aged—a fact which causes much dissatisfaction.*

Then in a more political vein Esther commented:

*There still seems to be no very well thought out plan of resettlement. The government keeps working on ways of getting groups out into certain projects, but the whole setup sounds very much like labor battalions, and though it will be better for the able-bodied men to have some work to do, the plan*

*seems so horribly undemocratic that we are deeply concerned.*

In her article on the wartime relocation of the Japanese, Esther went into even more detail about the daily life of the people with whom she was in contact. She noted the "hopeless confusion" which surrounded the first efforts to intern the Japanese-Americans; that the children of the Japanese living in the U.S. were themselves U.S. citizens and "very much resented being treated as alien criminals," and gave some specific examples of how the evacuation affected various individuals and families. She concluded by stating:

*The evacuation camps left a black mark in the record of American justice, but their tragic effects were ameliorated by the character and determination of the Japanese themselves and the efforts of the Japanese American Citizens League. This organization worked effectively, without hate but with remarkable understanding of the war hysteria, to enrich the lives of the Japanese-Americans and reestablish their rightful place in American society.*

Thus Esther's positive outlook and broad vision kept her from becoming completely disillusioned during this difficult period while she used her background and training in an unexpected but most important humanitarian effort.

After the war ended and people of Japanese ancestry were permitted to return to California from the relocation camps, Esther continued to work with the AFSC to expedite their return. Her biggest hope, however, after helping the Japanese-Americans as best she could, was to return to Japan. When she had left Japan in 1940 Esther's career had been mainly as an educator and mission worker, and no doubt she had planned to remain as such. The war years however had changed many things and the pressing needs in postwar Japan were of a more immediate survival nature. Her experience with the Japanese relocation in the United States had prepared her for a role far beyond that of missionary teacher. This time she returned to Japan not only as a teacher, but also with greatly expanded duties as the American Friends Service Committee's representative in the Licensed Agencies for Relief in Asia (LARA) Program. It was through LARA that relief supplies were brought into and distributed in an occupied Japan devastated by war, and through this relief work Esther found even greater opportunities for service and growth.

Esther's letters from 1946-1949 tell about both her work with LARA and efforts to find ways in which Japanese and U.S. Friends could be helpful in the work of rehabilitation and reconciliation in the postwar world.



The Friends Mission Residence which stood next to the Tokyo Meeting House became the center for both the Friends Mission and the AFSC Japan unit. With Esther as head of both areas, Friends Center, as it came to be called, soon became a busy hub of many activities—relief, reconstruction, education, fellowship, and worship, with an ever-increasing flow of visitors from near and far.

Esther played a key role in reviving and rebuilding the Friends Girls School and in developing various Service Committee projects. The school, which had been totally demolished by firebombing, had continued to have classes in some neighborhood buildings, but funds for reconstruction of the school buildings were badly needed. For the AFSC, concerns centered around the development of neighborhood centers—two in Tokyo and one in Mito, the work camp movement in local communities, and stimulation of interest in social problems and patterns of reconciliation and peacemaking in Japan. International work camps, international student seminars, and the peace lecture series were instituted for these purposes, and the number of people involved in Friends-related activities continued to increase.

In the early 1950s after the relief needs of the immediate postwar years had been mostly met, Esther turned more of her attention to the Friends Girls School. She became principal of the school in 1949 and served until 1955, overseeing the reconstruction of the second and third units of the school, which included the building of a big room for meeting for worship and other large group activities, a library, and an administration wing. In addition to being principal, she continued to teach at the school.

In 1950 she was asked to take on another teaching duty: English tutor to the Crown Prince and other members of the Imperial Family, following Elizabeth Gray Vining's service. Between Esther and the Imperial Family a warm bond of affection and mutual admiration was formed which lasted for the rest of her life. In 1952 she received a decoration of the Fourth Order of the Sacred Treasure from the Emperor, and later, as she was retiring from her work in Japan she received the Third Order, one rarely given to a woman. Thus, during the early 1950s Esther's talents were put to full use as she immersed herself in a wide variety of humanitarian, educational and service-related projects in postwar Japan.

In 1955 Esther resigned as principal of the Friends Girls School and became, instead, the chairperson of the trustees of the school. All of the various activities of the early 1950s continued and there was a steady flow of people through the Tokyo Friends Center. Personnel matters and financial details required much of Esther's attention, as the number of people related to Quaker

projects in Japan increased. The building projects for Friends Girls School continued. In 1958 when the school was shocked by the sudden tragic death of its principal, Orie Shimazaki, Esther consented to become acting principal during the emergency situation. She also continued her English tutoring sessions with the Imperial Family.

In May of 1959 in a letter to Friends in Philadelphia, Esther expressed her desire to return to the United States in 1960. On April 20, 1960, she wrote a farewell letter from Japan in which she outlined the numerous projects with which she had been involved in the postwar years and praised the "wonderful recovery which Japan had been able to make in the fifteen years since the war ended."

With regard to the AFSC relief programs, she noted that it was not only the material assistance which was appreciated, but also the "friendly spirit and thoughtful care which went into the program" which was important. The Tokyo neighborhood centers, work camp movement, international student seminars and Peace Lecture Series were all doing well. The Tokyo Friends Center was lively with a steady stream of visitors, and the Friends Girls School was thriving. Toward the end of her letter she noted: "There certainly have been many, many changes in Japan and the Japanese people during the forty-three years since I first came to Japan. The women especially participate with much greater poise and ability in hundreds of outside activities...." She concluded by expressing her firm belief that God "will continue to reveal Himself in many new Quaker activities, with Japanese Friends taking more and more responsibility and providing the leadership as 'the old order changeth, yielding place to the new.'"

Esther formally retired from her official duties in Japan. Having begun her career in 1917 as a young teacher at the Friends Girls School, her involvement and responsibilities had increased year by year until she became one of the most respected of all Friends workers overseas. In her retirement years she continued to be actively involved in things international: AFSC appointment to Tunisia to help with Algerian refugees, in travel abroad (she made four reunion trips to Japan), in hospitality to foreign visitors to Philadelphia, and in service to Friends committees and meetings near her homes in Germantown and New Hope.

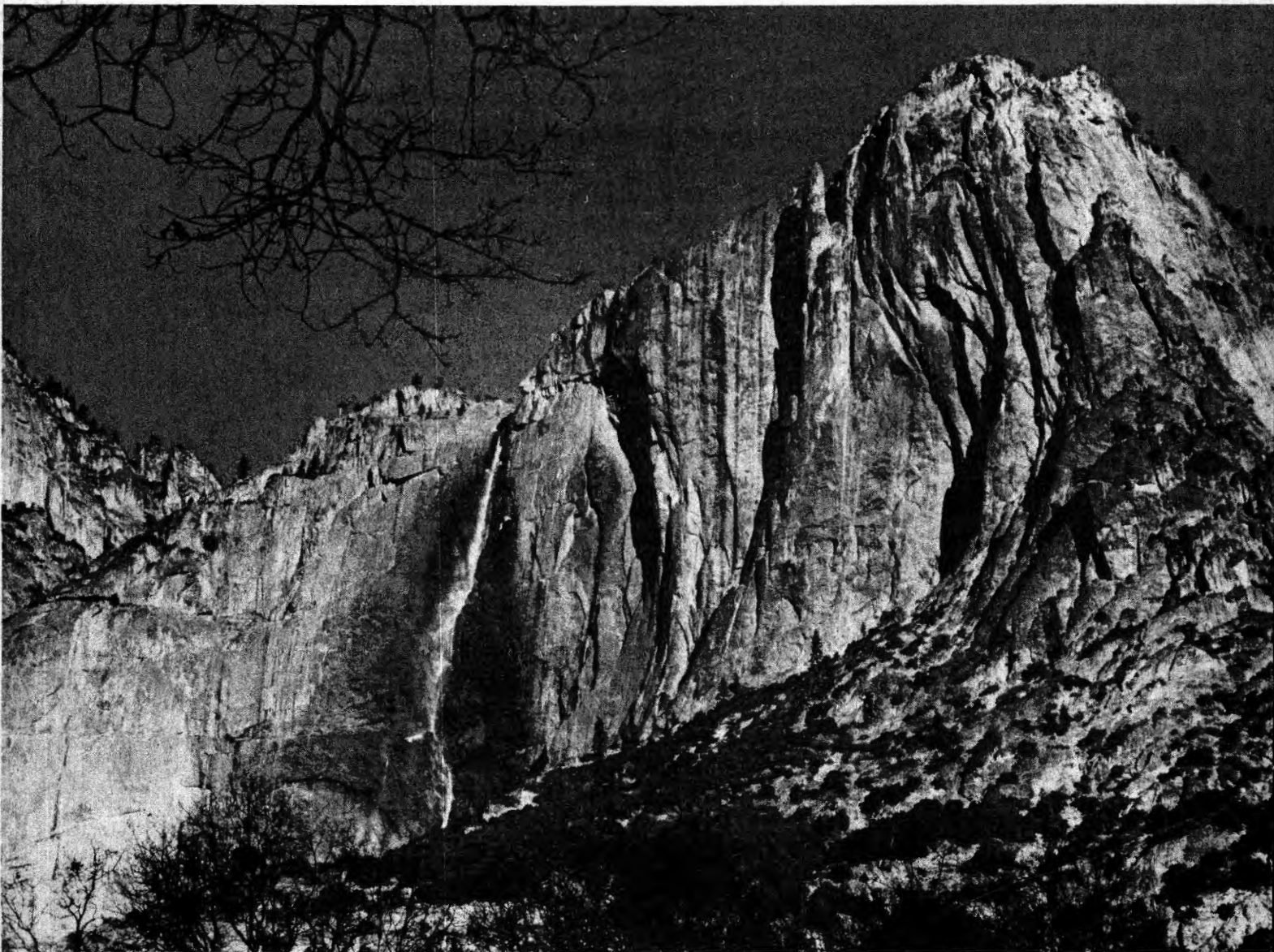
Perhaps because Esther Rhoads was a woman of action who preferred to tackle problems in the present rather than reflect on what might have been, she did not write her memoirs. But we who were fortunate enough to know her will never forget her strength, practical wisdom, and her gentle sense of humor which carried her and her associates over the rough times. A seemingly effortless leader, she will remain an inspiration to all Friends. □



## Writing

I scale this cliff with words  
heart pressed against the sheer  
I grope with these mere  
words to find a fingerhold  
my eyes cannot yet see,  
a place of purchase which will pull  
my earthbound life  
toward what might be.  
The rock sometimes so smooth  
no words will grip its face  
or else the words I choose  
are wrong: too dull or flat  
or long to fit

the fissures which the rock  
admits.  
But then some word finds space  
and space embraces word,  
I tug against to test it  
and it holds,  
and hope empowers my frame as I  
suspend the full weight of my life  
and pull myself  
and move ahead  
on strength of sinew, rock,  
and these mere words.





# FOUR POEMS ABOUT WORDS

by Parker J. Palmer

## Dictionary

Words, stacked here like casting molds,  
"anguish," "loss," and "sorrow,"  
their sounds and syllables enclose  
such spaces as will shape  
our liquid lives.

The molds stand empty waiting  
for life to melt us down,  
stand open to receive our molten souls,  
which flow and then take form again  
in language we once only spoke  
but now we breathing be,  
these words made flesh in me.  
And other words, like "joy"  
and "free," "ecstatic" and "reborn":  
Melt me again, Thou Lord of fire,  
that I may fill a different form.

## From Jesse's Stem

That tree from its dense wooden stump  
surprises into leaf,  
so my tight-fibered heart leafs out  
in unexpected speech.

I know that trunk, so thick, so slow,  
insensate core: it is my own.  
Yet here I celebrate that we  
can take leave of our density  
to dance the wind and sing the sun.

My words, like leaves, in season spring  
and then in season fall,  
but at their rise they prove a power  
which gentle conquers all.

As shriveled leaves return to earth  
to nourish roots of leaves unsprung,  
so dry words fall back to the heart  
to decompose into their parts  
and feed the roots of worlds unsung.

And when speech fails the dark trunk stands  
'til most surprising spring  
wells up that voice which ever speaks  
the word once green again.

## Two Toasts

### To Words and How They Live Between Us

Praise be that this thin mark, this sound  
Can form the word which takes on flesh  
And enter where no flesh can go  
To touch each other's emptiness.

### To Us and How We Live Between the Words

And in between the sound of words  
I hear your silent, sounding soul  
Where One abides in solitude  
Who keeps us one when speech shall go.



JOHN WOOLMAN: 3

now living: and the apprehension  
being less steadiness and firmness  
people in this age than in past ages,  
abled me while I was a child.  
ng remarkable in my childhood was,  
ice going to a neighbour's house,  
on the way, a robin sitting on her  
and as I came near the went off, but  
g young ones flew about, and with  
cries expressed her concern for them;  
ood and threw stones at her, till one strik-  
her, the fell down dead: at first I was  
eased with the exploit, but after a few mi-  
utes was seized with horror, as having, in  
sportive way, killed an innocent creature  
while she was careful for her young: I be-  
held her lying dead, and thought those young  
ones, for which she was so careful, must now  
perish for want of their dam to nourish them:  
and after some painful considerations on the  
subject, I climbed up the tree, supposing that  
and killed them; supposing that  
and killed them: in this

# "Heart Watching" Through Journal Keeping



by Metta L. Winter

TWO QUAKER SISTERS

enough to let us pass, without thinking of  
believe I was safer because I was not afraid  
Peter was afraid that he began to sink. It is ge  
to get a glimpse of the power within us.  
"Mr. Sennott brought me constant new  
Brown. He improved steadily. Seeing nothing  
could hope to do, I was intending to return home  
November 8th Mr. Sennott desired me to see M  
again, in order to take a message from him to  
then in Philadelphia. I sent for Judge Parker, p  
Judge of the Circuit Court, then in session, who no  
wanted me the permission I asked, but gave me hi  
the prison.  
"What a different man I now found! Capt. Brown  
ng at a table, writing. He looked well; his hair, t  
been matted with dried clots of blood, was washed an  
ed. Thrown up from his brow, it made a soft whit  
round his head. His high white forehead expressed a  
glory. He looked like an inspired old prophet. He  
finished a letter to his wife and children. This he  
me to read and take to his wife, to whom he sent  
pages. The last farewell was a silent one. Our  
too full for words. Stevens lay on his  
lying, but his great eyes shone on his  
py.  
town

Flannery O'Connor, in writing to a friend concerning the moral basis of fiction, states that the writer's imperative is "... the accurate naming of the things of God." She continues in a subsequent letter on the same theme to add that the aim of the writer is "... to see straight and it's the least you can set yourself to do, the least you can ask for. You ask God to let you see straight and write straight." This observation of O'Connor's, it seems to me, is particularly relevant to Friends, for we are grounded by a tradition in which the critical importance of language has long been recognized. As bearing witness to the testimony of plain speech was once a hallmark of our Society, so today is the speaking of truth to power. In order to speak so in the public sphere we must speak so also in the private spaces of our inner life. The question, then, becomes how do we reach the storehouse within? Our heritage as Friends offers us much guidance in this respect. Of increasing interest today is a tool deeply embedded in this tradition—the keeping of a spiritual journal.

Historians disagree as to the number of journals or "spiritual autobiographies," as they were often called, published by Quakers. Howard Brinton in his thematic

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survey of these journals entitled, *Quaker Journals: Varieties of Religious Experience Among Friends*, believes there are at least 1,000 published journals extant; Luella Wright in her *Literary Life of the Early Friends* refers to over 3,000 spiritual journals and confessions published before 1725—this volume of spiritual writing well exceeding all non-Quaker autobiography printed in England during this first seventy-five years of Quakerism. Regardless of which figure is correct, we know that, from the beginnings of the Society, Friends kept daily private diaries on which the later published accounts of their "gospel wanderings" was based.

Why did early Friends keep these private diurnal jottings? Why did official bodies of the Society posthumously publish edited versions of these writings? And why did the Society as an institution so heartily exhort its members, especially the young, to read them?

Unlike today, during the fifteenth century the keeping of a daily private record was a socially accepted and educationally sanctioned activity. It was so for literate adults as well as children both in "the world" and in the novice Society. Owen Watkins in his book *The Puritan Experience* speculates that the overall popularity of keeping a diary was largely due to the abolishment of the English priesthood during the reformation. As oral confession became illegal, the practice of daily confession took the form of a written diary. It was here in the privacy of the diary that one could write of progress or



setbacks in life and the ongoing struggle with sin. It was here that one could remain grateful in spirit to God as God's daily mercies were enumerated.

If, as Friends believed, life was a search for the Light Within—for "Christ residing in the Heart"—and that all external action, both verbal and physical, should emanate from this Source, then it was incumbent upon believers to become attuned to it. Processes were thus needed to assist the seeker in developing this habit of waitfulness and self-examination, and the keeping of a diary filled this need the most naturally. The early pillars of the Quaker movement knew that living a life of practical mysticism was an evolutionary process fraught with struggles and setbacks as well as successes. Writing in the diary provided a reviewable record of the seeker's spiritual changes wherein progress in cultivating the attitude of "heart watching" could be charted. Indeed the contents of the early published journals give evidence of a passionate concern for purity of heart.

In addition to this documenting function, diary keeping provided a vehicle for obtaining clearness on an idea or an action. The early writings illustrate this process of differentiating between a genuine leading of the spirit and self will, of working through opposing desires, and of challenging sources of fear which could cripple effective action. The joyful declaration of the validity of one's call and the recording of states of spiritual peace obtained from obedience to it shows how this writing process could additionally act as a means of solidifying the seekers' convictions and reinforcing their commitment to them. Thus, the journal was used not only as the record of a life of practical mysticism but as a tool which could be actively used to achieve and sustain this life orientation as well.

Between 1689 and 1694, the first four journals—those of William Catens, John Burnyeat, Stephen Crisp, and George Fox—were printed. The widespread popularity of these journals led the leaders of the Society to recognize that if the experience of Quakerism was indeed the process of the self being remade, then the form of the biographical narrative was the most ideal vehicle for interpreting the Quaker idea of practical Christianity to the world. In these narratives was found not only a record of the unfolding experience of the specific writer, but also that of the Society as a whole.

The officially published version of Fox's *Journal* became the prototype upon which the editing of all subsequently published journals was based. Typically the following parts were included: A demonstration of the miracle the Inner Light created in the writer's life, including the successive steps by which she or he obtained spiritual harmony; recounting of religious crises and how these were resolved; and the carrying out of the commands of the spirit in outward action and an account

of the resulting inner peace.

Careful selection of content from the private diary entries—as well as various other writings—was most important, for the ultimately published "official journal" was intended to serve a proselytizing function. All passages in the original writings which portrayed ideas or actions contrary to those of the sect were edited out. Only included were those passages which gave an unequivocal testimony to the new way of life which would arouse the "slumbering seed of God" in the reader and excite him or her to action. It was the spiritual basis of human nature, not the intellect, to which these writings were intended to appeal. Journals published before 1825 rarely contained references to "the world's learning" in terms of history, philosophy or current events, but rather those passages were chosen which portrayed spiritual truths through biblical imagery, dreams, openings, and visions. Yet in spite of the editorial uniformity of these early journals, the richness of the individual writer's own experiences showed through and spoke to the condition of the reader. The experimental truths of Christianity embodied in these accounts and the specific examples of the consistent way in which God deals with people brought many converts to the Society.

As time went on, the publication of the journals took on a more pastoral than proselytizing function. Editorial decisions on the content of the journals emphasized those descriptions of facts, emotions, and experiences depicted by those individuals who had the welfare of the group at heart. In Fox's *Journal* was found not only a personal accounting but also the preservation of Quaker beliefs and Quaker history. As copies of Fox's *Journal* and those to follow were passed from meeting to meeting, these writings became a means of edifying the already convinced. Studying this common body of literature was a way of strengthening relations between geographically dispersed groups of Friends, fostering group solidarity and reducing internal schisms by portraying a "unanimity and concurrence" in all affairs concerning the individual and the corporate whole.

Perhaps most importantly, the journals were used as a vehicle for the education of Quaker youth. Young Friends were strongly encouraged to read these spiritual autobiographies, for, as Samuel Clark wrote in 1683:

*The true history of exemplary lives is a pleasant and profitable recreation to young persons; and may secretly work them to a liking of Godliness and value of good men which is the beginning of saving Grace: how much better work it is than Cards, Dice, Revels, State Plays, Romances or Idle Chat.*

Having served us well for over 300 years, this tool of journal keeping is even more relevant today. For

O'Connor's description of the writer's moral imperative applies to all of us. In this era of technological present shock it is vital that we, as contemporary Friends, aim to know what are the things of God and what are not: accurately to name them in our private spaces so that our lives can more forcefully bear witness to them in the public ones.

For us the power of this tool of journal keeping in the naming process cannot be overestimated. While the traditional as well as historical uses of the journal apply as much now as ever, in keeping spiritual journals today we have great advantages over our ancestors. While they had a superb intuitive sense of the use of this tool, we benefit from the insights of the social sciences which help to illuminate how this process of journal writing actually works. In addition we can exercise freedoms to use journal keeping experimentally which our forbears did not possess.

We know from psychology, for example, that until an emotion, idea, event, object is named its nature cannot be understood—in fact for the individual it does not exist in any truly useful way. Viewed most simply, then, when we write descriptively in the journal we are engaged in applying names to experience. Through our choice of name, the characteristics of the experience are brought to the fore so that they can be examined and the nature of the experience can be more fully determined. The journal writing process is, however, not as simple as that; unlike other forms of writing, we need not struggle to find the most illuminating words the first time around. This type of writing is by definition a repetitive, evolutionary process, mirroring the ongoing changes in our own development. It is a structured way of keeping an ongoing conversation with ourselves.

Since it is no longer the established custom for Friends' private diaries to be submitted to the meeting for editing and posthumous publication, our privacy as writers can be assured. We are consequently freed to write both copiously and without censorship, making the most effective use of the journal's experimental dimensions. We can write about an experience not just once but many times, for journal keeping at its most fruitful is cyclical and often contradictory. As we take advantage of the distancing perspective which comes from rereading previous entries, we find that in writing from various points in time and points of view different qualities and characteristics of the experience emerge. We can use this process of review and reflection to pose the right questions to ourselves, thus evoking still more diverse meanings. Calling upon the resources provided by our daily experiences, our dreams, waking fantasies, sketches (for journals can be visual as well) provides additional depth and richness. Unhampered by sanctions against the world's knowledge, we are free to incorporate into our

writings the wisdom of other seekers, conveyed through literature, the arts, the spoken word. Thus over time the journal becomes an accumulated store of names—of truths gleaned from both our inner and outer worlds.

This uncensored style of journal keeping may seem to be creating a jumble of contradictions aiding confusion instead of clarifying it, but this is not so. After writing in the journal over a period of time, a number of things begin to happen. When we pay careful attention to dreams and waking fantasies, the more potent these sources of knowledge become. So it is with journal writing itself. As we attend seriously to all our sources of wisdom, as we treat them respectfully in the act of writing them down, the quality as well as breadth increases. Our ability to wait, to watch, to attend with confidence begins to increase. As our skills of observation develop, a heightened perception of what is important, a kind of unconscious selectivity begins to occur. Along with this, it is a curious facet of journal keeping that we find upon rereading material entered over time it seems to have sorted itself out, refined itself, and coalesced into discernable patterns. The significance of happenings which could not be so clearly known at the time can be seen to fit into a whole. The path on which we travel becomes more visible to us. Along with the emergence of these patterns comes a synthesis of all the truths, which we may not have been aware of having guided us upon this Way.

To be courageous witnesses to the Truth, we know that we cannot rely on the borrowed wisdom of others but only upon the fruits of a labored integration of our own seeking. In the journal we find experimental evidence of this continuous process at work in our own lives. The contents of the journal provide a grounding for self reliance, a source of self validation, for the assumption of an appropriate sense of responsibility for our words as well as our actions.

Beyond all of this, the most fundamental use of the journal has always been as a source of comfort, of companionship in the solitary journey. Jessamyn West's protagonist in her latest novel, *The Life I Really Lived*, calls her journal the book of Unspoken Thoughts. In pondering the nature of this writing process she asks, "Were my Unspoken Thoughts really talk with Jesus? In any case He knew them." The act of retreating into the private space of our journals can be one way of asking God to help us see straight. As we plumb the depths of our hearts seeking the Christ Within, journal keeping can aid us in assurance that his goodness can once again be found there; that the nature of God's creation and of our place within it can be discerned by each of us. So it has been for Fox, for Fry, for Woolman, for those hundreds of lesser known diary keepers who have gone before; so may it be for you also. □





# SUFI POETRY FOR FRIENDS

by Francis E. Kazemek

**W**e are all aware, as Wordsworth lamented, that "The World is too much with us; late and soon...." The daily round, with its petty annoyances, worries over inflation, social concerns which seem to worsen every day in spite of our efforts, and our inability to *do* something to change dramatically the downward-spinning spiral toward destruction that hu-

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mankind seems madly and passively given to, which wears us thin, unravels us, and scatters us like so many frayed or snapped threads. We all too often find ourselves scurrying widdershins in a frantic attempt to gather together the threads and strings of ourselves. George Fox says, "Stand still in that Power which brings peace." How true, but how difficult for many of us to stand still long enough!

It is often useful, and sometimes necessary, to gain another, "foreign," perspective of our situation. As several articles in recent *Friends Journals* have observed, it is all too easy to become blindered to other spiritual insights by our Christian heritage or bias; religious provincialism and chauvinism can insinuate themselves unconsciously into the world view of even the most "enlightened" person. Friends are not immune to nearsightedness. Likewise, it is all too easy to lose a sense of historical perspective, to see our time as the worst of times and our spiritual strivings as unique.

There are many religious works of other times and cultures that can help us gain additional insight into our own time and tradition. I personally have found that quite often a passage or line from such diverse works as the *Bhagavad-Gita*, Zen poems and prayers, or Native American myths, stories, and poems will cause me to understand more deeply the writings of Friends which, unfortunately, I very often unconsciously take for granted.

The ecstatic poetry of the Sufi master, Kabir, is one such work. (*The Kabir Book; Forty-Four of the Ecstatic Poems of Kabir*. Versions by Robert Bly. Beacon Press, Boston, 1977. Paperback \$3.95) In these marvelous poems, I find imaginative and spiritual insights which will surely elicit a shock of recognition in any Friend. That Kabir was a Sufi who lived in India during the fifteenth century simply attests to the fact that religious prophets and seers exist in a timeless dimension. Kabir and George Fox, for example, would have understood and admired each other. They certainly would have had a great deal in common, since they both spoke the language of Light and Vision.

George Fox says, "Mind the light and dwell in it and it will keep you a-top of all the world." How easy it is to forget this in the daily hubbub; how easy for the world to get a-top of us! How often do we find ourselves minding and dwelling in the Light only during meeting for worship! Stop. Let go. Listen to Kabir.

*I talk to my inner lover, and I say, why such rush?  
We sense that there is some sort of spirit that loves  
birds and animals and the ants—*



*perhaps the same one who gave a radiance to you in  
your mother's womb.  
Is it logical you would be walking around entirely  
orphaned now?  
The truth is you turned away yourself,  
and decided to go into the dark alone.  
Now you are tangled up in others, and have forgot-  
ten what you once knew,  
and that's why everything you do has some weird  
failure in it.*

Ultimately, Kabir says, "There is one thing in the world that satisfies, and that is a meeting with the Guest." In the cacophony of modern society, he says that we must learn to:

*Listen to the secret sound, the real sound, which is  
inside you.  
The one no one talks of speaks the secret sound to  
himself,  
and he is the one who has made it all.*

George Fox's emphasis on the primacy of experience as opposed to authority, Scripture, form, and ritual is summarized in his famous question: "You will say, Christ saith this, and the apostles say this; but what canst thou say? Art thou a child of Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?" Kabir likewise eschews outward form and ritual which all too easily degenerate into mindless, spiritless, slavish adherence to some text or doctrine.

*There is nothing but water in the holy pools.  
I know, I have been swimming in them.  
All the gods sculpted of wood or ivory can't say a  
word.  
I know, I have been crying out to them.  
The Sacred Books of the East are nothing but words.  
I looked through their covers one day sideways.  
What Kabir talks of is only what he has lived  
through.  
If you have not lived through something, it is not  
true.*

God, according to Kabir, is not found "in stupas, not in Indian shrine rooms, nor in synagogues, nor in cathedrals; not in masses, nor kirtans, not in legs winding around your own neck, nor in eating nothing but vegetables." Instead, God can be found "in the tiniest house of time. . . He is the breath inside the breath." (For those Friends who have read *A Guide to True Peace*, this will certainly sound familiar. The *Guide* speaks of "this internal teacher, which is the soul of our soul. . .")

Just as Quakerism emphasizes the inward experience of

the Light and a subsequent return to action in the world, Kabir says that God must not only be experienced inwardly, but must also be found and addressed in one's daily life. "Are you looking for me? I am in the next seat./My shoulder is against yours." He urges us to:

*Jump into experience while you are alive!  
Think. . . and think. . . while you are alive.  
What you call "salvation" belongs to the time  
before death.*

George Fox says that we should "come to walk cheerfully over the world, answering that of God in every one." Kabir likewise tells us to see the Holy One wherever we look.

*The Holy One disguised as an old person in a cheap  
hotel goes out to ask for carfare.  
But I never seem to catch sight of him.  
If I did, what would I ask him for?  
He has already experienced what is missing in  
my life.  
Kabir says: I belong to this old person.  
Now let the events about to come, come!*

How appropriate and timely that he speaks of the Holy One as an old person in a cheap hotel! What can be more urgent in our youth-obsessed society that ignores and "warehouses" the aged than for us to recognize the needs, hopes, fears, loves, and Light within the elderly!

Of course, men like Kabir and Fox are praying for us to become the same Light-filled seers and doers that Moses prays for in Numbers 11:29. "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" I believe that spiritual writers from other cultures, like Kabir, can help us in our daily attempts to hear the inner voice and experience the love of the Guest. The Spirit blows where it will—even in Sufi poetry!

How fine to start each day with a period of meditation, a quiet waiting for the Lord! How different does the world appear to one who steps out the door with eyes opened by the Light!

*It's morning swan, wake up, climb in the air,  
follow me!  
I know of a country that spiritual flatness does not  
control, nor constant depression,  
and those alive are not afraid to die.  
There wildflowers come up through the leafy floor,  
and the fragrance of "I am he" floats on the wind.  
There the bee of the heart stays deep inside the  
flower,  
and cares for no other thing.* □

# On Unity

by Chip Poston

When William Penn attended his first gathering of Friends, it was with hopes of hearing a man named Thomas Loc speak. As a child, Penn had heard Loc speak once, and it had made such a powerful impression on him that, when he was sent to Ireland on family business, he sought out a gathering where he knew Loc might speak.

During the worship, Thomas Loc did indeed rise to speak. He began by saying, "There is a faith which overcometh the world, and a faith which is overcome by the world." By the time Loc finished speaking and sat down, Penn knew that his life had changed and would never be the same again. Overwhelmed with emotion he, in turn, stood, and—unable to say anything—burst into tears.

I believe those words of Loc speak to our condition just as they must have spoken to Penn. The greatest danger facing us today isn't that because of the radical call of our faith we will be oppressed, jailed, or persecuted into extinction. We will almost certainly never have to pay the price our forebears did to call themselves children of the Light. Quite the contrary, the greatest threat facing our communities of faith today is acceptance. We are corrupted internally by contemporary standards, infested with progressive humanitarian values; our faith is in danger of being overcome by the world. And, instead of being the "leaven of the loaf" Christ meant us to be, we are in danger of losing the prophetic message and radical witness the Church has historically possessed.

It isn't that the things of the world are evil in themselves; all things of the world, in their inmost reality, are spiritual, God-filled, alive in Christ, their center. Evil enters in when we attach too much importance to worldly things and they come to stand between us and our Creator. Worldly things are elusive; as C.S. Lewis wrote, they never seem to hold up their end of the bargain, whether it be our love for material things, relationships with others, social position or power. When we desire things inordinately, they fly from us. The things of the

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world are most fully given to those who have forsaken them and placed their whole trust in God, for they understand why the things of the world were made—in order that we might see them as steppingstones to discover our true selves, which are in Christ.

We need constantly to remind ourselves that our primary calling is not to close down all of the nuclear power plants or to turn the government into a pacifist organization, but to reflect in our personal lives the life and charity of Christ, the Light manifest. Therefore our constant endeavor ought to be to strive to understand the Gospel in order to discover what Jesus taught and how it harmonizes with our inward convictions and then apply it in our daily lives.

Our true vocation is to participate in the life and spirit of Christ, and leave all else behind. If we can but do that, we will make a more radical witness and have a more profound impact on society than all of our strategies for social change ever could.

To lose ourselves in outward struggle without this spiritual-rootedness creates two dangers. First, without a deep inward conviction, any resistance to which we may be called will be only superficial in depth. We will be like the man in Jesus' parable who built his house upon the sand—the first storm of adversity will wash it away. We will be too attached to the fruits of our actions, too despairing when it seems nobody is listening. Second, there is the risk that our concerns will become false idols unto themselves; that we will grow to worship them instead of God. Rather than allow ourselves to be used as instruments of God's will, there is a temptation for us to remake the world in our own image, fitting God into our human schemes, instead of the converse, as it should be; and if we attempt to, our personal concerns can separate us not only from one another, but from God.

Jesus taught that the new world order would come about through *metanoia*—repentance. And what is *metanoia*? It is returning to the faith which overcomes the world. It means real revolution, internal revolution—which is where all revolution truly begins. It means to make straight the paths of the Lord.

It is interesting to note George Fox's response when he was first asked to bear arms. In his *Journal* he says:

*I told them I lived in the virtue of that life and power*



*"There is a faith  
which overcometh  
the world, and  
a faith which is  
overcome by the world."*

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*which took away the occasion of all wars, and I knew from whence all wars did arise, from the lust according to James' doctrine.*

For Fox, the cause of war wasn't economic inequality. It wasn't political or social injustice, and it wasn't militarism. It was lust. The reason Fox and his contemporaries refused to participate in war was because the desire to make war arose from an inward condition which they considered sinful.

That assertion has perhaps more profound implications for our time than we are comfortable realizing. We talk a lot about institutional violence as the cause of war; and certainly such violence exists. But it is easy to let the institution become a diversion away from the deeper causes of violence—after all, the institution represents everything we hate: it's depersonalized, regimented, insensitive to human needs. We can resist it without attacking anyone directly. It's external, even invisible—only the suffering it produces is perceptible. It's the perfect demon. It would be difficult to imagine a more convenient enemy. "It's not our fault," we can tell ourselves with considerable relief. "It's the system's. We're all victims."

What we would rather overlook is that it is we who created the institutions we claim to hate, and we who support them. If we really want to go to the roots of the problem, let us first of all turn inward and examine our own spiritual condition; for the root of the problem isn't some intangible "they" out there: it's we, you and I. The kingdom of heaven is not at hand because we have not fully conformed ourselves to the will of God. All evil in the world has some connection, however indirectly, with us. If there is injustice, it is because we have not cried out loudly enough against it. If war begins, it is because we have not been dedicated enough peacemakers. Our human natures are inextricably bound to the pride, guilt and suffering of the world. It is only through the spirit of Christ that we are enabled to transcend those evils and become mature spiritual beings.

But it is not simply a more Christ-centered faith we are in need of. As Lewis Benson points out,

*The problem with Christianity in Fox's day wasn't that it was not Christ-centered. It certainly was Christ-centered. But the Christ that they were glorifying and pointing to was a Christ who did not*

*have the power... that God intended him to have. They had taken this power away from him through their theology, through the interpretation. They told people that Christ will not give you victory over sin until you are dead. And this is a thing that Fox was not willing to accept.*

Fox was not interested in starting a new sect or reforming the Christianity of his day. As Benson notes, "He was interested in the Truth of God that came to Abraham and Moses and the prophets and the apostles and that came to *him*." And what is the Truth of God? That through the power of Christ we are given the strength to overcome our dividedness and unite in communities of faith where we can seek together, suffer together, and learn together.

We have to stop lusting after our own passions. We have to stop lusting after praise, after power, after money, after status, after results. We need to call the world to repentance. But before we can do that, we must repent ourselves.

Our calling is to humbly give ourselves over to a life of prayer, and to whatever action grows spontaneously out of the inward calmness that prayer instills. And how absolutely essential it is that we maintain our sense of humility. None of us has a monopoly on Truth—yet as Lanza del Vasto points out, "at the bottom of every argument are two people shouting at one another, 'I am absolutely right!'" But we are never absolutely right, none of us. We ought constantly to maintain an awareness that the measure of Light within us is a gift of grace which belongs ultimately not to us, but to God. And whenever we speak against anyone, whether it be a Friend in business meeting, a member of the military, or a corporate executive, let us do so with a sense of our own sins, and a respect for the measure of Light in those we address.

That we cannot conscientiously agree on abortion, or South Africa or tax resistance ought not to be of such great concern. Christians never have agreed about all things, and probably never will. Certainly we should share our views and listen to one another, but we have to guard against the dividedness which disagreement can cause. The danger in such disagreement is that it tends to make us forget the core and body of our faith, the truly substantial part, which is that if we follow the Inward Light we are already united and alive in Christ, even



*If we want to go  
to the roots  
of the problem,  
let us first examine  
our own spiritual condition.*

---

though we may disagree. And if we can but bear faithful witness to the measure of light given us, we are participating in the greatest miracle of all—the life of the Spirit, the resurrection of Christ.

If we are truly to bear witness to God's will in these apocalyptic times, we must do so through a sense of common unity. We must love one another not simply with human love, but with a love "which is not of this world"—we must love one another as Christ loves us. And our love for one another in Christ must be strong enough to transcend the many things of the world which would otherwise divide us.

As the veneer of civilization seems to crumble before our eyes, that challenge weighs more heavily upon us than ever. I believe that our distinctive interpretation of the Gospel places us, not at the fringes, but squarely in the center of the Christian experience. On the one hand, our faith is boundlessly universal—we can recognize the Light of Truth in all religions; we affirm that there is "that of God in everyone." On the other hand, our spirituality is given shape and focus by the life and teachings of Jesus Christ; for to us, the life of Christ defines and reveals the love of God. That is the spirit which we believe "enlightens everyone coming into the world."

There are many today who would like to see the Society of Friends renounce its claim to being a Christian religion and "expand" to become a universalist faith (not realizing that our faith is already universal). But like any living organism, a faith without its heart and without its roots is destined to die. Without Christianity, there is no Quakerism.

Certainly we can be accepting of other faiths and other religious traditions, but I do not believe we should hesitate in the slightest to hold up the symbol of the Cross as the most accurate and realistic expression of divine love available to us. Yes, this is what we believe spiritual growth is—sacrifice and service and self-surrender. For to us, Christian symbolism represents the greatest metaphor in all of existence: the fruit of crucifixion is resurrection.

Let us face forward then, united in the faith which overcomes the world; united in the conviction that whoever draws near to Truth, draws near to Christ, until we can say with Gandhi (a Hindu), "to me, He is the Truth." Through the unity we possess, we experience the true Good News; the irrepressible sense of hope is always ours. For unto us has been given the greatest treasure on

Earth. We know that our God is a God of love, a God of peace, a God of joy. We know that what God wants most is not our service, our prayers, nor even our worship. Most of all, God wants *us*. He/She wants us to forget about ourselves and our lives and do Her/His will. Only then will we fully realize why we were created: we were born to give our whole lives back to God. And in so emptying ourselves, we shall be filled and healed beyond measure. Then we can rejoice in our differing perspectives, counting them not as a curse, but as a divinely given blessing; and we can face the world as a unified people of God. □

## POLARITY

When I consider, meditating,  
that these

persons, things, places,  
most important in my life  
are what separate me from God,  
and conclude, therefore,  
that such must be set aside  
before the love-line  
between God and me  
can be clearly established,  
I risk  
that very gift of daily life  
I treasure;

I remember  
too many times  
when not only these  
who are my daily life  
but also  
my very seeking to know God  
have been both the joy  
elevating me unto God  
and the despair  
snatching me away...  
my faith seems less a journey—  
more a bolted ferris wheel.

—Pollyanna Sedziol

## BOOK REVIEWS

**The Rose and the Waratah** by William Nicolle Oats. *The Friends' School, Hobart, 1979. 304 pages.*

William Oats has written a very useful book about Friends' School at Hobart and about Friends in Australia and especially Tasmania. The Quakers who went to Tasmania carried the traditional concern for the guarded education of their children and after a good deal of struggle founded the school which has served Friends in such a useful way for nearly a century.

William Oats has provided a good deal of information about the difficulties of operating a school jointly with a committee in London. In a period when both mail and all forms of transportation went by sea, there was always a lapse in communication of several months between Britain and Tasmania. In addition, the difficulty in finding a person in Britain who would fit into the special conditions of Tasmania added further complications.

William Oats brought the book to a close in 1945, the year he became the new headmaster. When a future scholar discusses the tenure of William Oats, it will be clear that all which happened before was a prelude to the best years of the school. During his tenure, it was the largest Quaker school in the world and made an important contribution to Australian secondary education generally, as well as to the education of Friends.

The book is well documented, includes handsome illustrations, and will be a standard volume for many years.

Edwin B. Bronner

**With Head and Heart** by Howard Thurman. *Harcourt, Brace & Jovanovich, Inc., New York, NY, 1979. 274 pages. \$10.00*

Howard Thurman, philosopher, minister, educator, poet, mystic and profound humanist has published over twenty-two books of spiritual inspiration. Now, in his seventy-ninth year, he

has given us a moving chronicle of his remarkable life in his autobiography, *With Head and Heart*.

It is a deeply human story, simply and eloquently told, which begins with the lonely and difficult life of a black child living in a segregated and impoverished small town in the South. However, we are quickly brought to the awareness that his life has been marked from an early age with a questing mind and spirit that hungered "to know," to learn meanings behind life's riddles, to right wrongs. We meet a child whose natural religious inclination took firm and lasting roots in a profound communion with nature and in a sense of awe, a sense of the Divine at work in his life and in the lives of those who were significant to him.

Throughout this memorable narrative, we witness the strong commitment of his life, moving consistently ahead step-by-step—often against overwhelming obstacles—to the deepening and expanding of his own personal and shared religious life, up through theological seminary, to working and honorary ministerial positions, to becoming co-founder of the Fellowship Church of All People, and now cited by *LIFE* as one of the twelve great preachers of the century.

Equally significant, we witness the depth and constancy of his concern for racial and social justice during a crucial period of our history. And we meet his work and exposure in breaking down these barriers. We meet significant personages, including his beloved family, whose lives touched and intermingled with his life and work.

This is a human story to be read not only for personal pleasure and inspiration; it is also a human document that gives us a full sweep of historical perspective important to our times.

In this work, Howard Thurman has given us the rare privilege of a glimpse into a singularly remarkable life in its wholeness—indeed, the "Weaving of a Single Tapestry."

Kathleen Burgy

**Thomas Merton: Prophet in the Belly of a Paradox** edited by Gerald Twomey, *Paulist Press, 545 Island Ave., Ramsey, NJ 07446, 1978. 237 pages. Hardcover, \$9.95*

On December 10, 1941, Thomas Merton arrived at the Abbey of Gethsemani in Kentucky to follow his calling to become a Trappist monk. On Decem-

ber 10, 1968, in the midst of continuing to follow that calling which had taken him on a journey to Asia, he was accidentally electrocuted in Bangkok. In the twenty-seven years between those two events, Merton wrote some forty major books and hundreds of essays, which were translated into twenty-one languages and published throughout the world. His unpublished writings numbered nineteen major works, several thousand letters, and many volumes of journals.

The book, *Thomas Merton: Prophet in the Belly of a Paradox*, is made up of the recollections of twelve men and women, most of whom not only knew Merton's writings but also knew the man himself. The book was published on the tenth anniversary of Merton's death.

While I was waiting for the book to arrive from the publisher, a Pendle Hill Pamphlet arrived: *In the Belly of a Paradox: A Celebration of Contradictions in the Thought of Thomas Merton*, written by Parker J. Palmer, with a forward by Henri J. Nouwen.

After having read the book, it occurred to me that if Parker could take Merton's contradictions and make a celebration of them, I certainly could try to take the happy coincidence of these two similarly-titled publications and weave them into a review-essay that just might do justice to both works and in the process invite *Journal* readers to do some reading and celebrating of Merton for themselves.

Parker's pamphlet focuses on Merton's treatment of three topics: Marxism, Taoism, and the way of the Cross. By adding his own assessments and insights to Merton's, Parker strives to take the contradictions of normal logic and see them as steppingstones to spiritual insights in which logical contradictions become paradoxical truths, i.e., "He who finds his life will lose it, and he who loses his life for my sake will find it."

If I had to choose between the book and the pamphlet—and fortunately I don't, and I hope you don't either—I would take the book, because it offers more of Merton's writings and more insights into the man himself. Yet Parker's pamphlet may be the more compelling in encouraging each of us to enter fully, even joyfully, into the contradictions within our own lives and thus transform them into the ultimate paradox: the freedom of the Cross whereby the world "is in us, in both its glory and its shame."



Parker's pamphlet ends with the hope both within and beyond the Cross, but it takes the reader into Marxism and Taoism during the pilgrimage. And both experiences were significant parts of Merton's life, just as they are in the life of the world today. Personally, I see Merton as a living example of what Arnold Toynbee termed perhaps the only significant legacy this era will provide for the world a thousand years from now—the interpenetration of the religions of East and West. Parker's pamphlet shares that aspect of Merton's writings better, in my opinion, than the book does.

But what the book does is to make Merton come alive, not only as a religious thinker and transformer of contradictions into paradoxes, but as a fascinating, multi-faceted human being, who does some very unexpected but refreshing things.

Take this recollection by Jim Forest, for example. After a three-day, mid-winter hitchhiking trip from New York to the Gethsemani monastery, Jim meets Merton for the first time.

*Surviving the trip, a prayer of thanksgiving came easily. But it didn't last long because the church's silence was broken by distant laughter, laughter so intense and pervasive that I couldn't fail to be drawn to it, such an unlikely sound for a solemn Trappist abbey. It was coming from the guest house, in fact from Bob's room: a kind of monsoon of joy. Well, that's the difference between Bob and me, I thought: I pray, and he gives way to laughter; God probably likes the laughter better. I pushed open the door, and indeed Bob was laughing, but the sound was coming mainly from a monk on the floor in his black and white robes, feet in the air, a bright red face, hands clutching the belly. A shade more than Robin Hood's well-fed Friar Tuck than I imagined any fast-chastened Trappist could be. Thomas Merton, author of so many books about such serious subjects, laughing half to death on the floor.*

*And laughing about what: The answer came with my first gasp of air. The smell! What would have offended so many others delighted him. The room was like a fish market in a heat wave. Bob, after three days of rough travel*

*without a change of socks, had taken off his shoes...*

As the title suggests, Merton the serious, dedicated monk who could roll on the floor laughing, emerges from the pages of this book as a living paradox. Writer of millions of words, seeker of the greatest of all ideals, supporter of peacemaking and of racial and social justice, Merton also could write in a letter to Forest:

*You are fed up with words, and I don't blame you. I am nauseated by them sometimes. I am also, to tell the truth, nauseated by ideals and with causes. This sounds like heresy, but I think you will understand what I mean. It is so easy to get engrossed with ideas and slogans and myths that in the end one is left holding the bag, empty, with no trace of meaning left in it. And then the temptation is to yell louder than ever in order to make the meanings be there by magic. Going through this kind of reaction helps you to guard against this. Your system is complaining of too much verbalizing, and it is right.*

Merton the man, the living paradox, the controversial monk even within his own order, also emerges as Merton the poet, Merton the lyricist, Merton the photographer, Merton who—in the outer structure of a Trappist monastery—found the inner freedom to proceed within to where he could “point beyond all objects into the silence where nothing can be said...”

In “To Be What I Am”: Thomas Merton as a Spiritual Writer,” Sister Elena Malits, writes that she is:

*consciously beginning where Merton has taught me to start the process of religious reflection—getting in touch with my own experience, remarking what happens inside and around me, positioning myself in the world where I live. That is precisely what Thomas Merton himself did so skillfully—and what he empowered his readers to respect, and enabled some to try doing.*

Sister Elena's experience coincides precisely with mine, including my efforts to write this review-essay. In basing his religious quest on his own experience, Merton becomes a supporter

and encourager of others to be who and what they are, and to try to give themselves as fully and completely to their vocations as he did to his.

Paradoxically and radically sobering and challenging, Merton sees modern people as “alienated, void, internally dead...[having] in effect no capacity for God.” His mission, and that of the book, is “to assist in the great task ‘to render man to a state of fitness for God.’”

Thus, Merton's writings and this collection of essays about his work and his life, as well as Parker's pamphlet, are essentially prophetic. Simultaneously, they flow from and are part of “a Christianity...deeply implicated in a society which has outlived its spiritual vitality and yet is groping for a new expansion of life in crisis.”

Perhaps the ultimate message of the book is that in the depths of the inner lives of people, one who is truly faithful may find, as Merton did, the source of creativity, of prophecy, of vocation, of “the power of God's love, the light of the Holy Spirit which burns within men and women...and the gentleness with which I can truly love my fellow” human beings.

Jim Lenhart

**Counterforce Syndrome, A Guide to Nuclear Weapons and Strategic Doctrine** by R.C. Aldridge. *Institute for Policy Studies, 1901 Que St., N.W. Washington, D.C., 1978. \$2.50 paper*

**Politics of Arms Control, the Role and Effectiveness of the U.S. Arms Control and Disarmament Agency** by Duncan Clarke, *McMillan Publishing Co., Riverside, NJ, 1979. \$15.95*

Times of crisis can be times for negotiation. Moments of confrontation between the U.S. and the USSR have been times from which arms control agreements have emerged. The reading of these two books can give an understanding of the risks of nuclear disaster and of the opportunities for controlling the arms race.

Aldridge's *Counterforce Syndrome* is a guideline to the incredible technological momentum created by the devotion of the ingenuity and skill of many of the nation's most talented scientists and engineers to four weapons systems designed to knock out the military power of our USSR rival: space warfare weaponry, extremely accurate

nuclear missile systems, antisubmarine forces, and antiballistic missile defense. All of these are coordinated by an intricate computerized command-and-control system, the trigger for an "unanswerable" nuclear first strike.

Aldridge concludes:

*It is my observation that only a small proportion of the people who even recognize this lethal momentum are motivated to do anything about it. Yet the risks to personal freedom and security those few are taking are minute compared to the risk of nuclear cremation which faces us all if the arms race continues to its ultimate conclusion. Those few people may well be the single remaining hope for civilization. The importance of their efforts cannot be overstated.*

Duncan Clarke studies the efforts of a small group of arms control experts to carry out the purposes of the 1961 act creating the Arms Control and Disarmament Agency (ACDA). ACDA has been the negotiating agency in both international and bilateral disarmament talks, including the recent U.N. Special Session on Disarmament and the arduous negotiations of the SALT (Strategic Arms Limitation) Talks. It is the president's agency for advice and research on arms control and could be the government's information channel to the public on efforts to check the arms race.

Despite the rhetoric expressed in U.N. conferences, the makers of U.S. national security policy—the president, the leaders of the State and Defense Departments, and the members of the Armed Services Committees of the Congress have acted to preserve "a strong national defense." The momentum of the military-industrial complex has continued, and the voices for alternatives to the arms race have been disregarded. However, within the last five years there have been notable exceptions. In 1975, the Congress took steps to strengthen ACDA, giving it the potential to require arms control impact statements on new weapons and on arms sales abroad. Public information services could be increased. President Carter and his appointed ACDA chief, Paul Warnke, began in 1977 to implement these powers. Negotiations with the Russians took on new life and greater scope.

The channels for control of the arms race are still open. In the SALT process, the standing committee for consultation

continues. Through the U.N. a series of meetings is on the schedule; on nuclear non-proliferation, on banning chemical weapons, possibly on a comprehensive test ban. The U.S. and the USSR participate on special research and advisory committees under the Secretary General: on Disarmament and Security, on Disarmament and Development, on reducing military budgets. Perhaps more important, the U.S. and the USSR diplomats have the formal and informal channels of the U.N. open to them.

And there is the "hot line" for communication. The opportunity for war prevention has not been lost.

Robert Cory

**Quaker Classics in Brief.** Pendle Hill Publications, Wallingford, PA, 1978. 153 pages. \$2.75.

This Pendle Hill paperback is composed of three pamphlets previously published in the Pendle Hill historical studies and later as regular Pendle Hill pamphlets. The three are William Penn's *No Cross, No Crown*; *Barclay in Brief*; and *The Inward Journey of Isaac Pennington*. They are abridgments, respectively, of Penn's *No Cross, No Crown*, Barclay's *Apology for the True Christian Divinity*, and the 1,400 pages of collected works of Isaac Pennington.

These abridgments of three of the outstanding written works from the early days of the Society of Friends are significant because of their historical importance to the Society, because they all have important words for today, and not least because the full originals are "too lengthy for the present mood," to quote Howard Brinton's foreword.

The language of these noted Quaker fathers is difficult, if taken in large doses. But if taken a little at a time, the underlying values expressed are much needed today—especially Penn's emphasis on the practical Christian life and Pennington's sense of the divine presence within us.

Penn plainly states his goal as his readers' salvation: "I seek thy salvation; that's my plot." But he clearly seeks that it be shown (or found?) in the Christlike life. Along with such special early Quaker concerns as hat-honor and

the use of "thou" for "you," he has major sections on "Human Relations," "Luxury," and "The Public Good." He pleads repeatedly for integrity and personal responsibility.

Eleanor Price Mather's introduction to *Barclay in Brief* calls it "the supreme declaration of Quaker belief." Barclay himself, in his conclusion, refers to "this system of religion here delivered." It is the nearest thing to a systematic theology produced by Friends, at least until the last century. In some ways it resembles other theological works, such as a clear effort to refute the Calvinistic belief in predestination. But it also is a theological work with a difference, of which one quote will perhaps give a hint:

*We do distinguish betwixt the certain knowledge of God and the uncertain; betwixt...the saving heart-knowledge and the soaring, airy head-knowledge. The last, we confess, may be divers ways obtained; but the first, by no other way than the immediate manifestation and revelation of God's spirit, shining in and upon the heart....*

Pennington is the mystic. Brinton says, "his life and writings reveal the purest, finest, and most genuine mysticism which has appeared in the Society of Friends." Perhaps the only adequate way to treat his writing is again with a quote:

*The Lord opened my spirit, the Lord gave me the certain and sensible feeling of the pure seed.... I cried out in my spirit, "This is he, this is he; there is not another, there never was another. He was always near me, though I knew him not."*

In spite of the difficulty of the seventeenth century language, these abridgments of Quaker classics are well worth having at hand to dip into from time to time. We are indebted to Pendle Hill Publications for making them available in an inexpensive form.

William J. Dawson, Jr.



**The Vision of the Void: Theological Reflections on the Works of Elie Wiesel** by Michael Berenbaum. *Wesleyan University Press, Middletown, CT, 1979. 202 pages. \$15.*

The author of this magnificently concise analysis achieves a work of lasting beauty and profundity. It hints at, rather than dwells on, the concrete depravity that constituted the Holocaust, thus transcending the experience without letting it escape or become meaningless.

Margaret Mead once stated that there could be no return to Paradise after Hiroshima. We moved from "a position of innocent irresponsibility, combined with good intentions, to a new responsibility to handle knowledge in a new way, a new loss of innocence" (FJ 9/1/71, p. 425).

For the survivors of Auschwitz, the nature of the Jewish faith after the Holocaust has become a central question. There was such a shattering of traditional starting points, that the opening of Genesis tended to be paraphrased unconsciously: "In the beginning there was Auschwitz," not Sinai and not creation."

Elie Wiesel survived both Auschwitz and Buchenwald, but lost both parents and a younger sister in the camps. His "desperate attempts to establish some limited domain of meaning" are not, strictly speaking, theological writing. Nevertheless, through a series of novels, short stories, memoirs, essays, Hasidic tales, Rabbinic legends, a cantata and a play, Wiesel has earned the title "*de facto* high priest" (Steven Schwarzschild) of our generation of Judaism.

With radical honesty, Wiesel has struggled "to find some sort of accommodation between the world of the tradition and the heterodoxy and heresy of contemporary experience." The theological vision embedded in his literary works "concentrates on the three pillars of Jewish thought: God, Israel, and the Torah." In attempting "to assimilate the Holocaust into the idiom of previous Jewish theology" Wiesel is aware of not merely a biographical or historical fact, but something that is a communal event and a collective memory "that must be absorbed into the totality of Jewish history."

Although there are shocking characterizations of God at certain points in Wiesel's writings, one senses a shattered faith trying to reassert itself rather than iconoclasm or blasphemy.



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*Wiesel's God is not a God who gave man freedom in history, but rather a God who promised deliverance and remained silent in the hour of Israel's greatest need, a God who made it impossible to believe in the promise of future deliverance.*

Wiesel cannot bring himself to rely "upon a God who failed His people in their hour of greatest need." He partially resolves the dilemma with an "additional" covenant (not a "new" or supplanting one)—the traditional way of stating the inseparability of God and Israel—which concentrates on renewing Israel's mission despite the seeming void on the God-side. "In a world devoid of God one must focus on humanity."

This is done by emphasizing: *solidarity*, of all Jews everywhere; *witness*, to both "the awesome revelation at Sinai and the equally awesome (anti) revelation at Auschwitz"; and *sanctification*, the affirmation of life and the possibility of human meaning.

On such a slender thread, the possibility of the future continuity of Israel's faith with its 4,000-year past may depend. Nor can Christian theology ignore some of the profound questions about the nature of God that are raised.

Dean Freiday

**Black Foremothers, Three Lives** by Dorothy Sterling, *The Feminist Press, Old Westbury, NY, 1979. 167 pages. \$4.25*

If women's history has been buried, black women's history has been entombed in the deepest vaults of forgetfulness. Dorothy Sterling has made a life's work of trying to bring both black history and women's history back to consciousness, especially for young adults. In this latest book she has rescued from comparative oblivion three black women whose achievements can be an inspiration to us all, male or female, black or white.

In 1848 Ellen Craft caught the attention of abolitionists when she escaped to Philadelphia, and later, Boston, dressed as a white southern gentleman, with her husband, William, posing as her black servant. This story has been told before, but no one has traced Ellen and William to England,

where they worked for the abolition movement for almost twenty years, nor chronicled their heroic return to South Carolina, where they leased a plantation, only to have the Klu Klux Klan burn it at the end of reconstruction. The story of how they finally bought another plantation, and began a school for black children is as exciting as Freedom Road. One could only wish the author had had more space to develop the story.

A second figure, Ida B. Wells, is better known as a fearless journalist, a founder of the National Association for the Advancement of Colored People, a crusader against lynching. Sterling has however, given us a picture of her personal life—her devotion to her husband and children, and her courage in defying Jim Crow—which brings her to life. A strong feminist, she tangled with Frances Willard of the Women's Christian Temperance Union and with Susan B. Anthony for their single-mindedness and inability to see that the rights of blacks and women needed to be equally defended.

Born in 1863—while the Civil War was still in progress—and living to 1954, as the Civil Rights Movement began to gain momentum, Mary Church Terrell was a symbol of the fight for equal rights for both blacks and women. More active than Ida B. Wells in the suffragist movement both here and abroad, Terrell struggled to help such women as Jane Addams and Alice Paul to understand that they must fight as hard for the vote for black sisters in the south as they did for all other women. Unfortunately, Alice Paul, in particular, was never able to make this step. With the American Association of University Women, Terrell was successful in her campaign for integration. A revered figure, she spent the last few years of her life on the picket line, achieving at last the integration of lunch counters in Washington D.C.

To fit the story of three lives into so few pages, and yet to keep the narrative interesting is a feat. One could only wish that there had been room for more details. Perhaps other readers, like myself, will be stimulated to look for more sources on these three women. Friends are already particularly indebted to Dorothy Sterling for her portrait for young adults of Lucretia Mott, and of Sarah Mapps Douglas, in *Speak Out In Thunder Tones*. This new book should be a welcome addition to school and college libraries and meetinghouse bookshelves.

Margaret Bacon



**Accidents Will Happen: The Case Against Nuclear Power** by The Environmental Action Foundation, *Harper & Row, New York, NY, 1979. 340 pages. Paper, \$2.50*

*Accidents Will Happen* is a chilling compendium of fact and opinion that seeks to add up the excessive cost of nuclear power to the health and lives of the living and those yet unborn—and to the checkbook.

Although more than a score of writers, energy consultants, and anti-nuclear activists authored the essays which comprise this book, skillful editing by Lee Stephenson and George Zachar has produced a generally consistent and valuable guide to the frightful dimensions of the problem and to the attainable solutions.

Tracing our experience of the "peaceful" use of the atom, from the halcyon prediction of Admiral Lewis Strauss in 1955 that nuclear-generated electricity would be "too cheap to meter," to the terrible reality of Three Mile Island, the book, despite its multi-authorship, is almost always lucid. Lapses from lucidity, like Kitty Tucker's assertion—that before 1950 "excess mortality among radiologists ranged from sixty percent for heart disease to 600 percent for leukemia"—are rare.

Contradictions are also remarkably rare, yet the reader cannot help note that energy consultant Charles Komanoff, in an essay on solar energy alternatives to nuclear disaster, concludes that the transition cannot be effected before the year 2025 because of the expensive "housing stock and industrial machinery" now in place, but that UAW's Douglas Fraser writes that "our embryonic solar energy industry could become a major force...in only a few years."

Nor is any caution sounded that conversion to renewable solar power would be easier to effect in the Sun Belt states than in Maine, nor is there any discussion of the extensive nuclear plant construction under way in the Soviet Union and Eastern Europe, nor how the Russians' urgent program may be influencing our own decision-makers in the Carter administration.

This is an unabashed advocacy book, so the temptation is strong to object that it would be more persuasive if it had given some space to the views of a nuclear power proponent in the Department of Energy or a spokesperson for the electric power monopolies.

But just as this reviewer was about finished reading, and about to quibble,



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came the news that unusual incidences of hypothyroid ailments in children had been discovered in the vicinity of Three Mile Island in Pennsylvania, and that the "Virginia Electric & Power Company's North Anna (nuclear) plant shut itself down after a power interruption, leaving the company with none of its three nuclear reactors on line."

*Accidents Will Happen* makes it emphatically and abundantly clear that we are paying the bills—for mysterious illnesses and mysterious plant failures.

John Eisenhard

**The Merchants of Grain** by Dan Morgan. Viking Press, New York, NY, 1979. 387 pages, \$14.95

We Quakers figure once in this fascinating but fundamentally flawed study of the five huge, family-owned companies which control much of the world's food supply. The reference comes early on, in the lively discussion about the history of international trade in grain, and it suggests the style and subtleties of the author's analysis: "...close-knit family ties were also an asset in the grain trade, just as they were for Greeks, Quakers and other minorities who prospered in the business."

And what does it take to prosper in the grain trade? "Authority, aura, mystery," the author writes. These are the barriers that Morgan had to breach in writing about the grain companies and their power. As the first book-length study of this sector, *Merchants of Grain* succeeds in showing how bread, as much as oil, has contributed to international industrial and democratic growth.

Morgan's analysis, particularly of Iran, also demonstrates how the U.S. policy of subsidizing domestic grain surpluses has led to the destruction of both family farms here and indigenous agriculture abroad. Based on vivid anecdotes and somewhat stupefyingly over-detailed case studies, the book shows how control of information and transportation have been crucial in grain trade.

But the study fails to penetrate, in both a financial sense and a gut-level human way, how these companies have affected what is available for us to eat. We are told that the five, following the Depression, came to dominate grain markets and now are branching into other fields. But there is little indication

of exactly how successful these firms have been.

This is important because the business of the traders is to buy the grain as cheaply as possible and then sell it as high as they can. In that their interests are opposed to the citizenry. Morgan rightly points out that these companies are not evil *per se* and have benefited the world in encouraging international trade across ideological boundaries. But he has made only a feeble attempt to estimate the profits of speculation (relying on figures from *Town and Country* magazine as his sole source to name the families who are among the world's richest, with fortunes of \$500 million or more). The critics of the grain trade are given no opportunity to present their case here.

Most disappointing, however, is that the book offers no vision of what the future could become. In passing, we are told that in most countries grain boards organize import and export of food-stuffs. Their potential for the U.S. is not discussed. Neither is the potential of such cooperative organizations as the National Farmers Organization. Like the Quakers, the Food and Agriculture Organization is mentioned only once, which suggests that United Nations agencies are kept harmlessly shuffling papers to protect national pride and similar narrow interests.

Sandy Primm



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## CALENDAR

### November

1—War Tax Gathering, Arch Street Meetinghouse (4th and Arch, parking), 9:45 a.m. Bruce Chrisman, C.O. and tax resister, from Ava, IL. Interest groups and sharing. Sponsored by Friends Peace Committee, Philadelphia Yearly Meeting, Mennonite Central Committee, and U.S. Peace Section. For more information, call Bill Strong, 215-241-7237.

8—American Friends Service Committee's Annual Meeting, 9:30 a.m. to 4:15 p.m., to be held at Friends Center, 15th and Cherry, and Friends Select School, Philadelphia, PA. Friends are encouraged to attend.

17-20—A Quaker Leadership Seminar on "Planet Earth: Stewardship of the World's Resources," to be held at William Penn House, 515 E. Capitol St., Washington, D.C.; \$10 registration plus \$40 Washington expenses. Scholarship and travel funds available. Enrollment limited to thirty-five persons.



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## STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)

- Title of publication: FRIENDS JOURNAL.
- Date of filing: October 1, 1980.
- Frequency of issue, Semi-monthly—exceptions: January, June, July, August, September one issue only (19 a year). Annual subscription price: \$12.00.
- Location of known office of publication: 152-A North 15th Street, Philadelphia, PA 19102.
- Location of the headquarters or general business offices of the publishers: 152-A North 15th Street, Philadelphia, PA 19102.
- Names and addresses of the publisher and editors:  
Publisher, Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102; Editors, Ruth Kilpack and Susan Corson-Finnerty, 152-A North 15th Street, Philadelphia, PA 19102.
- Owner: Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, PA 19102. Nonprofit Corporation—no stock.
- Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none.
- The purpose, function, and nonprofit status of this organization and exempt status for federal income tax purposes: ☐ Have not changed during preceding 12 months.
- Extent and nature of circulation:

	Average no. copies each issue during preceding 12 months	Single issue nearest filing date
A. Total no. copies printed.....	7384	7300
B. Paid Circulation:		
1. Sales through dealers, street vendors and counter sales.....	60	45
2. Mail subscriptions.....	7107	7010
C. Total paid circulation.....	7158	7055
D. Free distribution (including samples) by mail or other means.....	41	35
E. Total distribution.....	7199	7090
F. Office use, left-over, un- accounted, spoiled after printing.....	185	210
G. Total.....	7384	7300

11. We certify that the statements made by us are correct and complete.

RUTH KILPACK and SUSAN CORSON-FINNERTY,  
Editors

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

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

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

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

## Announcements

### VISITORS' DAY

Every First-day

### Unami Meeting

Come join us for potluck after Meeting.

See 'FJ Meeting Directory under Sunnyside, PA, for location and phone number.

## Books and Publications

**QIP—Quaker Information Press, Charter Issue \$2 min.** November 1980. Discussion format. Inviting incisive letters, opinion, editorial content. For subjects, advertising, calendar listings, inquiries: QIP, 1853 Lamont St. N.W., Washington, DC 20010.

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

### Faith and Practice of a Christian Community:

The Testimony of the Publishers of Truth. \$2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

**Income from your guestroom.** Accepting listings of accommodations for bed and breakfast from UUS, Humanists, Ethical Culturalists and Quakers in North America, Europe and Asia. Directories distributed to subscribers, sold by direct mail and through UU book stores. To list your home in the *Homecomings International Directory* and to receive directory, charter members send \$35 until November 15. Membership subsequently \$45. Send description of accommodations to: Ann C. Thorpe, Homecomings International, Inc., P.O. Box 1545, New Milford, CT 06776.

**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.

**New Foundation Papers.** This quarterly magazine is dedicated to the discussion and promotion of the Christian message of George Fox. The first issue is being widely distributed. If you would like a free copy, please write to New Foundation Papers, P.O. Box 267, Kutztown, PA 19530.

**Magazine and Newsletter samples!** Only 50¢ each. Over 145 publications to choose from. For a free list send stamped envelope to Publishers Exchange, P.O. Box 1368, Dept. 216 A, Plainfield, NJ 07061.

## For Rent

**Old country schoolhouse** residence, 45 minutes from center Philadelphia. 2 fireplaces, 4 bedrooms, 2½ baths. Interview required. \$450/monthly. Available November 1. Phone: 518-686-9296.

**Beautiful two-bedroomed apartment** available, Yearly Meeting Friends Home, North Plainfield, New Jersey. Call for appointment 212-755-8600.

### Friends House, Sandy Spring, Maryland.

Active retirement community since 1967. Located near Washington, D.C. overlooking wooded countryside. Unfurnished house-keeping apartments rent on a monthly basis. Reasonable waiting list but apply early. Interested persons invited to come and take a look at the facility—guest apartment for accommodations overnight. Write: Friends House, 17340 Quaker Lane, Sandy Spring, MD 20860. Call: 301-924-5100.

## For Sale

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

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

## Personal

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

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

## Positions Vacant

**Mullica Hill Friends School** is seeking applications for the position of Head of the School. Mullica Hill Friends School is located in rural New Jersey about

40 minutes southeast of Philadelphia, PA.

This coeducational day school with an enrollment of 200 students and a staff of 30 serves grades 4K through 12. The school is part of the family of Friends schools within the Philadelphia Yearly Meeting.

**Qualifications**—It is preferred that candidates have demonstrated effectiveness in the following areas: implementation of Quaker philosophy in a Quaker school; supervision of faculty; development of curriculum; interaction with students; experience with school fiscal matters; ability to relate to students, faculty, parents and board members in an outgoing and warm manner; and dealing with the public concerning school matters. The person selected for this position will start at the beginning of the 1981-1982 school year.

Interested persons should send a letter of application, salary requirements, resume, and references to Dr. John P. Myers, Friends School Search Committee, 203G Cedar Grove Road, Mullica Hill, NJ 08062. We would appreciate receiving all completed applications by November 17, 1980.

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

## Schools

**Sandy Spring Friends School**, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

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

## Services Offered

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

## Wanted

**Looking for Friends** in the Fort Worth, Texas, area to form a worship group. Call Jane Dermer at 295-6587.

**Well rounded, active person** who likes rural life, wants benefit of cooperative effort, has own concerns, offered home in New England farmstead with professional family seeking help with wood-cutting, food production and similar work. Near active Meeting. 30 minutes to several colleges, 75 minutes to metropolis. Call 603-679-8255.

# MEETING DIRECTORY

## Argentina

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

## Canada

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

## Costa Rica

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 29-11-53. Unprogrammed meetings.

## Mexico

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

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

## Peru

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

## Alabama

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

## Alaska

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

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



## Arizona

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

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

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

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

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

## Arkansas

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

## California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**SACRAMENTO**—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 925-6186.

**SAN DIEGO**—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 714-486-2048.

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

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

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

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

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

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

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

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

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

**VISTA**—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9372. P.O. Box 1443, Vista 92083.

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

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

## Colorado

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

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

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

**DURANGO**—Worship Group Sunday. 247-4733.

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

**GRAND JUNCTION/WESTERN SLOPE**—Travelling worship group, 3rd Sunday. Phone: 434-8384 or 249-9587.

## Connecticut

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

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

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

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

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

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

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

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

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

## Delaware

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

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

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

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

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

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

## District of Columbia

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

## Florida

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

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

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

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

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

**MIAMI-CORAL GABLES**—Meeting 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 843-2631.

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

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

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

## Georgia

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

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

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

## Hawaii

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

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

## Idaho

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

## Illinois

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**PEORIA-GALESBURG**—Meets in homes every Sunday. Phone: 692-4909 (Peoria) or 342-0706 (Galesburg).

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

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

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

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

## Indiana

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

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

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

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

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

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

## Iowa

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

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

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

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

## Kansas

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

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

## Kentucky

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

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

## Louisiana

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

## Maine

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

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

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

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

## Maryland

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

**ANNAPOLIS**—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

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

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

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

**EASTON**—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Claggett, 822-0669.

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

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

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

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

## Massachusetts

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

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

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

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

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

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

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

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

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

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

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

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



## Michigan

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

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

**BIRMINGHAM**—Phone: 313-646-7022.

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

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

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

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

**MARQUETTE-LAKE SUPERIOR**—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

## Minnesota

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

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

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

## Missouri

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

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

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

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

## Montana

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

**BILLINGS**—Call 406-856-9025 or 252-5065.

## Nebraska

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

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

## Nevada

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

**RENO**—Worship 10:30 a.m., 135 Bisby St. Phone: 358-6800 or 322-0688 to verify.

## New Hampshire

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

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

### DOVER MONTHLY MEETING

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

**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: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

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

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

## New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## New Mexico

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

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

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

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

## New York

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**SHELTER ISLAND**—10:30 a.m. year round. May-Sept., Circle at Quaker Martyrs' Monument on Sylvester Manor. In rain and rest of year in homes. Call 516-749-2286; 0555.

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

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

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

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

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

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

Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

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

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

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

**POTSDAM**—Call 265-5749 or 265-7062.

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

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

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

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

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

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

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

**SCHENECTADY**—Meeting for worship 10 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwartz, clerk, Galway 12074.

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

## North Carolina

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

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

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: 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**—Unprogrammed meeting 10:30, First-day school, 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

**FAYETTEVILLE**—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Sholar (485-3213).

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Anne Welsh, 273-4222.

**GREENVILLE**—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. 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.

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

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

## Ohio

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

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

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

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

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

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

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

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

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

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

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

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

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

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiome, 513-767-1039.

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 48th. Information, 632-7574. Clerk, Paul Kosted, 525-2296.

## Oregon

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

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

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

## Pennsylvania

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

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

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

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

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

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 862 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 Pennsylvania reconstructed manor home of William Penn.

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

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

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

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

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

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

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

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

**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 Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of month Sept. thru May. Clerk: 717-523-9224.

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**WILLISTOWN**—Goshen and Warren Rds., 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.

## Rhode Island

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

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

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

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

## South Carolina

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

## South Dakota

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

## Tennessee

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

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

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

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

## Texas

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

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

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

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

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

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

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

**SAN ANTONIO**—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Houston Wade, clerk, 512-736-2587.

**TEXARKANA**—Worship group, 832-4786.

## Utah

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

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

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

## Vermont

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

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

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

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

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

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

## Virginia

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

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

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

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

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

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

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

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

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

## Washington

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

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

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

**TRI-CITIES**—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

## West Virginia

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

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

## Wisconsin

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

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

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

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

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

**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.

# Baby bottle disease ~ there's big money in it.

Declining birth rates in western countries have sent infant formula manufacturers looking for new markets. They've found them mostly in the Third World.

But no more than 10% of third-world mothers—those who can't breast-feed—have any real need for formula. So the manufacturers launched aggressive marketing and advertising campaigns to convince the other 90% that bottle-feeding is modern and scientific, breast-feeding backward and primitive.

These campaigns have been incredibly successful. In Singapore, in 1951, 71% of all babies from low-income families were breast-fed. Twenty-years later, only 5% were.

But the problem is much more serious than just promoting an expensive and unnecessary product. To use infant formula safely requires pure water, a way to sterilize bottles and nipples, and enough money to buy the necessary amount of formula. A refrigerator is also needed unless the formula is to be prepared every few hours.

Because exclusive bottle-feeding can cost over 80% of their total income, many families over-dilute infant formula, which



leads to malnutrition.

They must also mix the formula with contaminated water, because that's the only water available. They can't afford fuel to boil water, so the bottle and nipple become contaminated too. Then the prepared bottle usually bakes in the sun. The result is diarrhea, which also leads to malnutrition.

Malnutrition causes irreversible brain damage in infants. If prolonged, it brings death. The problem is so widespread that doctors speak of an epidemic of "baby bottle disease."

By the time baby bottle disease is diagnosed (if it ever is), it's usually too late to do anything about it, because the mother's own milk has already dried up.

Chronic malnutrition

directly due to the unsafe use of infant formula by mothers who could have breast-fed has killed thousands of third-world babies and caused severe mental retardation in countless others.

Church groups here have used stockholders' petitions and lawsuits to force some U.S. formula manufacturers to discontinue their promotion of infant formula to mothers who can't afford to use it safely.

But Nestle, the gigantic Swiss transnational which sells more than a third of all the infant formula in the world, is, by its structure, immune to such pressures. They ignore moral arguments. The only way to get at them is a boycott. A partial list of Nestle products (and products of companies they control) is at the bottom of this page.

For more information about the boycott, or to help us organize it, or to contribute to the cost of running it, contact the Infant Formula Action Coalition at 1701 University Ave SE, Minneapolis, MN 55414.

But most important, when you see a Nestle product, remember what it represents—third-world babies who died for the lack of their mothers' milk.



Boycott anything with the name Nestle on it, including Crunch, Toll House Chips, Quik, Hot Cocoa Mix, Choco'ite, Choco-Bake, \$100,000 Candy Bar, Price's Chocolates, Go Ahead Bar, Taster's Choice, Nescafe, Nestea, Decaf, Sunrise, Souptime, Nestle Cookie Mixes; Pero; Beringer Brothers and Los Hermanos wines; all Crosse and Blackwell products; Swiss Knight, Wispride, Gerber, Old Fort, Provalone Lacatelli, Cherry Hill and Roger's cheeses; Libby's and Stouffer's products and restaurants; Maggi Soups; Rusty Scupper restaurants; L'Oreal cosmetics; Deer Park Mountain Spring Water; Pine Hill Crystal Water; Kavli Crispbread; McVities; Keiller; James Keller & Son, Ltd.; Contique by Alcon; Ionax by Owen Labs; Lancome

Prepared by Public Media Center, San Francisco.