

June 1/15, 1981

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

*Hope*  
is the spark  
igniting our  
*Love*  
illuminating  
our  
*Faith*



# Contents

June 1/15, 1981  
Vol. 27, No. 10

Among Friends: A Farewell to Susan.....	2
—Olcutt Sanders	
Quakers, Nonviolence, and Third World Christians.....	3
—Carol Reilly Urner	
Dark Light.....	9
—David Sanderson	
A National Peace Academy.....	10
—Edward F. Snyder	
Living Up to Molly.....	13
—Liane Ellison Norman	
Reflections on Thomas Merton's "No Man Is an Island".....	18
—Paul Reagan	
Friends Around the World.....	20
Letters to the Editors.....	20
Book Reviews.....	22
Milestones.....	24
Calendar.....	25
Classified Advertisements.....	25
Meeting Directory.....	26

Front cover calligraphy by Harry Forrest, cover quote from page 18.



## 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.

### STAFF

Olcutt Sanders and Susan Corson-Finnerty, *Editors*  
Susan Corson-Finnerty, *Business Manager*  
Nina Sullivan, *Advertising and Circulation*  
Barbara Benton and Dorothy Jackson, *Design*  
Vinton Deming and Rick Posmantur, *Typesetting*  
James Neveil, *Bookkeeper*  
Ruth Laughlin, *Administrative Assistant*  
Vinton Deming, *Book Reviews*

*Volunteers:* Susan P. Hardee (*Proofreading*), Marguerite L. Horlander and Donald G. Rose (*Office Assistance*), Lili Schlesinger (*Index*).

### BOARD OF MANAGERS:

1979-1982: Joseph Adcock, Gertrude MacIntosh Brett, Elizabeth Cooke, Peter Fingesten, William B. Kriebel, Helen Manglesdorf, Kenneth Miller, Emily B. H. Phillips, 1980-1983: Elizabeth Balderston (*Assistant Clerk*), Henry C. Beerits, Miriam E. Brown, James Neal Caver, Rowland K. Leonard (*Treasurer*), Linell McCurry, Eleanor B. Webb (*Clerk*), Elizabeth Wells.  
1981-1984: Marjorie Baechler, Mary Howarth, Patricia McBee, Marcia Paulin, Virginia Stetser.

### HONORARY MANAGERS

Eleanor Stabler Clarke, Daniel D. Test, Jr., Mildred Binns Young.

### FORMER EDITORS

Ruth Geibel Kilpack, James D. Lenhart, Alfred Stefferud, Francis Williams Brown, William Hubben.

\* *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*.

Copyright © 1981 by Friends Publishing Corporation. Reprints of some articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

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

## AMONG FRIENDS: A Farewell to Susan

This is the last issue of *Friends Journal* in which Susan Corson-Finnerty will have a direct role, but her solid contribution as editor and business manager for nearly four years will continue to be felt for a long time. She leaves behind a strong management structure, careful financial planning, smooth staff functioning, and the impact of her personal faith and her sensitive awareness of issues.

In our two-month overlap I have learned much. We wish Susan great happiness as she leaves to have her first child, expected in late May.

Though changing editorial generations, the *Journal* has held to its basic purposes. I knew and admired William Hubben and Richard Wood even before their respective magazines were merged to create the *Journal*. I am grateful also for their capable successors, including most

recently Ruth Kilpack, whose distinctive contribution is vividly alive for current staff.

\*\*\*

I look forward to seeing many *Journal* readers at the Berea (KY) gathering of Friends General Conference June 27-July 4. I also hope to turn up a few contributors for these pages in my workshop on Quaker writers.

Meanwhile, why don't you try your hand at a Quaker limerick, like this one that's making the rounds:

*A clerk blessed with patience immense  
Whistled classics when feelings got tense.  
At a meeting last spring  
She completed "The Ring"  
Before she had gathered "the sense."*

*Olcutt Sanders*



# Quakers, Nonviolence, And Third World Christians

by Carol Reilly Urner

**W**hile I was visiting in the States last year, I chanced to meet a woman who had fled her own country—a Third World dictatorship—because she felt its leaders were oppressing her people and economically raping the nation. Her own efforts to help restore democratic government by peaceful means had failed, many of her friends were imprisoned, and she herself had narrowly escaped the military men sent to her home to seize her. Now she had decided violent revolution was the only answer, and she was working closely with an opposition group based in the U.S.

We talked at some length about violent versus non-violent solutions to the problems of her country. I could not agree with her approaches, but I could understand the

sources of her passion. She entered dialogue freely, but I could see that our one discussion would not change her direction. I was pleased to learn, however, that she had been asked to serve as a resource person at a week-long American Friends Service Committee conference on the Third World. I knew that she would have much of value to share from her experience; I also hoped that the encounters there would open her own mind and heart to new insights and possibilities.

She was very much in my thoughts in the days that followed. She is a good woman, strong and forceful of character. The abuses which have roused her anger are real. So are her courage, compassion, and commitment. When I met her again, I asked how the AFSC conference had gone. Wonderful, she told me, bubbling with enthusiasm.

Had she changed at all in her feelings about violent revolution? No, she said, and she felt those at the conference had supported her views. I responded with surprise. Were there none who spoke of nonviolence, of Gandhi, of George Fox, or of trying what love could do? Maybe a few, she said, but she believed almost everyone had agreed with her. Of course, no one there *liked* the thought of civil war and violence, but she believed they

*Carol Reilly Urner has lived abroad for the past fourteen years, "joining or helping to organize groups working for peace and social justice by nonviolent means." Now living in Cairo, Egypt, she is a member of Friends Meeting of Washington (DC).*



accepted that in countries like her own both would probably be necessary.

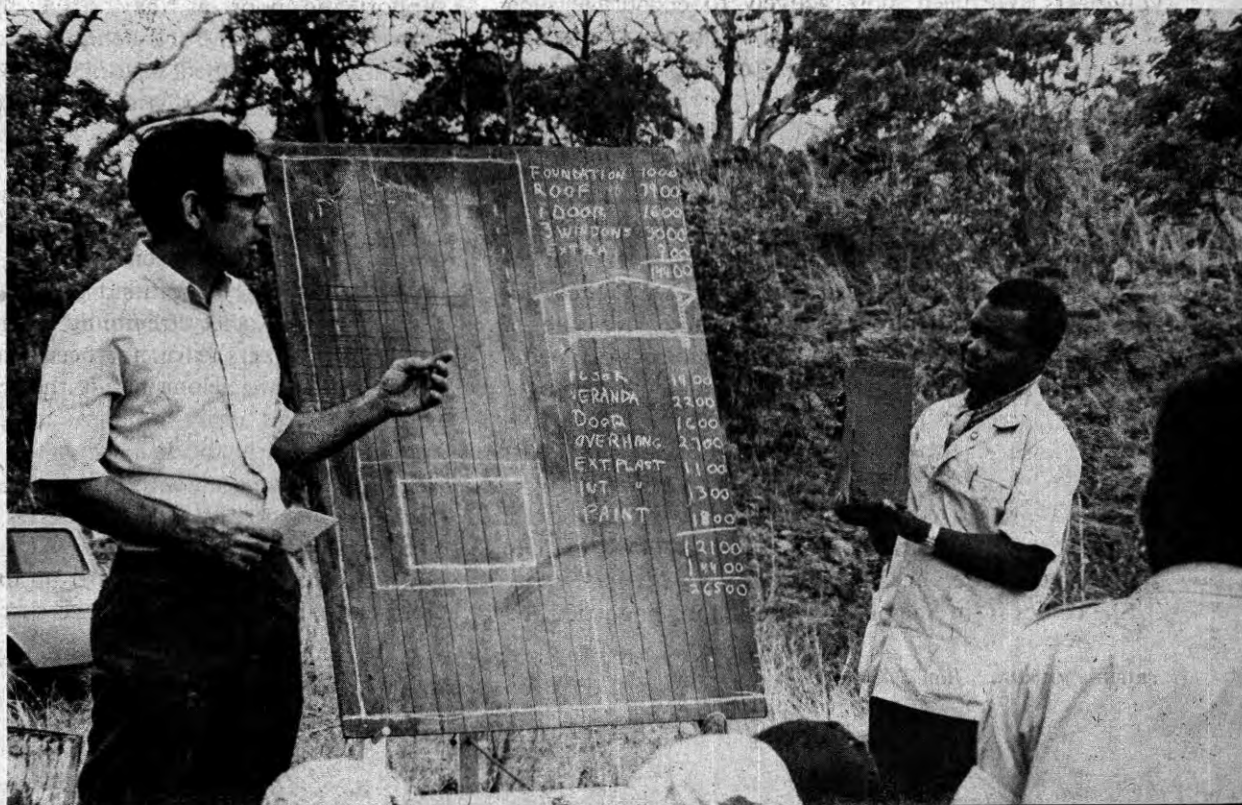
Her answers depressed me, and all the more because I happen to know her country well and love her people as though they were my own. I am certain that it is non-violence, not violence, that is desperately needed there, and that few nations in the world could be more open to the ways of love and truth, more ready for them, and more able to rise to their challenges.

This woman is important to her country's future. Why had neither I as an individual nor other Friends through the AFSC been able to reach her? I am certain that we Quakers have not faltered in our faith nor altered our testimonies; I'm also certain that the AFSC, through its many programs in the Third World and elsewhere, generally reflects them both. I know that strongly held views of participants in a conference like this one do not necessarily coincide with those of the organizers. I also realize that my friend may have heard only what she wished to hear (a common human failing from which I am not immune) and reported unfairly the tenor of the discussions. Nonetheless, her reaction may serve as a quiet warning.

The AFSC, by its very nature, draws to itself many highly intelligent, talented, and deeply committed men and women who share our concerns for economic and social justice, or for human rights, but who may not always fully understand our religious pacifism or its spiritual roots. Our task is, with love and by persuasion and example, to draw them toward the ways of truth-seeking and nonviolence. When we ourselves live fully in the Light, the AFSC should hold more or less on a straight course. The process is not automatic, however,



Chris World Council of Churches



Courtesy of American Friends Service Committee



and that course is not always an even one. Again and again we must respond to challenges with the quality of our lives.

What my friend reported is something I have heard spoken of too often elsewhere to ignore or brush aside. There are those drawn to us who share many of our concerns but who genuinely feel that the various liberation movements now offer the best answer to Third World tyrannies. They ask that Quakers help make the way of these movements easier. If we cannot actively aid them in their more violent or coercive thrusts, they say, at least we can support their social and economic aims and urge our own government to end all kinds of assistance to their adversaries.

How do we answer this particular challenge? Others might respond differently, but for me it gives rise to four concerns. The first, of course, is that we continue to relate to those who doubt the efficacy of nonviolence in openness and love while, at the same time, we seek to make our own witness ever more clear.

The second is that we look deeply into our own lives and ruthlessly root out seeds of oppression there. The plump and the rich have difficulty perceiving the Light and carry little moral authority when they counsel nonviolence among the poor.

The third is that many more of us give months, years—or lifetimes—through Quaker service in developing countries. We could both learn and give much if each of us could spend some part of our lives as Quaker

## **Again and again we must respond to challenges with the quality of our lives.**

volunteers. We need more actively to encourage such service and create opportunities for it through the AFSC, the Friends World Committee, or our own yearly meetings.

The fourth, and the one which I wish to emphasize here, is that we seek out our spiritual allies in these developing countries, enter into relationship with them, share in their sufferings, and actively support them with our presence and our love. This does not mean that we should cease to seek communication with those in liberation movements who use methods we cannot condone or that we should cut ourselves off from dialogue with those in oppressive governments. We have faith that there is that of God in everyone and seek it in each. But surely when we find those of kindred spirit struggling nonviolently and against great odds for social and economic justice, it is to *their* sides that we must fly. I know, for instance, that such men and women exist in significant numbers in the country of my friend.

She comes from one of those developing countries tied

to the West by trade, aid, bases, and the flow of arms. It is one where a ruling elite, supported by the military, scrambles for wealth at the expense of the poor. It is a country where the embittered young turn increasingly to Marxism and work actively for armed revolution. It is also a country, however, where a creative minority, often unaware of its own power, struggles beside the poor to build the kingdom of justice. In Vietnam we found such a tiny, creative minority among the Buddhists. In India we have found spiritual kin among Gandhian Hindus. In my friend's country (as in many nations of Latin America, Africa, and even in parts of Asia) this minority is predominantly Christian.

We modern Friends, aware of past abuses, colonial tendencies, and cultural arrogance, often harbor distrust of missionary efforts. Yet some of our own most effective work is now done in those countries where Quaker missionaries have planted seeds of Friends testimonies and gathered little meetings around them: in Kenya, India, Japan, Korea, Jordan, and here and there in Central America. We need also to recognize that in many Third World countries significant portions of the indigenous churches, fruit of earlier Catholic or Protestant missionary thrusts, are now the strongest forces for nonviolent social and economic change.

There are those Christians, both native and foreign, who seek actively to live the way of Christ within these societies, and in some ways their witness is more powerful than our own. Many have chosen to live among the poor and to share in their struggles and their sufferings. They bring their own rich spiritual experience, their good and often brilliant minds, and their highly developed skills into urban slums, rural villages, and remote tribal areas. There they offer themselves as food to grow on. They support the poor as they strive for human rights, economic justice, and self-determination. Their methods are basically nonviolent, although most of them do not come out of religious sects which in the past have emphasized the pacifist aspects of the Christian experience.

In my friend's country I believe it is these women and men—not the promoters of Western profit-oriented rapid development that too often victimizes the poor, and not the "Maoists" or "liberation fronts"—who offer the one best hope in a society trembling on the verge of chaos. Although Quakers have not been traditionally present there, I think we belong beside them now, for we have peculiar gifts to bring: the very nature of our faith, our absolute commitment to the ways of truth and love, our belief that there is that of God in everyone, and our experiences in living the peace testimony in adverse circumstances.

We also have much to learn from them, for they even more fully than most of us have surrendered affluence

and identified with the poorest of humankind. At their best, they work, always in love, to help the defeated, the displaced, and the destitute recover their own sense of worth, their inward strengths, their faith, and their ability to control their own lives. At the same time they work, still in love, to help the privileged and powerful see the wrong they do and urge them to take the steps that will allow the poor to live, to develop as human beings, and to share fully in the nation's government and resources.

From my own experience I could give many dozens of examples of men and women like these already at work in the land of my friend. There are those Catholic sisters, for instance, native to the country, living in shacks or simple shanty convents among the people they serve. Some come from very wealthy families. Most are highly skilled, intelligent, and vibrantly alive. To work beside them is to drink from a deep cup.

There is tiny Sister Alfonsa, in her mid-fifties and in and out of hospitals with a bad heart. Despite her health problems, however, for eight years she has lived with a group of displaced squatters. She has run a small clinic, taught the women and children, mediated disputes, and been present day and night as an ever-ready help in times of trouble. Filth, rats, sewage ankle deep around the shanties—she has cheerfully survived it all. Recently, however, when the government built a multi-million-dollar showpiece assembly hall nearby, it was decided that the shacks were an eyesore and must be removed again. Plans were made to relocate the people in an area many miles from employment, lacking in water, roads, and other services. The sister supported the people in their resistance to removal and in their own efforts to establish legal claim to a neighboring piece of land where they could remain close to their jobs. The government officials moved in a contingent of police to prevent their transfer to the new land and threatened to bulldoze the shanties if the people did not submit voluntarily to resettlement. The peppery little sister promised her people that if the bulldozers came, she would sit with them in their path. If the police arrested them, she, too, would go to jail. But that time there were no arrests and no bulldozers. The police advised her to move with her people to the neighboring land at night. They explained that they would be sleeping then and would not notice when the people dismantled their shacks, carried them past the police station, and rebuilt them on the new site. How could even the police resist the twinkling-eyed little sister? To know her was to love her.

And then there is Sister Anicia, armed with her songs and her guitar. She, too, lives among the poor she serves, and her spirit of love seems to permeate that whole urban neighborhood. She is so quiet, so gentle, it is hard to believe the rich variety of her fruits. Around her have developed a free school for several hundred poor

children, a cooperative housing project for former squatter families, cottage industries, mothers' groups, youth clubs, a day care center, a feeding program for the malnourished, and daily gatherings for informal worship and sharing. Sister Anicia has also led her people in nonviolent demonstrations against military brutalities (one of her young students was detained without charges and tortured to death for no known reason) and vigils for human rights. When the parents faced the police, the children stayed behind and gathered spontaneously to support them in silent prayer. When the government announced what she felt was a pseudo-election and declared all who did not vote would go to jail, Sister Anicia quietly supported a nationwide boycott. Around the country many arrests did occur, but in Sister Anicia's neighborhood the percentage who refused to vote was so high that the authorities did nothing. Anyway, who could touch one as loving and universally loved as Sister Anicia?

The list of such sisters is long, but these women are not alone in supporting the efforts of the poor to lift themselves by nonviolent means.

There is a U.S. Methodist missionary—engineer, anthropologist, and agro-forester—who has raised his own family in a remote mountain area far from schools or doctors. There, building from what seemed nothing, he has helped a "hopelessly backward people" recover

**When we find those of kindred spirit  
struggling nonviolently against great  
odds for social and economic justice, it  
is to their sides that we must fly.**

their own proud heritage. When hustling private developers, using ties of blood and "obligation" to the ruling family in order to gain government support, tried to force these people from their ancestral lands, the pastor first taught them how to survey their own territory with homemade equipment, then helped them press their legal claims against seemingly impossible odds. At one point the country's ruler even issued a decree that would have robbed them of their lands and livelihood. However, after years of frustrating legal battles, their persistence, determination, and integrity won the sympathies of a powerful cabinet minister. A unique contract was negotiated, in which their right to manage their own lands was recognized in return for a pledge to protect a vital and endangered watershed within their area. Now they administer their lands communally and govern themselves by their traditional democratic tribal council.



The pastor has helped them develop ecologically sound agro-forestry technology. They have built dams and rice terraces, developed their own high school sensitive to their tribal culture and language, built a clinic, and now serve as paramedics and parodontists in the community. At present the first of their sons and daughters sent to lowland colleges are returning as teachers, nurses, foresters, and community project managers. In a hostile political environment these "helpless, hopeless people" have created, with their own efforts and out of their own hidden strengths, a virtually self-sufficient, self-governed community that serves as an example for the "helpless" and "hopeless" everywhere.

There is also the Dutch missionary priest who served in a small town parish. An animist tribal group—gentle, timid, scantily dressed—hovered on the town's edge. They were regarded as ignorant and illiterate by the local Christian population and were often taunted, cheated and exploited as cheap labor. The priest—horrified to learn that the adjectives "Christian" and "evil" had become synonymous in the tribal language—tried to teach his parishioners the way of love by his own example. The crisis came, however, when sons of the town elite took four of the tribal children to sea in a boat and, in a prankish mood, pushed them overboard to drown. Neither the remorse of the townsfolk nor the overtures of the priest could calm the anguish of the tribal families. Quietly they gathered their few possessions and retreated far back into the jungle. The priest, himself in agony, saw only one thing he could do—and it was the response of a true nonviolent follower in the Gospel way. Leaving his parishioners behind, he journeyed with the persecuted tribespeople to their chosen sanctuary. For fourteen years he has lived with them there, in their remote jungle retreat. At first he was dependent upon them for survival.

He patiently learned their language. He found they were not illiterate at all but that they had an elaborate writing system and an epic literature of their own. He sensitively interpreted them to the outside world and at the same time shared with them his own skills. A co-op store developed, and a primary school. He assured them of their self worth and helped them discover their own strengths. Now, at last, the slow healing begins. The first tribal children have been accepted in the town high school. Christian families have given them temporary homes. The boys—who can run and leap and climb better than any lowlander—have won respect as champion gymnasts. A girl was valedictorian of her class. These may seem small victories, but an oppressed people is winning the right to develop at their own pace, on their own terms—and an oppressor community is learning to accept them as individuals of worth.

Perhaps to my friend—and to those who would support her faith in violent solutions—these examples (and they are but few of many) would not seem evidence enough that a real alternative to civil war or guerilla tactics exists in her country. I believe, however, that they are just the kind of patient, positive forward thrusts that alone make sense in the continual effort to build the good community and end all forms of oppression.

There are, however, also more dramatic examples of nonviolent direct action in reaction to the government's oppression of its own poor:

- A Catholic bishop, who fearlessly insists upon truth-speaking at the same time he counsels against violent response to violence, has been at the center of a widespread noncooperation movement aimed at ending abuses under martial law and restoring democratic forms of government.



H. Reuschel/World Council of Churches

- A large tribal group, long feared as head hunters, for a time at least accepted the counsel of their priests and pastors and tried nonviolent resistance to government attempts to dislodge them from their ancient rice terraces: disrobing, dismantling of government equipment and barracks, petitions, vigils, noncooperation, and filling the local jails.

- Another group of mountain tribes held an historic peace pact meeting, declaring their intent to cooperate with one another in stolid but nonviolent resistance to a vast logging operation, controlled by the ruling family, which they feared would denude their ancestral lands. Some said that they would encircle the trees with their bodies to stop the saws.

- A squatter community of several thousand developed an entire integrated nonviolent campaign in the effort to persuade the government to keep its broken promises and grant them tenure on land they had long occupied. They not only petitioned, vigiled, negotiated, and went to jail, but when they were refused city services on the disputed land they laid out their own lots and roads and organized their own government and police and fire systems. The movement seems to have been born in a Gospel spirit, for the squatters' mimeographed newsletter carried the teachings of Jesus interspersed among reports on their self-help projects and their campaign.

Again the list could be extended. Of course, not every nonviolent direct action effort has ended in success. Sometimes faith has not been deeply enough rooted in the ways of truth and love to weather initial setbacks. Sometimes the proper spirit has been lacking, and nonviolent actions have been staged like battles in a war. Yet, despite the occasional failures, the promise is there. It is a promise begging to be brought to fruition. For us to ignore or deny this promise, I think, would be to turn our backs on God's requirements for us in this, our present age.

The road for the nonviolent anywhere in the Third World is difficult, but there is no other road that we ourselves can walk. In the country of my friend the oppression is all too real, yet there are many among the elite who decry the brutalities and the injustice and who can respond courageously if a way is opened to them. We ourselves can never surrender to hatred of the oppressors but must try what love and truth will do.

The angry reaction is also real. There are already grenades and guerrillas, arson and ambush, homemade bombs and underground networks actively "politicizing" among the poor. Some hope by violence to restore a civilian democracy. Many, especially among the young, have no faith in either Western governing systems or legal structures, and see them as shams designed to protect the rich against the poor. They resist reforms within the present system, believing they will only lull the people into false hopes and delay the necessary revolution. Indeed, I have known them to actively undercut such

reform efforts, hoping to encourage the people, through repeated failure and frustration, to revolt. At the same time these revolutionaries are driven by genuine compassion for the poor. Their ability to love, their acceptance of suffering in service of their cause, their courage and commitment put many of us to shame. There is much of God in them: surely with lives more fully grounded in Truth and the Light we can answer to it!

The problems of poverty are real, as well. To any raised in an affluent society, they can appear overwhelming, and the poor themselves may often seem to be their own worst enemies. Yet again and again, with the support of those in the creative minority, impoverished men and women have revealed hidden strengths and deep spiritual resources. They've taken control of their own lives, set their own directions, and evolved cooperative communities from which most of us have much to learn. They have also participated actively, with imagination and courage, in nonviolent direct action campaigns. To work beside them is to learn to admire and respect and to

## **When the parents faced the police, the children stayed behind and gathered to support them in silent prayer.**

give and receive a thousand gifts of love. It is also to have one's values put in order and to learn that true wealth has little to do with extensive possessions. Surely we, who are called Friends of God, are friends of God's poor as well and can express the depth of our caring with our lives.

Hell need not happen. In the country of my friend—and in others like it throughout the Third World—everything is there with which to build. Most important, there is the creative minority, in this case largely Christian, which is of the salt and of the yeast.

We, as Quakers, will not always be comfortable with their doctrines or their liturgies. But, as one priest puts it, it is the "raw Gospel" with few embellishments that they bring, shared in simple worship with those who need strong spiritual drink in order to survive. They gather with guitars and native instruments and sing their own songs and songs we know—"If I Had a Hammer," "Once to Every Man and Nation," "How Many Roads Must a Man Walk Down"—in a variety of tongues. They read from the Gospels, they pass the cup and the bread, they pray together (often out of silence, much as Quakers do). Sometimes they worship with a native dance or a drama from their own lives and in their local language. The message is one we know: love, truth, peace. And what these of the creative Christian minority share in worship they also share through their lives: identifying with the poor, dwelling among them, sharing their burdens, supporting their strengths, helping them recover self-respect and take responsibility for their futures. These



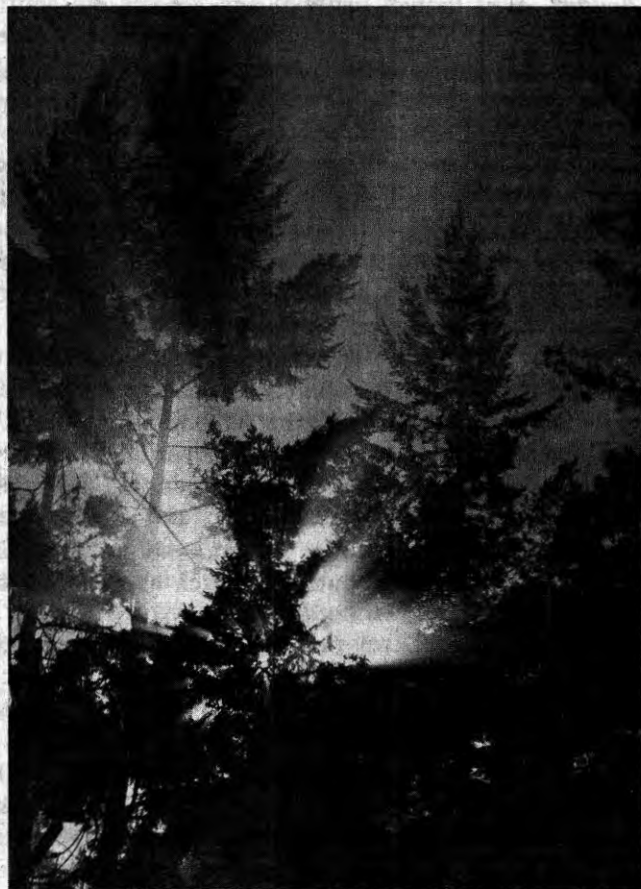
men and women have faults, fallibilities, blind spots—as do we—but they are clearly of God and doing God's work in the world.

We need each other, I think, and in the Third World we belong beside them with a presence that is real. This valiant creative minority seeks to live the pacifist way even though they have not come from pacifist traditions. Indeed, many are still swimming upstream within their own churches. Their sects often lack our own rich heritage of pacifist experience, our peace testimony, our absolute commitment to nonviolence, our faith in the ways of love and truth, our trust in the Light. Within their own religious bodies the enemy has frequently been regarded as one to be defeated or destroyed rather than as one to be loved and freed from error. There usually has not been the same emphasis on answering to that of God in everyone nor even faith that something of God can be found in each. Yet, though they come out of different traditions, here they are, and it is clear that they spring from the same root as we, grope for the same pathway,

seek to walk in the same Light. We have no need to pull them out of their own churches, where they belong as vital seed, but we surely have much to share with them and much to learn in return. I have come to think of us as two sides of the same coin. Nowhere is it more clear than in the Third World that we need each other and together make a whole. They can teach us how to identify more fully with the impoverished and the oppressed, and perhaps we can help them love and salvage even the affluent and the oppressor.

Together—sharing, supporting, loving, struggling, suffering, enduring—we can yet truly become instruments of God's peace. In tension with each other, we can help draw one another closer to the ways of love. And only when they and we walk fully in the way God sets before us (in the way of Truth, of the Gospels, of George Fox, of Gandhi, of Jesus, of John Woolman, of the Light) will our lives answer to the condition of tyrants and terrorists, of poor and rich, and of people like my friend. □

## DARK LIGHT



I have wanted, like Samuel, a voice in the night,  
like Paul, a light-strewn road,  
like Jonah, a personal call: "I want you"—  
Uncle Sam pointing from a golden throne.

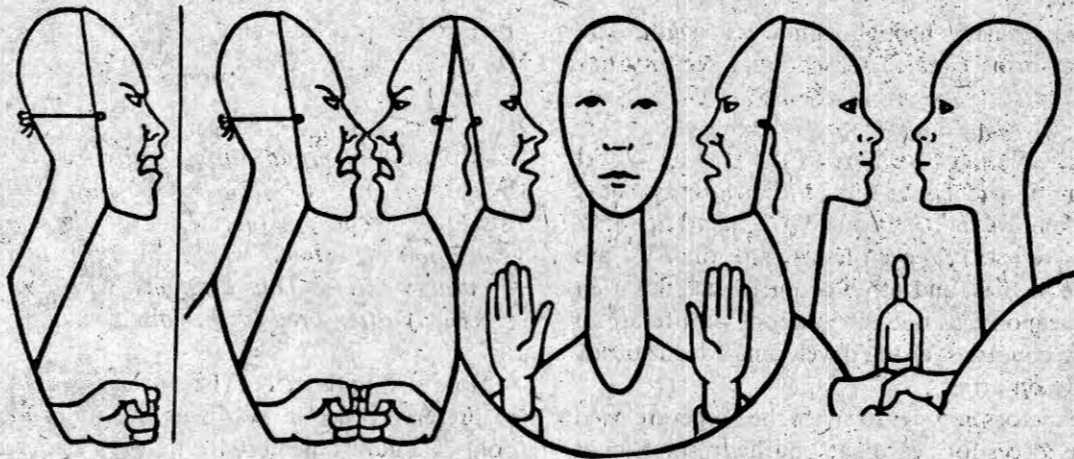
Merton's desert monk, meditating,  
was visited by a devil in angel's clothes  
who said, I am an angel with a sign for you.  
But the monk said, I haven't done anything  
to deserve a sign, and the devil skulked away.

Dark nights, brutish, dry, or unspectacular,  
in themselves are signs. Who knows what cold  
sweats shook Saul before he saw the light? what bad  
dreams ruined Samuel's sleep before he heard the voice?  
And Jonah, who began to pay attention when  
he passed those teeth and slid into the gloom,  
doubtless complained he had too little space,  
too few friends, too little joy and light—  
a certain sense of stifled productivity,  
an acid stomach too.

O the depressions, petulance, contrariness,  
the conflicted days, all the unrewards.  
A witty blindness makes them all dark gifts,  
as when a lantern shuts, the code caught  
in the void between the gleams.

Look, now: revelation lurks in the concealment.  
As the sun, sliding beneath the Earth,  
proves the moon's image in eclipse,  
the Light by hiding, winking away,  
makes manifest our own pale soul's desire.

—David Sanderson



# A National Peace Academy

by Edward F. Snyder

*In 1978 Congress passed a law creating a special nine-member Commission to determine the desirability of establishing a National Academy of Peace and Conflict Resolution. Elise Boulding was selected as one of the commissioners. In an interim report in September 1980 the Commission recommended that legislation be enacted establishing a "United States Academy of Peace." The Commission's final report, confirming this recommendation, is expected as this issue of Friends Journal goes to press.*

*During its deliberations, the Commission held hearings across the nation, listening to hundreds of witnesses. Edward F. Snyder, executive secretary of the Friends Committee on National Legislation, was invited to submit testimony at the hearing in Washington in July 1980. A condensed and edited version of his statement follows. In his estimation, the legislation to create a "U.S. Academy of Peace" will have tough going in the current Washington climate. But the proposal provides a way for concerned citizens to highlight alternative approaches in national policy. The Commission has also attempted to insulate the Academy of Peace from current political pressures, a concern raised by FCNL.*

A National Academy of Peace and Conflict Resolution should expand and not duplicate the work already done within the United States by the Federal Mediation and Conciliation Service, the Community Relations Service of the Department of Justice, and the variety of public and private groups now in existence, including work which Friends are doing in conflict resolution. The Dispute Resolution Act (S. 423, P.L. 96-190) enacted by Congress in 1980 also establishes a dispute resolution resource center in the Department of Justice to exchange information among state and local governments and to fund programs.

There is a stark contrast between the various fruitful

programs now under way at national and community levels and the barren international scene. I believe the primary reason is the fundamentally different context.

Conflict resolution within a nation is set within a system of law and order. There is ultimate resort to an agreed upon body of law, third party judgment, and a police force which deals with individual violators. Even though our legal system may be expensive and overloaded, even though national and community conflict resolution processes may be inadequate, we do have a system of jurisprudence which enables us to resolve conflicts without going to war and killing large numbers of people in the process of "resolution."

Among nations no such system exists. True, there are rudimentary beginnings—the World Court, the United Nations, certain institutions for human rights, international financial institutions. The progress now being made toward a Law of the Sea Treaty is one of the heartening developments in this dangerous period.

But in the dispute-settlement/war-making field, we have in the final analysis barely disguised anarchy. Each nation can decide for itself whether it wants to submit to or abide by decisions of the International Court of Justice. We do not have at the international level those institutions which are the hallmark of civilization: a law-making authority, a court system, and an organized police force of limited authority, such as nations insist upon within their own borders.

War is the court of last resort. Currently the arms race costs more than \$500 billion annually. Instruments of death and destruction have reached incredible proportions, yet each year more money is spent on research to find newer and more deadly weapons. Countries which produce arms seek diligently to sell them to other countries, often to those which can least afford them.

The arms race obviously results from the search by



nations to find security through military strength. The irony is that as arms have increased, real security has decreased. After spending more than \$2 trillion since World War II, we in the United States are far less secure, far more vulnerable than we were at the end of World War II. It takes no prophet to predict that after the next five years, when we are scheduled to spend another trillion dollars, we will be even less secure than we are now as we, the Soviets, and other countries acquire even more deadly weapons, as nuclear weapons proliferate to more and more countries, as the developing world spends more and more on arms.

I state these factors in order to stress the desperate need to increase the forces for peace and conflict resolution at the international level. But these same factors also emphasize the extraordinary difficulty of making significant progress.

At the moment the concept of a system of law and order on the international level seems like a distant dream. Yet necessity may also propel nations into a new international system precisely so they can achieve the security which arms have utterly failed to provide.

We can usefully study how our own federal union progressed from thirteen colonies through the weak Articles of Confederation to our present Constitution.

Fifty years ago the idea of Britain, France, and Germany increasingly interdependent and at peace seemed as impossible as cooperation between the U.S., the USSR, and China does now. But it happened.

What might a Peace Academy do? It should concentrate on fundamentals, changing the terms of reference within which the question of international peace and security is considered.

This involves in the first instance research and analysis. For example, it could create an historical perspective on why and how wars begin or are avoided. At the moment the U.S. appears to be operating on a view based largely on its traumatic experience in World War II. The assumption is continually made that World War II started because the U.S. and its allies were not militarily strong enough. Therefore if wars are to be avoided, the military strength of the U.S. must be maintained at a very high level—equal to or superior to that of the other side. We seem to have forgotten the vindictive Versailles Treaty, the U.S. absence from the League of Nations, the Japanese Exclusion Act of 1924, the desperation of a worldwide depression, and many more causal events. But this World War II analogy fuels the arms race.

I tend to believe a more relevant model is that of World War I. Barbara Tuchman's *Guns of August* chillingly tells how it began: an arms race, growing mistrust, a series of actions and reactions and counteractions set in motion and carried so far that even the most sincere and well-intentioned people in high places could not stop or

reverse the process—and a terrible war came. Oron J. Hale states in *The Great Illusion* (1971):

*The great danger to peace lay in the progressive escalation of armaments in the effort to achieve a sense of national security. But what produced a sense of security in one state engendered fear in the neighboring state, which in turn increased its military forces. Thus armaments instead of giving security often bred further insecurity.*

Hale also notes, "... The decisive cause of the failure to preserve peace in 1914 was the subordinating of the political establishment to the military leadership." Today we still live under the sway of the chain of circumstances that World War I set loose in the world.

A recent paper on "Arms Race and Escalation" by Michael D. Wallace in a book by J. David Singer (*Explaining War*, University of Michigan) found that between 1816 and 1965 disputes between major powers involved in an arms race escalated to war twenty-three out of twenty-eight times, while disputes not preceded by an arms race ended in war only three of seventy-one times.

History can also help us learn from successful disarmament efforts. Too few of us are aware of the Rush-Bagot Treaty between the U.S. and Great Britain in 1817 which demilitarized the Great Lakes and paved the way for establishing the 4000-mile demilitarized border between the U.S. and Canada. Such events seem easy and natural and logical in hindsight. But history records that this disarmament treaty was sharply contested in the British Cabinet and opposed by military advisers of both governments (See Philip Noel-Baker, *The Arms Race*, pp. 511-515).

The Peace Academy could, as a second example, examine some of the psychological aspects of the arms race. Usually the arms race is described in terms of dollars, weapons technology, politics, and economics. But these are all built ultimately on basic perceptions of fear, suspicion, and mistrust of perceived "enemies."

The problem of perceiving the intentions, goals, and actions of an opposing party must be better understood. At present each side tends to magnify its own good works and trustworthiness and emphasize the shortcomings of the other side. Since this is a distortion of reality, fear and suspicion grow.

Distortion also occurs in the failure to distinguish between *ideals* and *actions*. The ideals of the U.S. and the USSR are quite similar if one examines basic documents such as the constitutions of the U.S. and the USSR in terms of peace, justice, and human rights. And if one examines the *actions* of each side, one discovers certain similarities in policy in the arms race, in geographical areas like Southeast Asia, in relations with developing

countries. Nations, like individuals, like to judge themselves by their ideals rather than by their actions.

Problems arise, however, when nations and individuals judge themselves by their ideals and others by their actions. That is the situation today. Both the U.S. and the USSR are fearful of each other's military power—and with good reason. But each justifies its own military buildup because it believes its motives are pure and its arms will be used only for defense, while the actions of the other side demonstrate that its buildup should be viewed with deep suspicion. In this context moves toward "counterforce" strategy and even civil defense preparations look especially threatening through a haze of mistrust and fear.

Another area of study is the paralyzing effect which the probability of a nuclear war has on the citizenry. A colloquium at the New York Psychoanalytic Institute found an intense unconscious fear of nuclear war. People develop all sorts of ways to avoid confronting this uncomfortable reality. They deny it. They avoid it. They dissociate themselves from it. They look to "infallible" leaders to understand and solve this problem. This study also reported that small group discussions seem to help people face reality best. They enable people to bring their doubts and fears into the open and discuss steps to help reduce the danger confronting them and their families.

A third possible research activity of the Peace Academy would be to analyze the concepts of "sovereignty" and "deterrence."

Most national leaders and their people are reluctant to start down the path toward a system of world law and order with inspectable disarmament because they fear relinquishing "sovereignty." But the time is long past, if it ever really existed, when nation states could act without regard to the rights and responsibilities of others. A growing body of international agreements, treaties, covenants, and conventions have recognized the growing interdependence of all nations. Advances in communications and transportation have brought people on opposite sides of the globe far closer than people in Massachusetts and Virginia were when our country was founded. Weapons technology has made a mockery of programs of national defense. There is no place to hide in a nuclear age when all are hostages. Precious little sovereignty (supreme authority to act in a particular area) is left when a decision made halfway around the globe can destroy an entire nation, its people, its society in less than one hour.

Serious analysis of concepts of sovereignty is needed as well as a realistic facing of the limits of power. Each of the superpowers today is experiencing in its own way the frustrations which come from the limitations of power: the U.S. in Iran and Latin America, the Soviet Union in Afghanistan and eastern Europe.

A realistic look at how little sovereignty (real control

over events) we and other nations actually have now might well make it easier to relinquish certain aspects of sovereignty to international organizations so that change can be accomplished peacefully.

Deterrence is the cornerstone of nuclear arms policy. Since modern military establishments cannot protect their citizens from attack, they must rely on threats of retaliation to prevent attack from being launched. To be credible these threats must create fear and hostility in the nation at which they are directed and inspire similar emotions in the taxpayers who must buy the threatening systems. Nations must be physically and psychologically ready to use weapons of mass destruction. Deterrence thus undercuts the building of good relations and the search for accommodation.

In the long run it makes a catastrophic war *more* likely rather than less likely. An academy seeking to build a peaceful world ought to undertake serious analysis of this basic concept of deterrence, which undergirds our current national investment of billions of dollars for "defense."

In my view the *will* to peace is the first essential for building a peaceful world. This requires a clear-eyed awareness of our present peril, a realistic view of the limitations of national power, a belief that peace is possible and that war can be abolished. We must build a common vision of a world at peace—in biblical terms, where all people can sit under their own vines and fig trees, "and none shall make them afraid."

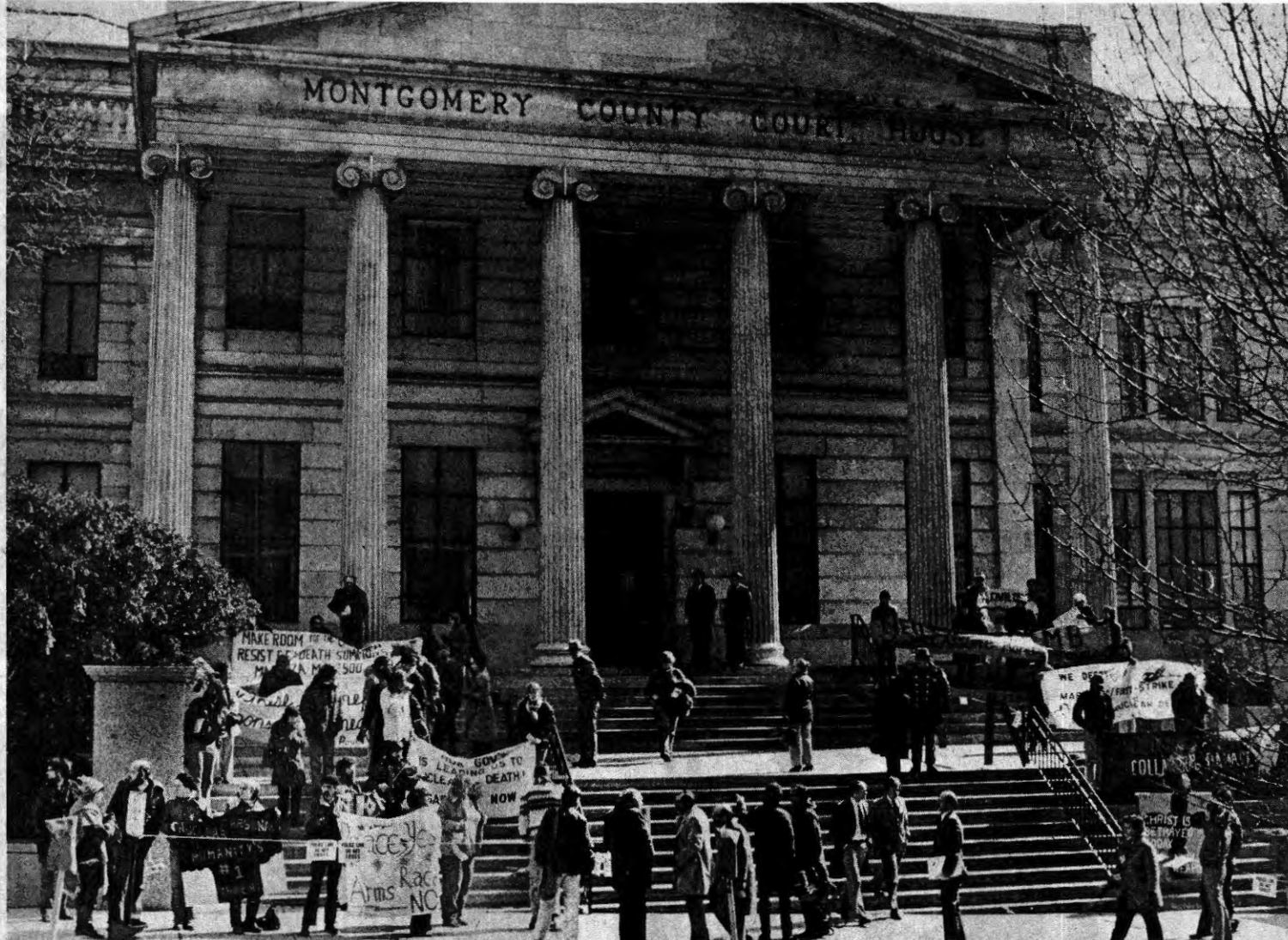
We must also develop a global rather than a national perspective, which emphasizes our shared humanity rather than the political, economic, and cultural differences that divide us. Our mutual problems—war, hunger, poverty, pollution, over-population, resource depletion—can only be solved by working together.

We must also increase drastically the opportunities for leaders of opposing countries to have first-hand personal experiences in the life and culture of their antagonists. This should be done, not with the hope of changing their minds but with the expectation that a more accurate understanding of the hopes and fears and perceptions of "opponents" will be created and that this will lead to better policies which will make peace more likely.

Finally, there must be actions which carry conviction by all parties. Words are insufficient. They have too often been abused and debased. A Peace Academy should, in my opinion, give close attention to the concept of reciprocal initiatives or, as Professor Charles Osgood terms it, "GRIT" (graduated, reciprocal, international, tension-reducing) measures, both in the field of arms reduction and in building up international institutions.

A National Peace Academy which is prepared to undertake research, education, and recommend action along these lines could make an outstanding contribution to world peace. □





# Living Up To Molly

by Liane Ellison Norman

*There are thousands who are in opinion opposed to slavery and to the war, who yet in effect do nothing to put an end to them; who, esteeming themselves children of Washington and Franklin, sit down with their hands in their pockets, and say that they know not what to do, and do nothing.... They hesitate, and they regret, and sometimes they petition; but they do nothing in earnest and with effect. They will wait, well disposed, for others to remedy the evil, that they may no longer have it to regret.*

-Henry David Thoreau, *Civil Disobedience*

It's odd how many of the people we now revere broke the law. The founder of Quakerism, George Fox, was constantly in jail because he wouldn't take a loyalty oath. I'm sure that when he was alive and feisty, people wondered what possessed the man. In Unitarian lore, as well, there is a good story along these lines—about a troublemaker who, I'm sure, was also regarded by friends and neighbors as an extremist, a crank and an embarrassment. He went to jail. He'd refused to pay a tax because his government countenanced slavery and was conducting war against Mexico. His friend, probably in great exasperation, asked, "What are you doing in jail, Henry?" To which the other answered, "What are you doing out of jail, Ralph?"

I suspect that Thoreau's friends and neighbors wondered why on earth he would make so unseemly a ruckus. Of course they shared his opinions, but just what did he think he'd achieve by breaking the law, by

*Liane Ellison Norman, a member of Pittsburgh (PA) Meeting, is assistant professor of English at the University of Pittsburgh. The article, adapted from a sermon she delivered at First Unitarian Church, Pittsburgh, is reprinted from Christianity and Crisis, December 8, 1980.*

alienating right-minded people, by raising the awful spectre of individuals who felt qualified to decide what was right and what was not?

There are times, Thoreau wrote in *Civil Disobedience*, when "the true place for a just person is also a prison." For: "A minority is powerless while it conforms to the majority . . . but it is irresistible when it clogs by its whole weight."

I've been wrestling with Thoreau's question to Emerson ever since September 9, when eight people, among them Molly Rush, were arrested in a General Electric weapons assembly plant in King of Prussia, Pennsylvania.

The eight, members of the Atlantic Life Community, walked into the plant. They met a guard who told them not to go further. One of the eight stayed with him to explain what they were doing and why. The others went on into an area where the warheads for Mark 12 A re-entry vehicles are put together. The re-entry vehicles are warheads. A number of them are mounted on ICBMs



Above: Molly Rush and two of her sons await the trial outcome Left: Mime Steve Gulick and colleague take part in guerilla theater at the General Electric

Photos © Lole Grossman



(Intercontinental Ballistic Missiles), which shoot them out into space. Each can be aimed so as to hit very precisely on a target after they re-enter the Earth's atmosphere. Because of this great precision, the Mark 12 A can be targeted against Soviet missile silos, so that, as will be seen, it functions not as a deterrent to nuclear war but as a provocation.

The group carried with them hammers and bottles containing their own blood, which had been drawn as it would be at a blood bank, for much the same reason. It was the work of moments, Molly says, to dent and pierce the nose cones of two warheads. After that, she says, they laid down their hammers, not wanting to threaten or frighten anyone. They poured the blood on classified



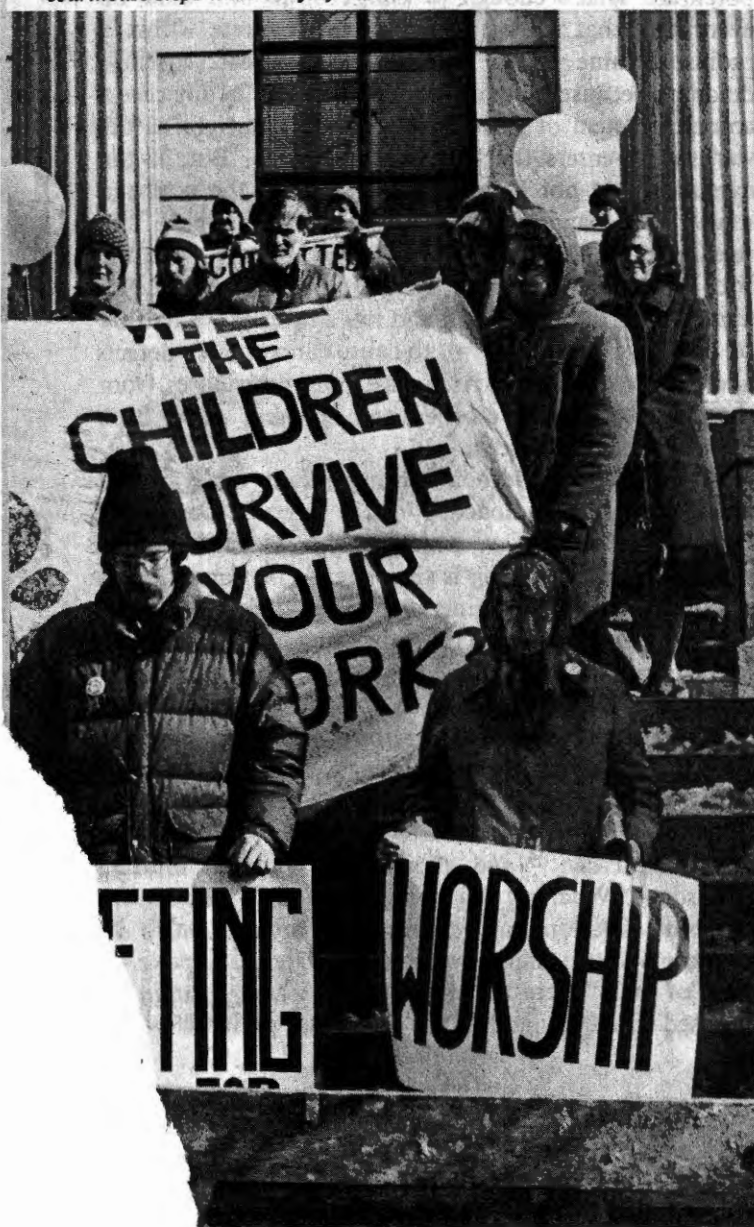


plans that were lying on a desk. Then they stood together, singing, chanting, and praying, until someone came to arrest them. Molly stresses that they took care not to harm or to scare anyone. She makes an important distinction between force and violence. Force is necessary for change, as is suggested by the admonition in Isaiah to *beat swords into plowshares*. But violence is directed against living things.

Molly says the eight wanted to demonstrate that these weapons are vulnerable. We serve them as idols, she says, falsely worshiping "not golden calves, but golden nose cones." She says, "We cannot count on them to keep us safe. We put our faith and trust in them and don't trust the God who made this planet." Symbolically, Molly says, they were pulling down false idols and beating swords into plowshares.

General Electric is the fifth largest defense contractor in the U.S. Every single day it draws from the U.S. Treasury \$3 million. You and I put that money there, giving the military fifty-five cents out of each tax dollar.

plant. Below: Quakers and other friends hold a meeting for worship on the courthouse steps while the jury reaches its verdict.



GE's slogan is "We Bring Good Things to Life."

The eight objected to this claim for two reasons.

Warheads like the Mark 12 A increase the likelihood of nuclear war. For a first-strike strategy, such as the one implicitly contained in the recently announced Presidential Directive No. 59, invites pre-emptive strike. There is no point in sending your first-strike weapons at the other side's missiles unless they are still in their silos. That's an incentive for the other side to get their missiles out of the silos first. So weapons like the Mark 12 A, the MX missile, the cruise missile—all designed as first-strike weapons—make everybody jumpy and suspicious. We're a lot more likely to go off half-cocked, to start nuclear war even on the basis of a false computer alarm.

Second, spending for such weapons creates economic hardship. Even the *Wall Street Journal* (January 22, 1980) admits that military spending is powerfully inflationary. It absorbs resources and labor, bidding up prices, but puts no usable goods into circulation. Military spending also results in a maldistribution of wealth. Each American gives a great deal of money to the Pentagon in taxes, but most of that money is spent in only thirty percent of the country's Congressional districts. So, for example, in 1977 Pittsburgh had a net loss of \$599 million to the Pentagon. That's the difference between what we paid out in taxes allocated to the military and what we got back in military spending in this area. That \$599 million works out to a per-family loss of \$1,000. By 1985 it's predicted that the per-family loss to Pittsburghers of footing the military bill will be \$20,000. (James Anderson, "Bankrupting America," Unemployment Research Associates.) By then I'll have three children in college and could use that money to pay those bills.

We also know now that a billion dollars spent by the military generates many fewer jobs than the same billion spent in other ways, for education, health care, garbage collection, bridge or pothole repair, construction, solar retro-fitting, or any other part of the civilian economy.

So GE's work, like that of some of our locally based corporations—three of which are among the top 100 military contractors—deals death in several ways. To my thinking, GE and the government are really the enemy, far more than the Soviet Union, because they threaten good health of capitalism not to mention our invaluable liberties, which nearly always vanish when people are frightened, hungry, sick, or illiterate.

When Molly spoke last spring at Indiana University during their Peace Week, she said that the cold war of the eighties is more frightening than the fifties cold war, during which she approached adulthood. Then we all knew that such weapons as we possessed were too terrible to use. We had used two on Japanese cities and we knew it must never be done again. Now we are being told by people in power that nuclear wars *can* be fought, even

won, though before they held power even these men said that nuclear war was unthinkable, that it could never be limited. They express doubts about their own new doctrines, however: A complement to Presidential Directive No. 59 is an order to provide underground and airborne command posts so that top government and military officials will be safe in the event of nuclear exchange. The bombs we dropped on Hiroshima and Nagasaki in 1945 are just little bombs now. They are considered tactical weapons and are used to trigger the big strategic weapons. "We're talking about the destruction of civilization," Molly said.

I want to share a poem written by a sixth grader. It's called "War":

*It kills.*

*It murders.*

*It terrorizes.*

*It fills the hearts of all with dread and horror.*

*People give birth to war.*

*They thirst for the dying blood of others.*

*It will not end until there is nothing left to destroy.*

This is a sixth grader's perception of our costliest pastime!

Some experts predict nuclear war within twenty years. My son will be only thirty-seven in twenty years; my youngest daughter, who was this poet's classmate, will be only thirty-three. At Indiana, Molly—who was under indictment for the terrible crime of having carried pictures of the victims of Hiroshima and Nagasaki into an arms bazaar in Washington, D.C.—said this: "I don't want to go to jail. But I don't know how to make people listen to me. I don't know how to make people take this seriously."

Interviewed by *City Times* in the Berks County Prison, Molly said, "We were trying to say the risk is real. People need to act in every nonviolent way possible."

Molly spoke of the decision to go into GE as a "gift—something I couldn't refuse, knowing what I know, loving my kids, hoping for grandchildren." "I'm patient," she said, "I've been working for a number of years. I haven't lost my patience. The situation just demands more of all of us."

They wanted, she said, "to shine a flashlight on the fact that many people go to work every day to build nuclear weapons that are going to kill their children and my kids"—and here her voice broke—"and I'm not going to let this happen without doing everything I can."

Molly distinguishes between God's creation, which William Ellery Channing said carries "everywhere the radiant signatures of the Infinite Spirit" and the properties human beings have made. "Do we have the

right," asks Molly, "to threaten other people, to put our children, our planet on the line for any reason at all?" She answers her own question: "It's an affront to God."

Molly speaks as one of God's helpers in the business of creation—a mother. "I can't look at my children and say I didn't do what I could. Every mother ought to think about the threat that's hanging over her kids and ask what she's going to do about it."

As if to reinforce the urgency Molly feels, two things have happened since she went to prison. In Damascus, Arkansas, a mechanic dropped a wrench that hit a fuel tank which then exploded, killing one man, injuring twenty-two. The fuel tank happened to belong to an ICBM which was MIRVed; that is, it carried multiple independently targeted re-entry vehicles, perhaps of the sort whose nose cones Molly dented with her hammer. One of these warheads was flung by the explosion out of its silo. It fell in the woods, and for a while no one seemed to know where it was. We were told, of course, not to worry. It was just an accident!

This warhead carried nine megatons of explosive potential. That's enough to knock down and burn up everything that isn't steel-reinforced concrete within a radius of nine miles. In fact this warhead couldn't detonate because it hadn't been armed, and in any case a complex system of fusing has to work just right as the warhead re-enters the Earth's atmosphere. But, if the explosion had not blown off the silo lid, the warhead might have banged around inside, broken open, and released plutonium to be carried up by the heat from the fire. Plutonium is the most deadly substance known. It's named after the god of hell and has a radioactive half-life of 24,000 years. It's known to cause cancer, birth defects and genetic mutations. As it was, poisonous gases from the liquid fuel did escape, and illnesses have been reported near Damascus.

In Yucca Flat, Nevada, during recent underground weapons tests, radioactive gases seeped out. The Department of Energy, which is also in the weapons business, says everything is fine, there's no danger. But, of course, the Atomic Energy Commission, one of the DOE's predecessors, said the same thing in the fifties and sixties, and we now know they deliberately concealed health hazards of radiation so that there would be no public outcry that might interfere with development, testing, and deployment of nuclear weapons.

So I've been thinking hard about what Molly said—"I'm not going to let nuclear war happen without doing everything I can"—and about what Thoreau said to Emerson—"What are *you* doing out of jail?" We're in a desperate situation, and yet most of us are content to do no more about it than have opinions. Thoreau spoke for most of us: "There are thousands who are *in opinion* opposed to slavery and to the war, who yet in effect





Daniel Berrigan,  
defense lawyer  
Charles Glackin,  
and Philip Berrigan  
speak to the press  
after the trial.

nothing to put an end to them."

In 1970, the U.S. had 4,000 long-range nuclear weapons. In June of 1980, we had 10,000 such weapons. By 1990, we and our NATO allies will be able to explode 19,000 nuclear weapons in the Soviet Union. And yet some say we have to keep making weapons or the Russians, like the wicked witch, will get us. And yet, for all the scare stories now being spread, the Soviet Union has always been the follower in the arms race, never the leader. But they can now do about the same kind of damage to us that we can do to them.

We know that the Soviets are scared to death of us. They've said so, and they remember that in World War II, they lost 20 million souls to war. They fear that we mean to launch a surprise attack on them. And with all our talk about needing to be Number One in the world, with our post-World War II record of intervention in Greece, Iran, Guatemala, Indonesia, Lebanon, Laos, Cuba, the Congo, British Guiana, the Dominican Republic, Vietnam, Cambodia, and Chile, and our recent talk of needing a Rapid Deployment Force to intervene in order to "project" our power, the Russians might well conclude that it is *we* who mean to take over the world.

What ought to be clear is that the armed strength of neither side helps in the solution of the problems we confront. We couldn't get our hostages with them; we couldn't hold on to Vietnam with them; they can't get Polish workers to behave with them. We are reluctant to risk peace but willing to risk war.

Willard Matthias, a former CIA employee, points out that if we hit Russia first, entirely successfully, and wiped ninety-two percent of Soviet capability in one blow, Russians could still destroy all of our major cities with they'd have left. And I have discovered (*The*

*Defense Monitor*, October 1979) that if they hit us first, destroying all our air and land forces, destroying the entire country in the process, we could still bombard them with submarine-launched missiles for up to three months.

In either case, the human losses would be in millions that beggar the imagination. In addition, the economies, health care systems, food supplies, air, water, and soil would be destroyed, disrupted, or contaminated. Even our precious genetic heritage would be at stake.

What Molly saw clearly, like other civil disobedients before her—Jesus, Thoreau, Gandhi, King, the Berrigans—was that great, established evils will not end themselves, *the arms race will not reverse itself*. Having enlightened opinions isn't enough.

One of my students said of Molly's act, "If the government fails to protect the people—if it endangers the people—then individuals have not only the right but the obligation to protect themselves." The principle of disobedience was recognized at the Nuremberg and Tokyo war crimes trials, where it was held that when a soldier is ordered to do something that violates higher laws—even in the heat of battle—he must disobey. It's easy to sneer at the "good Germans," who went along, but they were a law-abiding folk. Laws are no such hedge against evil. Thoreau said, "I think we should be [human beings] first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right."

But this idea terrifies most of us. Who is to say what the right is? When Molly says she was acting in obedience to God, the old Puritan suspicion creeps up. Maybe the commanding voice was the Devil's, speaking incognito, and not God's. It's true that no one can prove that God has spoken. Yet our various faiths urge us to attend to

that mysterious voice, to listen closely. My Quaker belief tells me that there is that of God in every person, an inner light, a divine leading, and that I must listen to, watch for, and respond to that divinity in myself and in others. Our knowledge that we are capable of great evil should make us no less receptive to that divine leading.

Several of my students commented on the fear that surfaces as soon as someone like Molly acts according to what she takes to be God's instructions, as opposed to those of the law. One student said that civil disobedience is feared because the disobedient, unlike the ordinary criminal, isn't sorry, doesn't express contrition. Molly accepts punishment, but she insists that it is those who bring charges against her who are on trial. She carried a hammer, they carry megatons. She destroyed human work, they prepare to destroy God's work. Another student said, "The civil disobedient challenges the social order and makes those who fit into it comfortably terribly uneasy."

Indeed Molly's act does challenge the social order, a social order profoundly based on war, as it has been throughout our history. Now that the nuclear cat's out of the bag, it will never again be enough to try to limit the damage we can inflict on one another. Underlying any rules we can make to cut down the carnage, there will always be the knowledge of these ungodly weapons. Even without them, war has become intolerable. The Women's International League for Peace and Freedom gives these figures about civilian casualties: In World War II, they were forty-eight percent of the total; in Korea, civilians were eighty-four percent of the casualties, and in Vietnam, ninety percent. Now, we're ready to kill everybody, all except for the government and military leaders who fail to prevent war, and who've indicated that they mean to hide out and keep safe.

Very simply, we have to abolish war. It's not either idealistic or naive to say this. It's a matter of survival. What Molly's telling us is that in order to survive, we must change the social order. We. You and I.

Molly once told me she thought that if she saw someone's house burning and burst unceremoniously in to warn the sleeping householders, she would not be blamed for breaking and entering. I think it's a good analogy. She has seen our house in flames and has, out of her courage and love, burst in to warn us because she wants us to live.

Molly said her act was a gift she couldn't refuse, knowing what she knew, loving her children, wanting grandchildren. But it's also a gift she has given to each of us. Knowing what we know, loving our children, wanting grandchildren, and knowing that they are entitled to a whole and lovely world, which bears that radiant signature of the Infinite Spirit, neither can any of us refuse her gift. □

As a spiritual exercise I decided on a brilliant winter day high above the clouds to express my feelings and synopsis of Merton's work in my own words and perspective. I was led to this because of the sense of unity I had with Merton despite our divergent institutional and theological bases—his Catholic monastery—mine Quaker family, meeting, and job.

His is clearly a spiritual guidebook. I have attempted to utilize his basic insights to shed a bit of light on my Way. This process is the experience I would recommend to you.

*by Paul Reagan*

#### **PROLOGUE: NO MAN IS AN ISLAND**

Each of us is a fragment of yesterday becoming a portion of tomorrow.

To fulfill our potential we need a source of energy.

The ultimate source is so powerful direct encounter would consume us.

Each reflection we perceive in time-space enables us to grow and go.

We see only our shadow—others may also realize our radiance

#### **LOVE CAN BE KEPT ONLY BY BEING GIVEN AWAY**

I am a unique Reality reflecting a part of the Whole.

You are yourself now and a mirror of all your relationships.

We meet and experience the other's radiance and shadow giving a sense of the Person.

At the point when the flow of strength and light is balanced we realize Love.

Love is a new Creation,  
a source of Energy shared by Each,  
projected to All.

#### **SENTENCES ON HOPE**

Hope is the spark  
igniting our Love,  
illuminating our Faith.

#### **CONSCIENCE, FREEDOM, AND PRAYER**

Prayer—communication between Spirits—  
the basis of Relationship—  
starts with an awareness of the parameters of freedom,  
deepens with the steady maturation of conscience,  
evolves from the physical act—through verbal and  
aesthetic expression to the ineffable experience.

#### **PURE INTENTION**

We approach a crossroad each conscious moment.  
Our choice of the Way is the essence of living.

*Paul Reagan is a physician and teacher. He is an associate professor in the Department of Family Medicine, State University of New York at Stony Brook. Serving with his wife, Elspeth, as voluntary facilitator at Friends World College, he is clerk of Lloyd Harbor (NY) Meeting.*



# REFLECTIONS ON THOMAS MERTON'S No Man Is An Island

This vital decision has three parts:

a sense of the direction of fulfillment for all,  
an understanding of our present unique totality,  
an action within our limits of space and time.

Intention—understanding—action—  
all essential components of the next step.

## THE WORD OF THE CROSS

We perceive the Cross as intense senseless suffering,  
a Life approaching its limits,  
an action of selfish people.

The secret of the Cross is the dynamic of transcendence,  
Life and Love penetrating death,  
opening the Way for all.

Our path may lead us to an unforeseen confrontation,  
a limit imposed on our body and mind,  
releasing the full potential of our Spirit.

## ASCETICISM AND SACRIFICE

Living in the full reality of being a conscious person of  
this world now is simplicity.

Becoming aware of myself as a continuing part of  
creation requires discipline.

Growing by giving.

## BEING AND DOING

I am unique and free—seeking, finding, sharing as I will.

You are separate from me—projecting, reflecting, touching—  
a living contact.

For me—to be takes three.

I—reaching out openly to you,

You—interacting, refining, crystalizing,

We—realizing clearly a transcending Truth in me,  
illuminated by you,

defining a part of the Whole.

## VOCATION

The greatest vocation is sharing with all the fruits of the  
nurture we have received.

## THE MEASURE OF CHARITY

Love is both an expression of the common good and the  
nurture of the secret unique good of the individual.

Both the forest and the trees are a living continuation of Life.

Resurrection is a present reality.

Now is a part of Eternity.

## SINCERITY

The essence of Truth/balanced by Love.

The experience of Light and Freedom in touching God.

## MERCY

Acknowledging that of God in myself and the other,  
thereby discovering unity and harmony  
which permeates the discord and makes whole.

## RECOLLECTION

Take time to be wholly in touch with yourself and others,  
and you will discover the "Holy."

## "MY SOUL REMEMBERED GOD"

We came to this moment  
with a knowledge of God  
accumulated from living  
in the light of others.

Our memory of this Light  
is brightened each time  
we perceive the radiance  
and the shadow.

This present insight is limited:  
our memory is imperfect—  
together they make possible  
the next step.

## THE WIND BLOWS WHERE IT PLEASES

I am in a new dimension.

My roots touch the heart.

My body moves freely.

My spirit soars with the wind.

I see beyond the horizon.

## THE INWARD SOLITUDE

That bit of God I find in you is unique—  
like no other bit of God.

I feel its radiance,

see its shadow,

am sure of it,

but do not comprehend it.

It is your identity and your connection to the Whole.

So with me and each and all.

## SILENCE

The silent understanding between us has more reality  
and strength than any conceivable contract.

I know God in Silence,  
that point of balance  
where vibrations and actions focus,  
that still point in you—in me  
which continues through life and death.

# FRIENDS AROUND THE WORLD

Guilford College, the North Carolina Quaker institution, inaugurated William R. Rogers, formerly a professor at Harvard University, as its president in January. In his inaugural address he called for

*an education which inspires both a love of the good and the good of love: both excellence and benevolence. That excellence must be in our work every day. And that benevolence must start with our own genuine compassion for one another. To attend to the real feelings and meanings of the other; to be willing to relinquish a stand when after expressing it clearly the consensus of the group is consolidated in a slightly different direction; to work for the good of the entire community and not just a chosen segment; to care about the effects of every decision on the well-being of all involved; and to know that all of this is nurtured by our belongingness in a deeper love—these should be the marks of a college of F(f)riends. And these should be the marks of a world of benevolence to which our students and citizens can be increasingly committed.*

Friends Hospital, the first nonprofit psychiatric hospital in the U.S., will add a ninety-six-bed patient facility, to be completed in the spring of 1982. Ground for the Isaac Bonsall Building was broken by Elizabeth Bonsall McCorkel, a member of Swarthmore (PA) Friends Meeting and great-great-granddaughter of Isaac Bonsall. A farmer and former clerk of Philadelphia Yearly Meeting, Isaac was a member of the committee of Quakers that started Friends Asylum in 1813. When the facility opened four years later, he became the first superintendent.

The University of Pennsylvania acquired its millionth volume on January 29. Appropriately, it was the first edition of

William Penn's *No Cross, No Crown*, published in 1669; this plea for equality and morality was written in prison. The book was the gift of Haverford College and was presented by Edwin B. Bronner, librarian and professor in history there.

In North Carolina at Guilford College in Greensboro, the AFSC is planning a reunion on September 12 and 13 of all those within the state who have been associated with the Service Committee's programs over the years. Anyone planning to attend, who has material such as slides, films, photos, etc. available to share on this occasion, is being asked to get in touch with AFSC Reunion Committee, P.O. Box 2234, High Point, NC 27261.

The D. Elton Trueblood Academy for Applied Christianity has been created by the Yokefellows International to "carry forward Elton Trueblood's disciplined and joyful Christian ministry as an outward-looking and dedicated spiritual organism, committed to the application of Basic Christianity." Begun in 1951, the Yokefellow Movement grew out of Trueblood's conviction that nominal Christians need to become committed Christians and can be helped by personal discipline and "incendiary fellowships." The Academy address is 230 College Ave., Richmond, IN 47374.

The Providence (RI) Office of the AFSC has been undergoing harassment ever since June, 1980, reports the newsletter of Friends Meeting at North Easton (MA). That was when AFSC began mounting anti-draft sentiment. Field secretaries Carol Bragg and Jerry Elmer received telephoned death threats by persons identifying themselves as Nazis. The Interchurch Center, which houses the AFSC offices, was spray-painted with such slogans as "Commie go home" and "Elmer dies." So far, publicity has purposely been held to a minimum. Meanwhile nineteen agencies have combined to form the Coalition Against Bigotry.

"Mia Spirita Pilgrimado," Esperanto version of an article by Niranjana Nath Kaul, has been published as a pamphlet by Kvakera Esperantista Societo (Quaker Esperanto Society), c/o Mary Davies, 69 Twemlow Parade, Morecambe LA3 2AL, England. The original "My Spiritual Journey" appeared in *Friends Journal* 1/15/78.

"As we enter our meeting for worship," suggests the Committee on Worship and Ministry of Seaville (NJ) Monthly Meeting, we should "remember the words of Alexander Parker, addressed to Friends back in 1660":

*The first that enters into the place of your meeting... turn in thy mind to the light, and wait upon God singly, as if none were present but the Lord; and here thou art strong.*

## LETTERS TO THE EDITORS

### Alternatives to Prison Sought

I wish to express my admiration and sincere appreciation for your sensitive and informative issue on prisons (FJ 3/1/81). Particularly meaningful to me was John Burrowes' painfully probing "Notes of a Prison Visitor" in which he decries the shameful waste of human resources sequestered away in cages for the protection of the "uncaught" of our society. Mr. Burrowes' conclusion that "with a degree of leadership and assistance [inmates] can be of help to themselves and each other" is manifesting itself at this very moment in our community.

For the past two years, inmates at the State Correctional Institution at Rockview (near State College, Pennsylvania) have staged an annual "runathon" to benefit medical research. Prisoners, desiring to do some good for others, ran inside the walls while citizens pledged a penny-a-mile for the total miles run. In addition to raising funds for worthy causes, the event has been extremely successful in promoting a positive inmate image to the community, boosting morale inside the walls, and encouraging more interaction and communication between inmates, administrators, staff, and community.

This year, on May 9, the run-for-charity event has gone statewide and will include inmate runners from all nine Pennsylvania state prisons running



simultaneously. And this year the proceeds will go to various alternatives-to-imprisonment-for-youth organizations throughout the Commonwealth.

The beneficiaries are selected by the inmates themselves, and we might learn from their insight which seems to agree with John Burrowes that prison is not working, and that the most hopeful solutions seem to lie in exploring and discovering ever more humane ways of helping individuals resolve personal difficulties while maintaining a safe society for the general population.

Ironically enough, Quakers built the first penitentiary in the U.S. in 1790, albeit in humanitarian reaction to the unspeakable conditions of underground mine-shaft "jails" which mixed young vagrant boys and girls with hardened adult felons. Nonetheless, our Friendly heritage bespeaks a time when holding inmates in solitary confinement, out of sight or hearing of each other, was customary. It is natural and fitting, then, that Friends provide leadership and assistance in the critically important quest for alternatives in criminal justice.

I would welcome correspondence from others involved in alternatives-to-prison programs and encourage Friends to lose no opportunity to bring this issue to greater public awareness. There are better ways than prison, and perhaps the time has come to listen to the "wisdom" of the prisoners themselves.

Runathon contributions can be sent to the Pennsylvania Prison Runathon, c/o Voluntary Action Center, 427 South Allen St., State College, PA 16801.

**Robert E. Leonard**  
RD #1, Box 241  
Boalsburg, PA 16827

### Chrisman Appeals to Supreme Court

Bruce Chrisman, known to many Friends for his devout conscientious objection to military and monetary conscription, has appealed his conviction to the U.S. Supreme Court.

His defense argues a basic religious question, "whether the filing provisions of the IRS...abridge the establishment clause of the First Amendment..., where the primary effect of the enactment as applied to the Defendant and all other similarly situated Christian Pacifists, is the direct inhibition, by threat of imprisonment, of their religious beliefs."

Bruce felt compelled to take this next appeal step, involving \$1800 in court costs, to honor the expectations of most of the people who have contributed to his legal defense fund. (If any care to help, contributions go to the Mennonite Commission on Home Ministries, Box 347, Newton, KS 67114, designated "War Tax Fund.")

Godspeed, Bruce.

**Bill Strong**  
Philadelphia, PA

### In Praise of the Traveller's Directory

The delightful article on "Riding the Overground Railroad" (FJ 4/1/81) singing the praises of the *Friends Travel Directory* does not overstate one bit.

We have just returned to New Jersey from a trip to Hawaii, part of which was a commercial tourist tour. The other part was just the opposite: visits in the homes of Friends in California whom we had never seen or known before. Yet because we got their names from the *Friends Travel Directory*, we were taken in as if we were part of the family, which I guess we were—the family of Friends.

It was like an Ithaca Gathering on the road—meeting new people, all like-minded, miles from home. It was a miracle. In a state of millions of strangers, we were led as if by magic to families we immediately felt at home with. Learning about their families, meetinghouses, concerns, and activities added an entirely new dimension to travel.

I won't name any names, lest they be swamped with inquiries, but on the strength of their example I can recommend using *Friends Travel Directory* as a marvelous opportunity to learn about Friends and to make friends wherever you go.

We also stayed two nights each at the Honolulu Friends Center and the San Francisco Friends Center, which were not listed in the 1979 Directory but which were comfortable, inexpensive, hospitable, and far more interesting than any motel. This trip gave me the courage to send our name in to be listed in the next *Directory*.

**Amy Weber**  
Bordentown, NJ

### The Power of Hope

This check is my gift in deepest gratitude for your article "Friends in Central America" by John A. Sullivan. (FJ 4/15/81)

*Calligraphic Art*

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

**Harry R Forrest**  
609-786-1824

Friends Boarding Home of Bucks Quarter (Founded 1898) invites you to a carefree, congenial and friendly "way of life" at

### Friends Village

our new, modern 44 unit addition with studio, one and two bedroom apartments and non-house-keeping rooms with bath.

The community center, Styer Hall, contains a large dining room, the library, hobby, recreation and social rooms. Because medical care is not included, the cost is relatively low.

For full information write to:

**Friends Village**  
331 Lower Dolington Road  
Newtown, Pa. 18940

*The Meeting School*

**CHALLENGE IN CREATIVE LIVING AND LEARNING**

Established 1957

- QUALITY ACADEMICS - SMALL CLASSES
- QUAKER PRINCIPLES - SIMPLICITY
- INDIVIDUAL GROWTH ENCOURAGED THROUGH COMMUNITY COOPERATION
- SHARED COMMUNITY DECISIONS
- STUDENTS LIVE IN FACULTY HOMES
- FINE AND APPLIED ARTS
- FARM AND FOREST PROGRAMS

CO-ED - BOARDING  
NONDISCRIMINATORY  
COLLEGE PREP - GRADES 9-12

**THE MEETING SCHOOL**  
Rindge, N.H. 03461  
(603) 899-3366

## COUNSELING SERVICE

### Family Relations Committee of Philadelphia Yearly Meeting

A Confidential Professional Service  
For appointment call counselors  
between 8 and 10 PM

Nancy Darling, ACSW  
Reading 582-3783

Frances T. Dreisbach, ACSW  
Easton 258-7313

Josephine W. Johns, M.A.  
Media LO6-7238

Arlene Kelly, ACSW  
988-0140 (10 AM-10 PM)

Jean Keltz, Ph.D.  
Levittown 215-945-1991

Helen H. McKoy, M.Ed.  
Germantown GE8-4822

Christopher Nicholson, ACSW.  
Germantown VI4-7076

Annemargret Osterkamp, ACSW  
Gwynedd 646-6341

George A. Rogers, M.D.  
609-342-3070 (9 AM-5 PM)

Alexander F. Scott, MSS  
Wynnewood 642-0166

Charlotte P. Taylor, Ph.D.  
Wilmington 302-655-0412

Lindley Winston, M.D.  
Malvern 647-4216

Consultant: Ross Roby, M.D.

## FRIENDS SELECT SCHOOL

17th and The Parkway, Philadelphia  
Established 1689

A coeducational Day School enriched  
by an urban environment and a diver-  
sified student population.

*The School encourages creative  
thought, open discussion, and the  
search for truth. Spiritual values and  
Quaker principles are emphasized  
along with academic achievement and  
the development of good learning  
habits in preparation for college and  
beyond.*

Kindergarten through Grade 12

Truxtun Hare, Headmaster

## CREMATION

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

For information write or telephone

HENRY BECK  
6300 Greene Street  
Philadelphia, PA 19144 — VI3-7472

I had begun to consider myself  
numbed to the horrors and resigned to  
the hopelessness of U.S.-supported  
repression in Guatemala and El  
Salvador. I had even read briefly of Kai  
Yutah Cloud's torture death and that he  
was a Quaker but thought, "Well, what  
can be done from here?" and tried to  
forget it.

But Sullivan's short article changed  
that, and you must receive credit.  
Perhaps it was the simple factual  
reporting with no axe-to-grind behind it,  
but the words carried the power of  
determined hope back into my heart,  
and I see suddenly what is to be done.

Bob Spottswood  
Minneapolis, MN

## BOOK REVIEWS

**For Capital Punishment: Crime and the  
Morality of the Death Penalty** by Walter  
Berns. Basic Books, Inc., New York,  
1979. \$11.95

This volume deserves our careful  
attention because Walter Berns defends  
the retribution theory of justice while  
providing a cogent criticism of the  
deterrent and rehabilitation schools of  
penology. His conclusions that a com-  
munity is entitled "to demand that  
criminals be paid back, and that the  
worst of them be made to pay back with  
their lives" and that a modest use of the  
gallows provides a means for the  
development of a community of people  
as distinguished from "a mere aggrega-  
tion of selfish individuals" is not likely  
to win many converts from readers of  
these pages. However, we share with  
Berns a concern for the current crime  
wave and for the apparent incapacity of  
the criminal justice system to cope with  
crime. And fortunately this is not the  
limit of our common ground.

In a chapter entitled "The Case  
Against Capital Punishment" Berns  
undermines the arguments of pro-  
ponents of abolition who depend upon  
the Bible, the dignity of humanity, and  
the Constitution of the United States.

Biblical judgments may be cited on both  
sides; how dignity may be best protected  
is a matter of opinion; and neither the  
"cruel and unusual" nor the "equal  
protection" clauses can consider the  
explicit provisions of the Fifth and Four-  
teenth Amendments which allow the  
government to deny "life, liberty, and  
property by due process of law." With  
Christians on both sides, and the  
Supreme Court reluctantly siding with  
the proponents of capital punishment,  
this question has become quite political  
as one legislature after another considers  
this issue.

The contentions of rehabilitationist  
and deterrent schools of penology are  
considered technically. Although there  
is no space here to do justice to the  
arguments, it is these arguments that  
provide political grounds for Berns'  
neoconservative conclusions, and for his  
differences with Quaker views exempli-  
fied in the AFSC pamphlet *Struggle for  
Justice* (Hill and Wang, 1971). Unfor-  
tunately, Berns tends to label Quaker  
reformist views as naive and "senti-  
mental" and to bridle at the accusations  
of "barbarism" against retributionists.  
Fortunately, he believes the death  
penalty should be used sparingly, and he  
opposes unequal application of the law  
to the disadvantage of the poor and  
minorities. With the current increase in  
executions, he may be persuaded that  
there is another evil in capital punish-  
ment in that it tends to subvert the  
respect for the law. In this area we  
should remember with Berns that,  
fortunately or not, there are no pure  
social experiments and that we can only  
know in part.

—Richard W. Taylor

**The Challenge of Peace**, by Kurt  
Waldheim. Rawson, Wade Publishers,  
New York, 1980. 158 pages. \$9.95

"The post of secretary-general is at  
the same time one of the most fasci-  
nating and one of the most frustrating  
jobs in the world, encompassing as it  
does the height of human aspiration and  
the depth of human frailty."

This is how Kurt Waldheim described  
his job as executive of the United  
Nations when re-elected to that office  
in 1976. In *The Challenge of Peace*,  
Waldheim takes a brief, candid look at  
that post, and at the U.N. itself. In the  
process, he frankly answers the common  
question of why the U.N. doesn't do  
more, and goes on to show what it *has*  
done.



The job of the secretary-general, Waldheim says, is laced with ironies. The responsibilities of this job are among the greatest in the world, and public expectations are correspondingly high. Yet the secretary-general's freedom of action is closely circumscribed from several sources.

Chief among these is his complete dependence on the cooperation of national governments. For instance, the U.N. cannot intervene in a conflict until the action is approved by its member nations—often impossible in the face of veto power in the Security Council. And efforts at peacemaking and peacekeeping can only succeed when they have the full support of all governments party to the conflict. In other words, the U.N. cannot make peace until governments want it.

Despite these and other handicaps, the public is quick to blame the secretary-general for what he cannot do. Waldheim points out other quirks in public reaction to the U.N. Often the U.N. has been successful in averting likely conflicts through "preventative diplomacy"—but such successes are not noted by the media. In a crisis situation the U.N. might play an effective role but one that requires working outside the public view. In such cases, the media and the public often charge the U.N. with inaction.

Waldheim devotes chapters to several areas of the world where the U.N. has engaged in extensive efforts in peacemaking and peacekeeping—southern Africa, Cyprus, and the Middle East. He also talks about the development of the concept of a New International Economic Order, and of the North-South dialogue, within the context of the U.N.

The book ends with Waldheim's vision of a world "where governments and peoples will learn to work together and to unite their strength for great common purposes." He believes that the U.N., though still a fledgling, is our greatest hope in developing such a world.

—Mark Shepard

#### RE-UPHOLSTERY / SLIPCOVERS

Mr. Seremba will go anywhere within 30 miles of Media, PA, including Wilmington, DE, area and South Jersey.

**PHONE (215) 586-7592**

Discount to Journal Readers



## WESTTOWN SCHOOL

A FRIEND'S EDUCATIONAL  
COMMUNITY EVOLVING SINCE 1799.

Co-ed: Day K-10, Boarding 9-12

To receive information or schedule a visit contact the  
Admissions Office, Westtown School, Westtown, PA  
19395. Tel: (215) 399-0123.



## Oakwood School

America's Oldest Coeducational Boarding  
and Day School

*Oakwood is a Quaker educational community with a college preparatory academic program. The unique senior program, "Adventure in Quaker Education," combines intensive academic work with manual skills and community service projects.*

Grades 9-12—Tuition Reduction for Friends—100 Students  
Carolyn J. Tomlins, Director of Admissions  
Oakwood School, Poughkeepsie, NY 12601 • 914-462-4200



## George School

Since 1893

A Friendly Place To Grow  
In Spirit, Intellect and Self-Reliance

A Coeducational Friends Boarding and Day School  
For Grades 9 - 12

R. Barret Coppock, Director of Admissions  
George School, Newtown, PA 18940 (215) 295-3811

#### FRIENDS' CENTRAL SCHOOL

Overbrook, Philadelphia, 19151

- A co-educational country day school on a 23-acre campus just outside of Philadelphia
- Pre-primary (three-year-olds) through 12th grade.
- A Friends school established in 1845, Friends' Central emphasizes the pursuit of excellence in education through concern for the individual student.

Thomas A. Wood  
Headmaster



#### Abington Friends School

Abington Friends School is a coeducational day school, Four-year-old Kindergarten through Grade 12. For more information about admissions, or about employment opportunities, call or write:

James E. Achterberg  
Headmaster  
575 Washington Lane  
Jenkintown, Pennsylvania 19046  
(215) 886-4350

# Mohonk

You'll love us for  
what we are.  
And  
what we aren't.

You'll love Mohonk's superb natural setting, its lake and cliffs and thousands of unspoiled mountain acres. Its delicious food, and sports for all seasons, from tennis, golf, swimming, hiking, horseback riding and carriage rides to skating and cross-country skiing. You'll love Mohonk, too, for not being chrome, plastic, artificial or contrived. For being, in fact, itself. Naturally. Come soon. See your travel agent or call direct: (212) 233-2244.

  
**Mohonk**  
**MOUNTAIN HOUSE**

Lake Mohonk, New Paltz, N.Y. 12561  
(914) 255-1000  
90 miles from N.Y.C., Thruway Exit 18.  
Direct transportation available.  
Ask our Reservations Office.

## DO NOT FORGET YOUR BOOK STORE

We are open  
Monday through Friday  
9 a.m. to 5 p.m.

FRIENDS BOOK STORE  
156 NO. 15TH STREET  
PHILADELPHIA, PA 19102  
(215) 241-7225

Personal Supervision  
of a Firm Member

**Fyfe & Miller**

FUNERAL SERVICE

7047 Germantown Ave.

CH7-8700

James E. Fyfe Edward K. Miller  
Cremation Service Available

## MILESTONES

### Birth

**Iwanaga**—Robert Iwanaga was born to Nora and Tadayoshi Iwanaga on December 26, 1980, in Woodbury, NJ. His mother and sister, Sophia, are members of Woodbury Monthly Meeting.

### Marriages

**Detwiler-Stratton**—On March 7, 1981, in and under the care of Durham (NC) Monthly Meeting, Joseph B. Stratton, son of John A., Jr., and Katherine M. Stratton, of Glenn Mills, PA, and Laura S. Detwiler, daughter of John and Lessie Detwiler, of Durham, NC. The bride is a member of Durham Monthly Meeting, and the groom and his parents are members of Middletown Monthly Meeting, Lima, PA.

**Maxfield-Camp**—On February 28, 1981, at Abington (PA) Friends Meeting under the care of Germantown (PA) and Norristown (PA) Monthly Meetings, Nelson Evans Camp and Alice Wing Maxfield. Alice and her parents, William and Anne Maxfield, are members of Germantown Friends Meeting. Nelson and his parents, William and Katherine Camp, are members of Norristown Friends Meeting. Nelson and Alice are living in Louisiana and attend the New Orleans (LA) Friends Meeting.

### Centennial

*A hundredth birthday is a notable milestone, even among long-lived Friends. Beginning with this issue, Friends Journal will publish notices of those who attain this age.*

**Bartram**—On June 6, 1981, Anna Smedley Bartram will celebrate her centennial. She was born in Chester County, PA, where she lived until moving to Foulkeways at Gwynedd in 1967, and continues her membership in Willistown Meeting. After attending Swarthmore College, she married Wilmer I. Bartram; they had one son.

Anna taught at Darby Friends School, worked with the American Friends Service Committee, served as a volunteer in the Philadelphia Yearly Meeting office, and worked for twenty-five years with the Paoli Public Library.

One of the first Friends to support Richard Cadbury in efforts to establish an ideal retirement community, she became one of the first residents at Foulkeways, where she continues to take an active interest.

### Deaths

**Anderson**—On November 24, 1980, at West Park Hospital, Edward Lane Anderson, aged ninety-one. Edward was a member of Old Haverford (PA) Friends Meeting. He had retired in 1955 after twenty-two years with Penn Fruit Co., serving as director of personnel and public relations for the supermarket chain.

Edward was raised in Lower Merion Township and attended the University of Pennsylvania. He was active in a wide range of charitable and civic organizations including Friends Home for Children in Secane, NJ, Friends Neighborhood Guild, Stapley Hall in Germantown, the Rafter's Charities of Philadelphia, and the Boys Work Foundation.

Edward was a trustee of the Old Haverford Friends Meeting and chairman of the Committee on Elderly Friends. He was a past president of the Philadelphia Tribune Charities, a vice chairman of the Valley Forge Council of the Boy Scouts, and a board member of the Delaware County Memorial Hospital.

Surviving are two daughters, Barbara A. Morris and Margery Edgerton.

**Goulding**—On April 23, 1981, Paul W. Goulding, aged sixty-six. Paul was a member of Gwynedd (PA) Friends Meeting and a resident of Foulkeways at Gwynedd. For sixteen years he served as field secretary for the Friends General Conference, a position which brought him and his wife Esther into personal contact with Friends over a very wide area. Upon his retirement in 1979 he became associated with the Friends Committee on National Legislation as a part-time representative in the northeastern U.S.

As a teacher at Nazareth (PA) High School Paul was the first Pennsylvanian to give up his job rather than sign a loyalty oath adopted for state employees in 1952. He declared that he could no longer teach ethics, sociology, and political science under such circumstances. He said his decision was reached "with divine assistance," which made it possible for him to stand against the natural tendency "to drift, to acquiesce, to just go along."

Paul moved his family to Jenkintown, where he taught at Abington Friends School for a decade. Besides service on committees of Philadelphia Yearly Meeting and Gwynedd Monthly Meeting, Paul was on the visitation committee of Friends World Committee for Consultation.

He is survived by his wife, Esther Shields Goulding; two sons, Edward and William; a daughter, Ruth; and four grandchildren.

**McClelland**—On December 12, 1980, Mary Warner McClelland, a member of Cambridge (MA) Friends Meeting. Mary was a many-faceted participant in the life of the meeting and its activities.

Shortly before her death, she wrote to a friend: "I find it helpful to get off the judgmental, righteous level in which we often find ourselves entangled. Also, the feeling of releasing God to use us instead of using God. We suffer much from this trying to be good—one gets caught and exhausted. Instead, one can be in that all love which is God and then



there is joy and energy and one is free of the game of soothing one's ego by being good. God can do it through us."

Mary's art was an essential expression of her very being, a manifestation of that Light in which she naturally lived. From the conception of the Cambridge Friends School to its present expansion, Mary was a guiding force. She helped to found the school and taught art and film there for a number of years.

## CALENDAR

### June

**5-14**—Peacemakers orientation program on feminist nonviolence, to be held in Northern California. Contact Fred Moore, NRC, Box 42488, San Francisco, CA 94101.

**7**—Middletown Meeting, Lima, Delaware County, PA. Meeting for worship 10:30 a.m. Covered dish luncheon served. All are welcome.

**11-14**—Intermountain Yearly Meeting to be held at Ghost Ranch, Abiqui, NM. Contact Gilbert F. White, Sunshine Canyon, Boulder, CO 80302.

**12-21**—Summer Workcamp, sponsored in cooperation with LAOS, a Washington, DC-based ministry for social change. Learn about North Philadelphia's black and Hispanic communities and join with the Crossroads Community Center's home rehabilitation program. Then travel to the nation's capital to compare and contrast the situations in two major U.S. cities. Limited to fifteen, minimum age fifteen. Cost: \$85. Scholarships available if arranged in advance. Contact: Friends Peace Committee, 1515 Cherry St., Phila., PA 19102. (215) 241-7230.

**18-21**—Lake Erie Yearly Meeting to be held at Friends Boarding School, Barnesville, OH. For information contact Samuel Prellwitz, 572 Briar, Pittsburgh, PA 15221.

**19-23**—"Toward A Concerned Community of Teaching and Learning" will be the theme of the second annual conference of the Friends Association for Higher Education to be held at Guilford College. For information contact: Anne and Nate Shope, 1209-A Nathan Hunt Road, Greensboro, NC 27410. 919-852-2028.

**27-July 4**—1981 Friends General Conference gathering will be held at Berea College in Berea, KY. Registration forms can be obtained from FGC, 1520-B Race Street, Philadelphia, PA 19102.

**28-29**—Southern Appalachian Yearly Meeting will hold business sessions during the FGC gathering. Contact George A. Oldham, 520 Ehringhaus St., Hendersonville, NC 28739.

### Small Adirondack Inn for Sale

Excellent condition inside and out; fully insulated, storm sash, solar panels. Main building former family home sleeps maximum twenty-five guests in seven rooms plus four sleeping porches; additions for five owner/staff. Furnished, equipped and ready to operate; complies with State health and fire regulations. Owner retiring after seventeen happy years. Established year-round clientele eager to return. On direct bus route from New York City. Many hiking and ski trails accessible without car. For further information call or write Elizabeth G. Lehmann, Apt. H101, Pennswood Village, Newtown, PA 18940. Tel.: 215-968-9213.



Advertise here—  
You'll be among Friends!

### CLASSIFIED ADVERTISEMENTS

#### CLASSIFIED RATES

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

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

Copy deadline: 30 days before publication.

### Accommodations

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

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

### Announcements

**Avon Institute**—a gathering focused on issues of peace and social justice sponsored by American Friends Service Committee, July 25-August 1, Lake Winnepesaukee, NH. Resource persons include: Berit and George Lakey, Deanna Francis, Joanna Macy, Jeanne Gallo, Russell Johnson. Special children's program. Brochure from AFSC, 2161 Massachusetts Ave., Cambridge, MA 02140.

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

### VISITORS' DAY

Every First-day

#### Unami Meeting

Come join us for potluck after Meeting.

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

### Books and Publications

**Wider Quaker Fellowship**, 1506 Race Street, Philadelphia, PA 19102. 241-7230. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

#### Faith and Practice of a Christian Community:

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

#### Looking for a book? Free Search Service.

Please write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Station, New York, NY 10113.

#### QIP—Quaker Information Press, Editor,

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

**1981-1982 Friends Directory: Meetings for Worship in the Western Hemisphere.** 108 pp. Price: \$2.50, single copy plus \$1.20 for postage and handling. Lists Friends meetings and churches with yearly meeting affiliations; Friends information and study centers, schools, colleges, reference libraries, U.S. retirement homes and communities, names and addresses of 16 Friends organizations. Send order with check to: Friends World Committee for Consultation, 1506 Race Street, Philadelphia, PA 19102 or Box 235, Plainfield, IN 46168.

### For Sale

**View**—land 10 acres; house with covered deck and loft. Monteverde, Costa Rica. Write: Brooks, 3-49 Melbourne, Arkansas 72556.

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

## Personal

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

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

## Positions Vacant

**Staff openings at Scattergood School.** West Branch, IA 52358. Small rural college-preparatory boarding school, grades 9-12 has openings for farm manager, school secretary, dormitory residents, and teachers in several areas, 1981-82 school year. Applicants write or call John Sexton, Director. 319-643-5636.

**Director.** New England Friends, Hingham, Massachusetts, a rest home where 13 elderly residents are cared for in family atmosphere, seeks live-in director, couple preferred. Salary, living quarters, major medical insurance. Send resume, 3 references to Search Committee, 30 Pheasant Hill Drive, Scituate, MA 02066.

**We seek exciting teachers** in English, math and science for 1981-82. Applicants interested in dormitory supervision preferred. Write Olney Friends School, Barnesville, OH 43713.

**Position open for cook/housekeeper** for Pitt Hall, Powell House, starting September, 1981. Call for details 518-794-8811 or write Powell House, R.D. 1, Box 160, Old Chatham, NY 12136.

**Positions in Christian oriented ecumenical residential psychiatric rehabilitation program** in rural area: 1) coordinator/asst. coordinator housekeeping; 2) assistant cook; 3) work leaders. Contact Bill Kerwin, Gould Farm, Monterey, MA 01245. 413-528-1804.

**Horizon's Edge School** positions available: Houseparent/teacher: Small elementary day and boarding school needs married couple to provide caring stable home for up to ten children. Also teach part time or provide clerical or maintenance skills. Teacher: Intermediate grade class for experienced teachers with some relief dorm parenting. Requirements and benefits: Bachelor education or social sciences and experience. Salary \$4,600, partial board, on-campus apartment, eighteen weeks vacation, insurance. Inquiries: Greg Heath, Horizon's Edge School, Canterbury, NH 03224. 603-783-4388.

## Schools

**Olney Friends School** would like you to see our new brochure. Boarding, grades 9-12, college preparation, self-government, work program, community spirit, tuition 1980-81 \$3600. Olney Friends School, Barnesville, Ohio 43713. Telephone 614-425-3655.

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

**International experience during your college career.** Interested in professional work abroad in intercultural communication, Third World development, economics, environment, peace? World Issues combines internship abroad with study on multicultural campus at the School for International Training. Accredited senior college (junior and senior years). Bachelor's program. Write Dept. J, World Issues Program, SIT, The Experiment in International Living, Brattleboro, VT 05301. Phone 1-800-451-4465.

## 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.

## Summer Projects

**Scattergood summer workcamp.** Volunteers to share a service experience: farm, garden, crafts and applied arts. Community recreation. Families and individuals. June 15-August 21, minimum of one week. Nominal cost. For brochure write or call Scattergood School, West Branch, IA 52358. 319-643-5636.

## Summer Rentals

**South Newfane/Marlboro,** Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis and all summer enjoyments nearby. Minimum rental—two weeks. \$125 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

**Downeast Maine.** Small cabin on shore near wildlife preserve. Fully equipped kitchen, shower. Simple, secluded, beautiful setting. \$250 for two weeks plus utilities. 215-649-7037. 223 Buck Lane, Haverford, PA 19041.

**Cottages in Vermont.** Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water. No electricity. \$90 or \$125 weekly for couple, \$10 or \$15 each additional person. June-October. Box D-753, Friends Journal.

## Wanted

**Young couple** to be married in June wants to rent 2-bedroom apartment or house in Washington, DC, area starting in July. Please contact Melissa Graf and Jonathan Evans, Westtown School, Westtown, PA 19395.

# MEETING DIRECTORY

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

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

## Argentina

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

## Canada

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

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

## Costa Rica

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 24-43-76.

Unprogrammed meetings.

## Mexico

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

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

## Peru

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

## Alabama

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Connie LaMonte, clerk, 205-679-5715.

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

## Alaska

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

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



## Arizona

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

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

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

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

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

## Arkansas

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

## California

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

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

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

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

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

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

**HEMET**—Worship, 9:30 a.m., 26665 Chestnut Dr. Phone: 714-925-2818.

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

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

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

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

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

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

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

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

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

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

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

**SACRAMENTO**—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 925-6188.

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

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

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

**SAN JOSE**—Meeting for worship, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Potluck follows meeting on 4th Sunday. 1041 Morse St.

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

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

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

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

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

**VISTA**—Unprogrammed meeting 10 a.m. Call 724-9655 or 728-9408. P.O. Box 1443, Vista 92083.

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

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

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

## Colorado

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

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

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

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

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

## Connecticut

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

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

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

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

## Subscription Order/Address Change Form

Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$12 Two years ☐ \$23 Three years ☐ \$34.50  
(Extra postage outside the United States, \$4 a year.)

☐ Enroll me as a Friends Journal Associate. My contribution of \$\_\_\_\_\_ is in addition to the subscription price and is tax-deductible.

☐ Change my address to: (For prompt processing, send changes before the fifth of the month and indicate your old zip code on this line \_\_\_\_\_)

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

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

☐ This is a gift subscription in my name for:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

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

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

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

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

## District of Columbia

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

## Florida

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

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

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

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

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

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

**MIAMI-CORAL GABLES**—Meeting 10 a.m., 1185 Sunset Drive, 661-7374. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 666-5234.

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

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

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

**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.

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

## Hawaii

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

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

## Idaho

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

## Illinois

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

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

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

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

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

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

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

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

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

**LAKE FOREST**—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 945-1774.

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

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

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

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

**PEORIA-GALESBURG**—Meets in homes every Sunday. Phone 1-243-5668 (Peoria) or 342-0706 (Galesburg).

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

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

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

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

## Indiana

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

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 478-4218.

**INDIANAPOLIS**—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o 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 a.m. Forum 11. Collegiate Methodist Church, Room 218. For information and summer location, call 515-232-2763, write Box 1021, Welch St. Sta., 50010. Welcome.

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

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

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

## Kansas

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

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

## Kentucky

**BEREA**—Meeting 10 a.m. Berea College, 988-4465.

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

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

## Louisiana

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

## Maine

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

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

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

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

## Maryland

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

**ANNAPOLIS**—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1149.

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

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

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

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

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

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

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

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

## Massachusetts

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

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

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

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

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

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

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

**SOUTH YARMOUTH, CAPE COD**—N. Main St. Worship and First-day school 10 a.m. Clerk, 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: Suzanne Day. Phone: 313-995-3074.

**BIRMINGHAM**—Phone: 313-646-7022.

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

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

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

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

**MARQUETTE-LAKE SUPERIOR**—1 p.m. Sundays. Unprogrammed. Forum. Child care, 228-7677, 475-7959. Corresp. P.O. Box 819, Marquette.

## Minnesota

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

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

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

## Missouri

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

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

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

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

## Montana

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

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

## Nebraska

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

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

## Nevada

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

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

## New Hampshire

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

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

### DOVER MONTHLY MEETING

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

**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: 603-4138. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

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

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

## New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**SHREWSBURY**—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**—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 382-5475; 523-1317.

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

**SOCORRO**—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. First-day school and adult discussion at 10; meeting for worship at 11 (child care provided). For information call 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**MANHASSET**—Northern Blvd. at Shelter Rock Rd. July and August, 10 a.m.

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

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

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

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

**WESTBURY**—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Call 516-ED3-3178. June through Labor Day 10 a.m.

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

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

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

Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

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

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

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

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

**POTSDAM**—Call 265-7062 or 386-4648.

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

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

**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 11:15 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: Geraldine Gourley, phone: 942-6926.

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

**DURHAM**—Unprogrammed meeting 10:30, First-day school, 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-8652.

**FAYETTEVILLE**—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Janet Roach (864-1609) or Bob Gosney (323-3912).

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., 11 a.m. except vacations; summer at Friends' homes, 10:30 a.m. Contact Bob Welsh, 273-4222.

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

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

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

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

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

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

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

## Ohio

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 46th. Information, 632-7574. Clerk, Paul 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.

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

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

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

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

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

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

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

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

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

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

**MILLVILLE**—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Girton, 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**WESTTOWN**—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19385.

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

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

**WRIGHTSTOWN**—First-day school, 9:30 a.m.; worship 11 a.m. Summer months worship only 10 a.m. Rt. 413.

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

## Rhode Island

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

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

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

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

## South Carolina

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

## South Dakota

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

## Tennessee

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

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

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

**WEST KNOXVILLE**—Worship and First-day school, 10 a.m. D.W. Newton, 693-6540.

## Texas

**AUSTIN**—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Margaret Hofmann, clerk, 512-444-8877.

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

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

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

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

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

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

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

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

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

## Utah

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

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

## Vermont

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

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

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

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

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

**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.

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

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

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

## Washington

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

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

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

## West Virginia

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

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

## Wisconsin

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

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

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

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

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

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

# Can Friends Refill Her Rice Bowl?

In a world of plenty and sophisticated technology, hunger continues. Some 300 million children are malnourished, and one third of all babies die of malnutrition before the age of five.

Even in the United States, where our average protein intake is twice that of the rest of the world, over twenty million people have too little money to buy adequate food.

The Society of Friends has addressed hunger issues since the time of the American revolution. Friends established the first soup kitchens at times of depression. Since the Franco Prussian war of 1870, Friends have supplied food to the victims of war.

Throughout AFSC, Friends responded to hunger in Germany and Russia after the first world war, and to unemployed coal miners in the 1930s. Subsequently we have helped in Nigeria, Algeria, India, Bangladesh, Mali.

TODAY THIS TRADITION CONTINUES. Recently, AFSC has shipped food and seeds to hungry Cambodia, provided agricultural and irrigation tools to



Laos, authorized relief supplies for refugees in the Horn of Africa. In Chile, in Mexico, in Nicaragua, as well as in Zambia, Zimbabwe, and Guinea-Bissau we have helped local people upgrade their methods of agriculture, and form cooperatives to merchandise their produce.

In the United States also AFSC has helped with school breakfast and lunch programs, with nutrition for the elderly and the poor, with the establishment of cooperatives among agricultural workers along the Mexico-U.S. border.

In Detroit, a group of teen-age interns battles hunger in a poor section of the city. In San Francisco, AFSC has helped a group of farmers establish a market where they can sell their produce directly to citydwellers.

AFSC is small, but our pilot projects set the pattern for helping local people achieve food self sufficiency.

To: **AMERICAN FRIENDS  
SERVICE COMMITTEE**

1501 Cherry Street, Philadelphia, PA 19102

- ☐ Here is my contribution to AFSC programs to end hunger \$ \_\_\_\_\_
- ☐ Please send me more information on these programs.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

160PA

## Won't You Help Us?