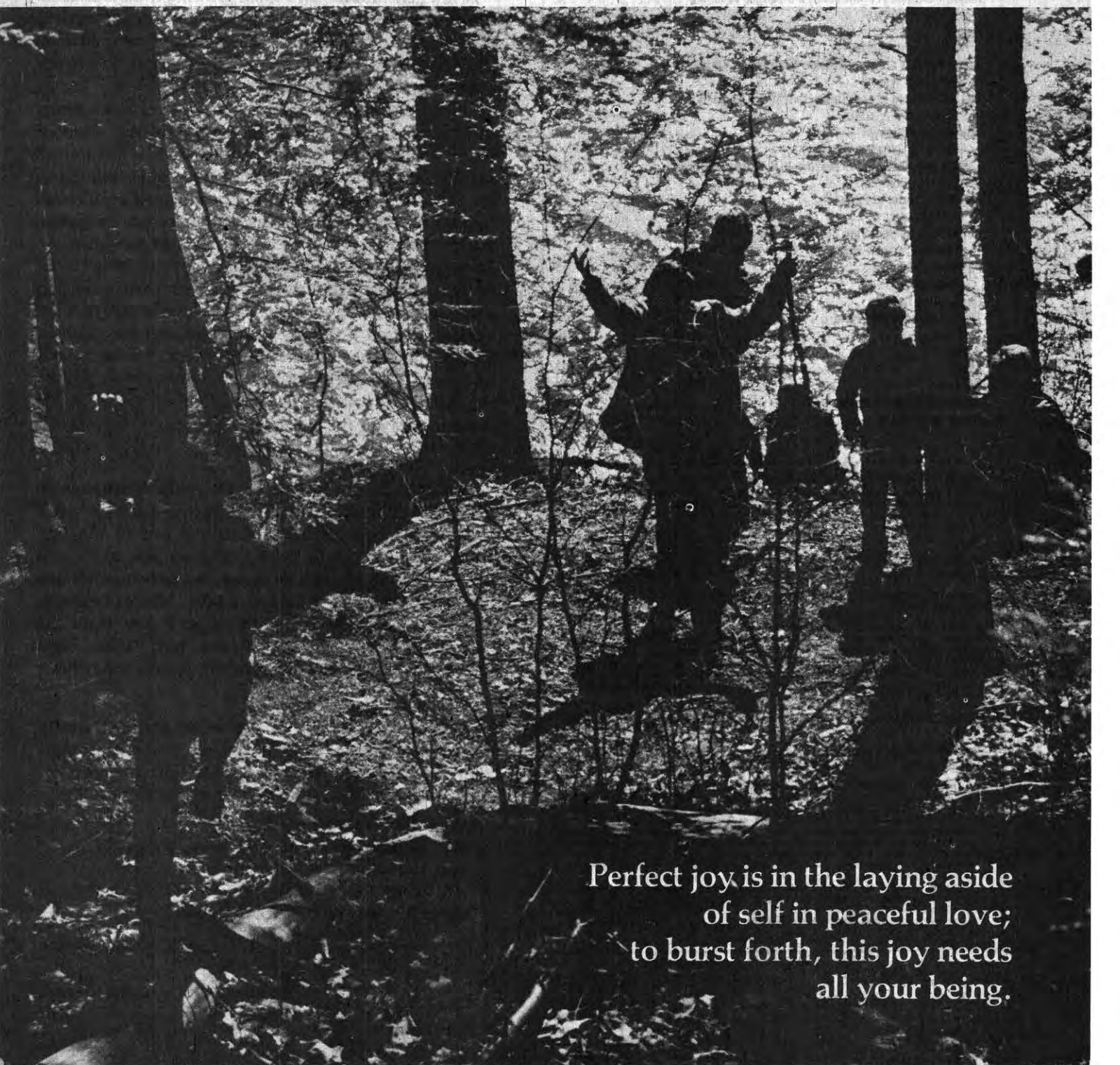


October 1, 1981

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Perfect joy is in the laying aside
of self in peaceful love;
to burst forth, this joy needs
all your being.



FRIENDS JOURNAL

Oct. 1, 1981

Vol. 27, No. 14

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Cover photo by David Bates, quotation from Brother Roger.

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AMONG FRIENDS:

A Freer Flow, a Stronger Witness

Yearly meeting season has come and gone. Now the reports are flowing in—about twice as many as last year! I hope you will look at the ones in this issue and later (but not too much later because we're pushing to print them while they are reasonably current). I find something significant and helpful in each one I read, and a bit of that special aspect is headlined.

A few generalizations: I sense growing communication across the lines that subdivide Friends through invited speakers and other visitors. The interest of more Friends United Meeting bodies in sending their reports to *Friends Journal* is another indication of this freer flow.

One of the most widespread concerns on which yearly meetings have spoken this year is the nuclear weapons freeze. Probably the most urgent issue today for human survival, this campaign is obviously an appropriate one for Friends. The good news is that not only are Friends faithful in their peace witness but many more religious groups are speaking up as well on nuclear weapons.

One other frequent note from Friends gatherings is the active role of younger members—in their own age-group programs and in the general affairs of the meetings. I am working toward a regular *Journal* section for younger Friends, probably alternating between pre-teens and older ones. (Not all material from young people will be segregated, of course. See Jason Poole's speech in the September issue, for example.)

* * *

You may have noticed that this page is redesigned, giving the editor a full column rather than a smaller space down at the bottom. The layout was one of the first projects handed to John Davis Gummere, who has joined the *Journal* staff to work on design and pasteup after two years with the Jesuit Volunteer Corps. His art degree is from Columbia University. Since he is not from the Quaker branch of the Gummere tree, John helps maintain the ecumenical atmosphere around the office.

* * *

Limericks are coming in almost as thick as yearly meeting reports. Linked to the nuclear weapons problem (with its Mutually Assured Destruction philosophy), here's one from Marjorie Baechler of Hartford (CT):

*It's hard to maintain my stability
 While considering the M.A.D. world's fragility.
 But a burst of true laughter
 That rings to the rafters
 Resounds—and restores my tranquility.*

Olcutt Sanders

by *Geraldine Gourley*

What do you believe about prayer? How do you pray? These questions asked recently in a small group of Friends set me thinking. "What does prayer mean to me? How do I pray?"

In contemplating these queries I am realizing how much of my day is spent in prayer when I am in tune with my Self. When my heart, mind, and soul expand into exaltation with the beauty of the day, when I fully see it, hear it, smell it, and am filled with the wonder of its creation, I am in prayer. When my throat constricts with the joy of a clump of wild flowers glowing in the sun beside a dusty road and I take the time to feel their wonder and say, "Thank you for being so beautiful, for being in my world, for the miracle of your persistence in life," I am offering my prayer of thanks and adoration.

When I hear the night sounds—the evening songs of birds, the background life of insect music, the frogs by the creek—and know the peace and am filled with quiet rapture, I am filled with prayer. When I become part of the song of a wild bird and soar with it in rapturous freedom as it flies into the sky, my heart is lifted in prayer.

When I know the miracle of a baby or the patient strength of a handicapped person, I am knowing the wonder of God. When I feel the surge of joy in loving another human being, and the blessing of knowing that I am loved unconditionally, just as I am, I am knowing God. If I take the time to know these things deeply, with the joy and trust that is the God in me reaching to touch that of God in you, I am in prayer.

I often pray more consciously formed prayers. As I feel the need, I pray for strength, for clarity and understanding, for patience and acceptance, for more perfect love. I am still and work to draw on the Center that is my Self and which contains all of this. But, unless I am awarely in touch with the joy and wonder of God's constant manifestations, such prayers seem to fall on emptiness. If I am truly in touch at that level, I have a foundation for all the prayers I may need to dwell on.

(What does prayer mean to you? Friends Journal welcomes other personal statements.)

Geraldine Gourley is clerk of Chapel Hill (NC) Monthly Meeting. Before her retirement she was an associate professor at the School of Public Health, University of North Carolina.

prayer

O God, Who art both symbol and reality of creativity and goodness, we remember before Thee all those in places of great responsibility. Grant that even those whose values are power and wealth and force may feel rising within them a better self, may know their oneness with the disinherited and the endangered—who are all of us. Forgive us for our weakness and laziness and despair, and guide us all to our true vocations in Thy commonwealth. Amen.

—Eleanor B. Webb

Taizé: Parable of Reconciliation in a Broken World

by Kenneth Henke

Taizé, a small medieval village in rural southern France, lies a few kilometers across the hills from the ruins of the once-great monastic center of Cluny. Its permanent inhabitants have never numbered many, but in late spring and summer this tiny village receives more than 2,000 pilgrim visitors a day. At special times, such as Holy Week, the number swells even more.

Arriving by foot and motorbike—as well as by bus—the visitors, many of them young, many of them with their backpacks and sleeping bags slung over their shoulders, take up residence in a motley array of tents, dormitories, and campsites spread out in the fields surrounding the village. Atheists, seekers, and young revolutionaries from every continent share sleeping space and simple meals with students, seminarians, and visiting church youth groups. They also share animated conversations in half a dozen languages organized around such questions as Christian lifestyle, promoting the right sharing of the world's resources, working for global peace and reconciliation, and finding reality in personal prayer. "What struck me most here," said one young Norwegian, "was the experience of finding so many people of my own age who were searching."

While many have come to Taizé with a real hunger for discussion and sharing at a deep personal level, a smaller number come to spend their time in a period of silent meditation and simple work with their hands. For this purpose special areas of quiet are cordoned off and provision is made for spiritual direction and guidance for those who wish. Still others give themselves over to the work of "welcome"—preparing the simple meals and trying to find places to sleep for each new group of arrivals who may or may not have sent in a reservation.

At the very center of life in Taizé are the regular times each day when all are invited to gather for worship in the modern concrete and glass Church of the Reconciliation, an ark-shaped structure dominating one end of the village.

Things were not always this lively at Taizé. Just 40

Ken Henke is a member of Clear Creek (IN) Meeting and a graduate of Earlham School of Religion. He is working on a doctoral dissertation in the area of Quaker spirituality for Princeton Theological Seminary. For details of meetings scheduled around the visit of Brother Roger write Taizé, 413 W. 48th St., New York, NY 10036.

years ago the village was crumbling into ruin. The young had gone off to the war or to the cities to work. Only the poor and elderly hung on to their traditional homes on the land. Nazi occupation had divided France in two, and Taizé was just south of the demarcation line. It was then

FROM THE WRITINGS OF BROTHER ROGER

Prayer is a vast, immense reality which is completely beyond me. My own words only enter into it as a very poor prayer. It's true that the light of a presence can sometimes flash through our prayer, and there are no words to express that presence. Nevertheless, in the final analysis, prayer is always poverty-stricken.

Love the dispossessed, all those who, living amid human injustice, thirst after justice. Jesus had a special concern for them.

Do not fear to share the trials of others, nor be afraid of suffering, for it is often at the bottom of the abyss that the perfection of joy is given in communion with Jesus Christ.

The spirit of [voluntary] poverty does not consist in pursuing misery but in setting everything in the simple beauty of creation... to live in the gladness of today. If God gives freely the good things of the earth, it is blessed for us to give what we have received.

To have opted for love: that choice opens in us a wound from which we never recover.

Nothing is disastrous except the loss of love. Discovering a living relationship with God... contemplating God in the faces of others... restoring a human face to those disfigured... all of that is a single struggle, the struggle of love. Without love, what is the good of believing?

When you have put one foot forward, that step will lead you on to other steps. Put into life the little that we have understood, and create on the basis of that tiny intuition, on the basis of our individual poverty. Strive to find just one intuition and then to live by it.



A PRAYER

O Christ,
you take upon yourself all that weighs us down
so that,
freed of all that holds us back,
at every moment we can begin anew to advance
from worry towards confident trust,
from the shadows towards the clear running
waters,
from our own will
towards the vision of the Kingdom of God.
In this way, though we hardly dare hope so,
you enable every human being
to be a reflection of your face.

that Roger Schutz, a 25-year-old Swiss pastor's son and student of theology, came bicycling into the hamlet, seeking a place where he could quietly devote himself to a life of prayer and contemplation.

"We're all alone! Buy the house and stay here," whispered a poor peasant woman, keeper of the keys to the run-down house and property which Roger Schutz had come to look at. This simple plea proved to be decisive. The house was purchased. Later on, when asked, "Why Taize?" Roger Schutz was to say: "I chose Taize because the woman was poor. Christ speaks through the poor, and it's good to listen to them. Anyone who begins with the poorest of the poor is not likely to go wrong."

In the months to come Brother Roger (as he was later to become known) began to work out the details which have set the pattern for life at Taize. At the heart of this life he placed the traditional monastic practices of regular fervent prayer and simple hospitality. Like the French Carmelite of an earlier century, Brother Lawrence, he sought to live fully in the present moment of God, accepting each day as it came in loving gratitude and attempting to make himself fully available to serve the needs of his neighbors. He later recorded his central insights in the widely read *Rule of Taize* and in a series of books such as *Living Today for God* and *The Dynamic of the Provisional*. "Throughout your day let work and rest be quickened by the Word of God," he suggests. "Maintain interior silence in all things, in order to dwell

in Christ. Become filled with the spirit of the Beatitudes—joy, simplicity, and mercy."

Brother Roger stayed alone in his house at Taize till the autumn of 1942. During this time his home became a place of refuge for Jews and others escaping from Nazi-occupied France. He was finally forced to return to Switzerland when the Gestapo learned of his activities.

After the war Roger Schutz came back to Taize, this time with a few new "brothers" who wished to share in his life. They took in children who had been orphaned, ministered among German prisoners of war, and helped start a co-op together with the local French farmers. Refusing all gifts, the small community found ways to earn their own living. From time to time brothers went out "on mission," laboring for awhile among the working classes in the cities of France or sharing the hardships of the dock workers of Algeria. Wherever they went they sought to be quiet "signs of Christ's presence" and "carriers of joy." Slowly, the community grew.

Though the first members of the Taize community came from European Reformed and Lutheran churches, Taize was from the beginning concerned with reaching out across denominational barriers to heal the divisions in the Christian family. The brothers of Taize sought to be a focal point where Christians from various traditions could discover the strengths, beauty, and value of each other's heritage. Today there are over 80 brothers from some 20 different countries who have made a life-commitment to the work of Taize. They live not only in France but in the slums and ghettos of the poor in all parts of the world. They come out of a wide variety of theological and denominational backgrounds—Roman Catholic, Anglican, various Protestant traditions—and have built strong ties with the churches of Eastern Orthodoxy as well.

Brother Roger's ecumenical outreach brought him especially close to Pope John XXIII, and he was invited to be present in Rome during the Second Vatican Council. Even today, when things seem dark, he likes to remember John XXIII's advice: "Be joyful, seek the best, and let the sparrows chirp."

Beginning in the mid-1960s and swelling to ever greater numbers in the '70s and '80s, Taize has also become a place of pilgrimage for young people. This development, totally unplanned for, has altered radically the outward

life of the brothers. Once living in quiet seclusion, they are now deluged with visitors all year round. During Holy Week this past year the small community received some 8,000 guests from 45 different countries. The story of the Passion had to be read aloud in eight languages. A one-day meeting announced for this past August on the role of young people in shaping the direction in which societies are heading and in working for world peace drew so many inquiries that the discussion had to be spread out over the whole month to accommodate all those who wanted to attend.

For those who cannot make the trip to Taize, special meetings have been held in East and West Europe, Asia, Africa, Latin America, the U.S., and Canada. These meetings provide opportunities to share and to listen, to awaken oneself again to the real dimensions of suffering in the world, and to discover anew sources of hope for living a life in solidarity with the poor. A series of such meetings this year, entitled "Pilgrimage of Hope—1981," will bring Brother Roger to New York (Oct. 9-11), Philadelphia (Oct. 17), and Boston (Oct. 18) as well as several cities in East and West Europe. The Philadelphia meeting will be especially interesting for Friends as the opening gathering for worship will be held at historic Arch Street Meeting House, where Brother Roger will be introduced to the American audience by Douglas Steere.

Although the liturgical worship, the icons and candles and the musical chanting of the psalms, may seem foreign to many Quakers, there is much in the underlying spirit of Taize which Friends will find to affirm:

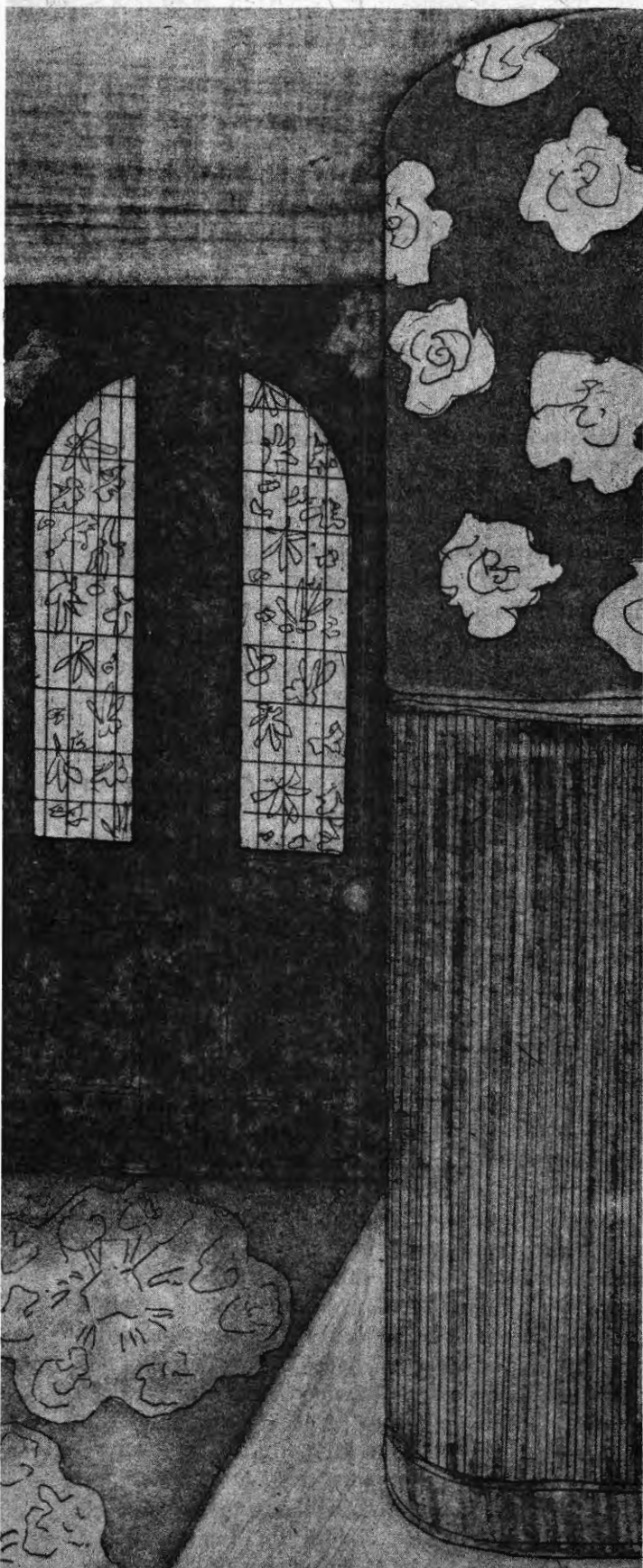
- a deep appreciation for the value of silence and contemplative prayer in public worship and at the depths of one's life
- a realization that faith remains empty if it does not seek to address itself meaningfully to the fundamental issues of our time
- a faith-style which emphasizes honestly living the questions in shared seeking over providing authoritative answers
- a concern for the ministry of peace, justice, and reconciliation among all peoples
- an open welcome to seekers of every kind
- an attitude of listening which encourages those who come to search for their own deepest truth and bring it to light.

Nor have the brothers of Taize failed to find something of value in the tradition of Friends. This summer the small fraternity living in New York has been reading from Thomas Kelly's *Testament of Devotion* during one of their times of daily common prayer. They report that his concern for simplicity, holy obedience, and the joy of the fully committed life has regularly managed to "speak to their condition!" □

The Adven- tures of an "Open Housing" Landlord

by Thomas Blackburn

Thomas Blackburn is a member of Adelphi (MD) Monthly Meeting and serves on the property committee of Baltimore Yearly Meeting. He works in Washington as a meteorologist for the National Weather Service.



Amy Weston Wells

It won't cost you a cent," my first renter assured me. "I'll finish fencing your yard, and I'll paint your house." And so he did, and much more. Mr. James was so anxious to escape his inner-city black ghetto and find a decent suburban neighborhood for his family that he even persuaded another woman to pose as his wife to answer my "For Rent" ad. She had the "advantage" of a "northern" accent. After interviewing and then accepting him and his "wife," Mr. James apologized for not having with him the required security deposit. He'd been rejected so often before in his house-hunting efforts that he'd stopped bothering to bring deposit money.

Not only did Mr. James fence the yard and paint the house, but he also put up a permanent TV aerial, removed a dying tree, and completely redecorated the house's interior, refusing to accept any reimbursement for it. He also was prompt in paying his rent, even when other creditors were hounding him.

"Open housing" means far more to me than renting to minorities. Landlords seem to discriminate against "groups" (unrelated individuals sharing a house) more than minorities, perhaps because they equate groups with communes or young, rowdy delinquents. They associate them with property destruction and disruption of the neighborhood. My experience has been mostly with groups formed for economic reasons. Many of these single men and women dislike the lack of privacy and cramped quarters common to apartment living. They can't afford to manage the rent alone in a single-family home in the expensive Washington area. Two or three will join forces to rent a house, only to encounter refusals from most landlords.

With three exceptions, I've rented exclusively to groups or minorities in my 25 collective years as a landlord with four rental houses. Ironically, the principal property damage has come, not from the "bad risk" groups, but from one of the families. Although this high rate of success can in part be attributed to careful screening and luck, it is also an indication that the selection of renters by race or family status is irrational.

Several years ago, a member of our meeting told me he'd signed a contract to buy a house but had now lost his job. Already knowing that home ownership was one of the best protections against inflation, I promptly took out a second mortgage on my house to enable me to buy his. Luckily, he subsequently was able to keep his house, so I used my funds to buy two other single-family residences. Thus began my career as a landlord.

This career got an unexpected boost a few years later, after I volunteered to rent out a house belonging to a retired couple, also in our Friends meeting. They'd decided to move to a retirement home. By delaying the sale of their house for a year, they could take advantage

of a change in the tax laws, thereby avoiding having to pay capital gains taxes. After the tax change took effect, I asked Friends in the meeting if they'd either loan me the funds to buy the house or form a partnership with me. Seven members offered help, in each case making loans rather than opting for partnerships. This funding was sufficient for me again to purchase two homes.

My decision to practice open-housing rental policies came from two sources. First, this Quaker tradition had been brought home to me vividly while I was on the Baltimore Yearly Meeting peace and social order committee and trustees, particularly as we struggled with our investment policies. Rental properties seemed to offer one of the few investments not contributing directly to armaments while permitting us to seek social objectives. The second source was my interest, both financially and philosophically, in Mutual Real Estate Investment Trust (MREIT). This is a corporation that has succeeded in purchasing high quality but racially segregated apartment complexes, integrating them to a certain degree, and then selling them to owners pledging to continue the open housing tradition. Incidentally, we trustees sold most of Baltimore Yearly Meeting's stock and invested the funds in MREIT, in Quaker nonprofit institutions, and in banks committed to our social objectives.

One rental experience involved Lanie, a divorced psychologist, who showed up to inspect the house with her two teenaged daughters and two men. She'd been afraid to tell me that she was in the practice of subleasing rooms to others. I assured her this was all right, provided she took full responsibility for managing the house. Her first subleasing experience as my tenant was a disaster. The young man stole from her daughter and pulled a knife on one of the other subleasees to try to fund his drug habit. A couple of years later Lanie subleased to a student who, it was later learned, made his living by getting himself injured in automobile accidents and then collecting insurance. Except for these two cases, Lanie enjoyed her tenants, eventually marrying one of them and moving out shortly thereafter to start her life anew.

The next renter of this property was Fred, one of Lanie's subleasees. He continued the tradition, both of renting out rooms and even of marrying one of his subleasees. This was my third such marriage. After becoming the primary renter, Fred immediately began bringing the house up to his standards. This included repairing a leaky basement wall and sections of rotted bathroom floors, removing three years' accumulation of debris from the yard, and making other helpful improvements.

I've found incentives are useful in motivating tenants to pay their rents promptly and to maintain the property. The best incentive I've found is money. Remember now, I'm dealing with the general public, not with Quakers,

**Tenants who've been
turned down elsewhere
usually go out of
their way to prove
that my faith in them
is justified.**

who, of course, are "above" such incentives. I allow my tenants a discount of \$5 when paying rents in advance of the month due. I also offer renters a choice of their paying the going rental rate which includes my doing all the repairs, or their taking a \$20 monthly discount with the renters paying the first \$25 of any repair bill. With the latter arrangement, I charge a token \$5 hourly rate for doing repairs. In all but one case (a renter who didn't speak English), tenants have chosen the \$20 discount. In two of my houses (both with long-term renters, one of whom is Fred), I've made an average of only one repair visit a year.

Another incentive I use is to require a security deposit equal to about six weeks' rent, on which I pay the tenants interest at a rate proportional to the quality of their care for the house, but always higher than the legal minimum.

Agreeing to lower the rent in exchange for doing repairs often brings out latent mechanical talents. Outstanding examples include two nurses' handiwork. They wallpapered their rooms, replaced the mechanism in a toilet, and installed a washerless faucet in the sink. I suspect them of several other accomplishments that never came to my attention. I hadn't known such self-sufficient women. They ran the two-story house for a year without a single call for my assistance. Then there was the group of three young men who wanted a garbage disposal and shower, both of which they installed, charging me only for the parts.

At the other extreme was a couple (he black, she white) whose previous apartment lifestyle was such that the superintendent was probably called even to change a fuse. "That wall outlet is no good," he complained to me one day after trying the air conditioner for the first time in the spring. The plug had worked on the first try, he said, but the air conditioner fan just hummed instead of turning. Undaunted by this, he turned on the cooling unit—and then everything stopped. Luckily, the fuse had blown before the air conditioner compressor burned out.

Relations between landlords and tenants deteriorated badly in the mid-1970s, due to rapid rent increases caused largely by landlords trying to recover losses incurred by

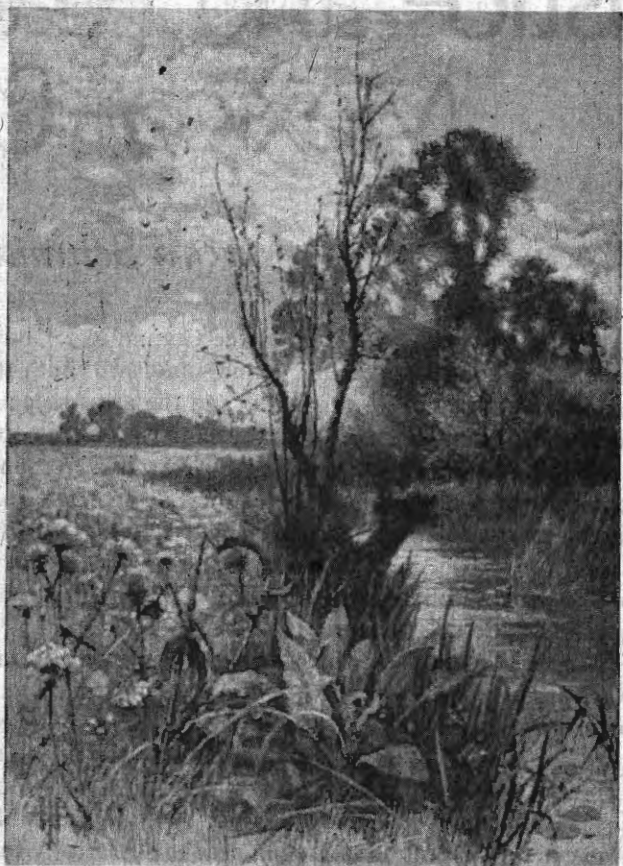
rapidly rising fuel costs. This led to rent controls, which in turn contributed to the conversion of many rental units into condominiums, as landlords found more profits in selling than in renting apartments. Many angry displaced tenants have thus been forced into the house-hunting market. One family, consisting of father, mother, grandmother, and a four-year-old, displaced twice within two years by condominium conversions, became my renters. They brought with them their feelings of distrust for the landlord. For the first few weeks I was barraged with phone calls about trivial things that just had to be fixed immediately. I allow new tenants two weeks of grace before charging for service calls since their complaints are likely to be about conditions that existed before they moved in. Long after the two weeks were up, they felt entitled to the \$20 monthly discount while still expecting me to pay for all repairs. They paid the rent late while still claiming the \$5 early payment deduction. I finally had to sit down with them and explain the rental contract again, stating that I felt I'd been fair with them and expected the same fairness in return. Things have been fine since then.

One group of three young prospective renters were most interested to learn the house for rent had an oversized attached garage. I soon learned why, when a few months later one renter dropped by to pay his rent,

proudly driving his completely restored 1957 Chevy. Later it was a Mazda they'd purchased for a song from an insurance company after the car had been "totaled."

A Native American renter came to Washington from Wounded Knee, South Dakota, to study law under the auspices of the Antioch School of Law, intending to return home with her degree to defend her people. I was particularly impressed by her love and care for her six- and nine-year-old daughters. She chose this house because it was close to a French-immersion school that she wanted. She spent her weekdays as a law student defending destitute clients against creditors, spouses, and landlords, but saved her weekends for tutoring and activities with her children.

"Is open-housing renting financially viable?" is a question often asked. "Yes, but not because it's open housing." I make certain my tenants' incomes are sufficient so their rent won't be overly burdensome. In addition, I subscribe to (and have great faith in) a credit checking service. In most cases each member of a group has a job, and the income is larger than for a typical family of the same size. I feel that tenants who've been turned down elsewhere usually go out of their way to be cooperative and to prove that my faith in them is justified. So far, they have justified my faith to the extent that I have yet to lose any rent. □



Heaven for Amethyst

*Does there exist a special paradise
Where sunset colors soar when daylight fades,
An artist's vision to delight the eyes,
A super-spectrum of all hues and shades?
Is there a heaven made for amethyst,
For rose and blue that frost drains from fall flowers,
Where rainbows rise when they dissolve in mist
To end an afternoon of April showers?
Is there eternal fire, where leaping flame
May burn forever, red and green and gold,
Where autumn leaves need never know the shame
Of blanching wanly in bleak winter cold?
Surely such beauty finds a dwelling place
And will not disappear without a trace?*

—Alice Mackenzie Swaim

Before we talk about peace and justice, we need to dig into the meaning of peace. Peace must be more than the absence of war; it must be the creation of an environment in which human beings can grow in mutual support, respect, and love. There is no peace when violence takes the shape, not of bombs and armies, but of conditions of inhumane poverty and oppression. Dom Helder Camara looks at the poor in Brazil and asks:

Do the shacks in which they live deserve the name of a house? Are the rags they wear clothes? Can the situation in which they vegetate, without health, without expectations, without visions, without ideas, be called life? Christianity is not content with your alms. It demands justice from you.

The poverty of Brazil is found throughout Latin America. There are conditions which the undocumented workers from Mexico try to escape by coming to the U.S. They are violent conditions of oppression which breed violence: armed struggles like the ones being violently repressed in Central America with the encouragement of the U.S.

Jim Bristol has said something that was recently corroborated by the members of the American Friends Service Committee group that traveled to Central America and the Caribbean:

Pacifist advice will carry very little weight when given from several thousand miles away, especially if it has been devised, however sincerely and carefully, in the pleasant, aloof atmosphere of an affluent society starkly in contrast with the misery and repression in which the revolutionary movement is forced to operate.

In Brazil, Dom Helder Camara echoes these thoughts with a voice that understands but does not condone revolutionary violence:

Injustice always breeds violence. The violent reaction to injustice spawns further violence in its turn. Many young people are driven to this violent reaction because of the inaction of Church and State. I can understand them, Che Guevara or Camilo Torres—they tire of nonviolent efforts and resort to revolution. But the only answer lies in nonviolent pressure....

Born in Mexico, Aurora Schmidt is national representative of the Mexico-U.S. Border Program of the American Friends Service Committee. The article was given as a presentation to the annual meeting of the Denver Area AFSC office in February 1981.

Courtesy of American Friends Service Committee



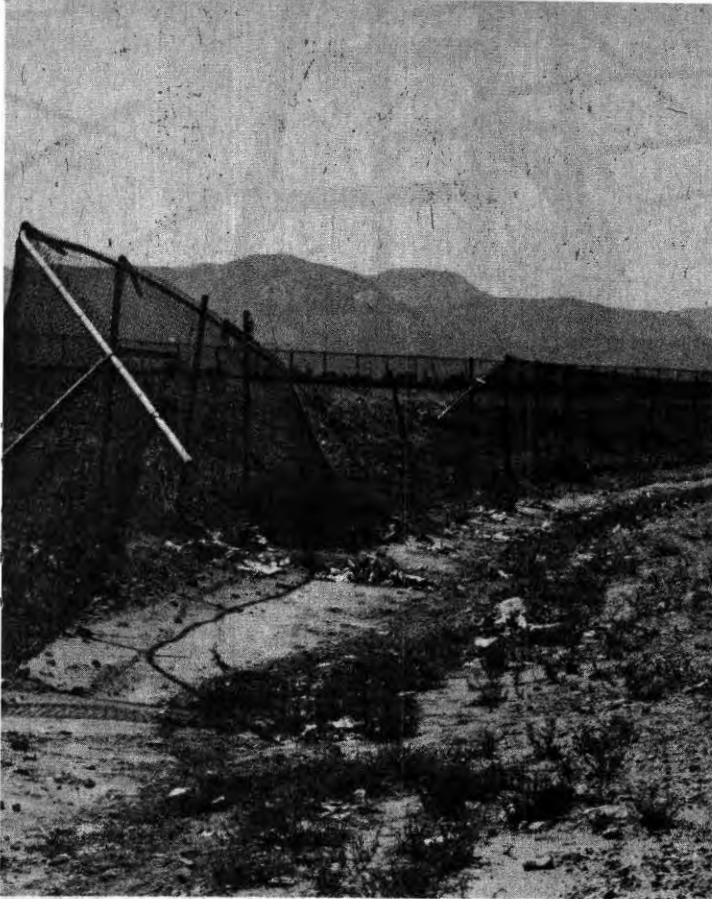
Fences divide the U.S. and Mexico.

Justice and Peace Mexico-U.S.

by Aurora Schmidt

During my work with the Service Committee, I have encountered many people within and without the organization who believe that war and the arms race are the result of human choices; however, these same people are willing to accept excruciating poverty and marginal existence of large numbers of peoples as inevitable. A recent report in *Maryknoll* magazine states: "Poverty and hunger, then, are not natural conditions. They have been created through the day-to-day workings of national and international economic systems."

People who fail to see this are ready to struggle against war but not against the violence of poverty. They seem to regard life as too precious to be destroyed in a nuclear cataclysm but not too precious to be wasted in an existence without opportunity to fulfill the most elementary human aspirations. This is understandable. While in the case of the war machinery it is relatively easy



in the Border Program

to locate the origin of the policy decisions that produce weapons, organize armies, and declare wars, it is not as easy to put our fingers on the origin of policy decisions that account for social injustice. Yet as a country the U.S. benefits from the imbalances between rich and poor nations. Today we stand on the side of privilege within our society. Lucretia Mott said that one can't expect change to come from those who enjoy a privilege that such a change would take away. Where then do we find an impetus to change the conditions that originate poverty and marginalization? We find that impetus in the poor.

I had the opportunity to listen to Gustavo Gutierrez, a Peruvian priest, author of *The Theology of Liberation*. He said: "I once thought: God also speaks through the poor. Later I realized God speaks especially through the poor. Our God is a God that takes sides."

The AFSC has put this principle into action in many of its programs. We call it "self-determination." And we have gone one step further: because the AFSC believes that victims of marginality and exploitation have within themselves an impetus for work against injustice, the AFSC has set up an affirmative action program to insure the inclusion in its ranks of women, Third World people, and others who have known discrimination.

The Community Relations Division of the AFSC, with which I work, has stated the following principles:

- People involved must take responsibility for the programs that affect them.
- We recognize the value of group identity as we believe in universal values.
- We place positive value on diversity, seeing it as an asset to society.
- We recognize that institutions and structures need to change in basic ways.
- We are committed to ways of change which recognize the worth of all people: the powerful and the powerless.

The Mexico-U.S. Border Program addresses issues of social injustice that *are* forms of violence. It is violent for people to be smuggled across the border in the back of a truck or in a trunk. It is violent for a woman and her children not to hear from a husband and father for a year, because he is detained in the United States. It is violent for Chicano workers to lose their jobs to cheaper undocumented workers. It is violent for a woman to work in a U.S.-owned assembly plant in Northern Mexico in the midst of sexual abuse, uncertainty, miserable wages, and lack of safety. It is violent for people to live in hiding for fear of deportation. It is violent for children to go without an education because they are "illegal" immigrants. It is violent for Mexican farm workers to live under trees in Arizona and Southern California, be sprayed with pesticides, and drink polluted water from irrigation ditches. It is violent for a country like Mexico to lose a valuable segment of its workforce. It is violent to live in poverty, to be a victim of racism, to be powerless.

The Border Program works with communities of immigrants from Mexico, with Chicano communities, and with Mexican people living on the Mexican side of the border who are affected by development policies and investments from the U.S. Many of the problems of these communities originate in Mexico and the special relationship Mexico has with the U.S.

At the time of the revolution in 1910, Mexico committed itself to extensive agrarian reform that would give the peasants control over the land. The land was divided into very small parcels that eventually became unproductive for lack of credit, seeds, irrigation,

Right: A plastic bubble is placed over a greenhouse in Raymondsville, Texas. The community-based project is part of the AFSC Border Program. Below: A young girl helps her mother in the orange groves.



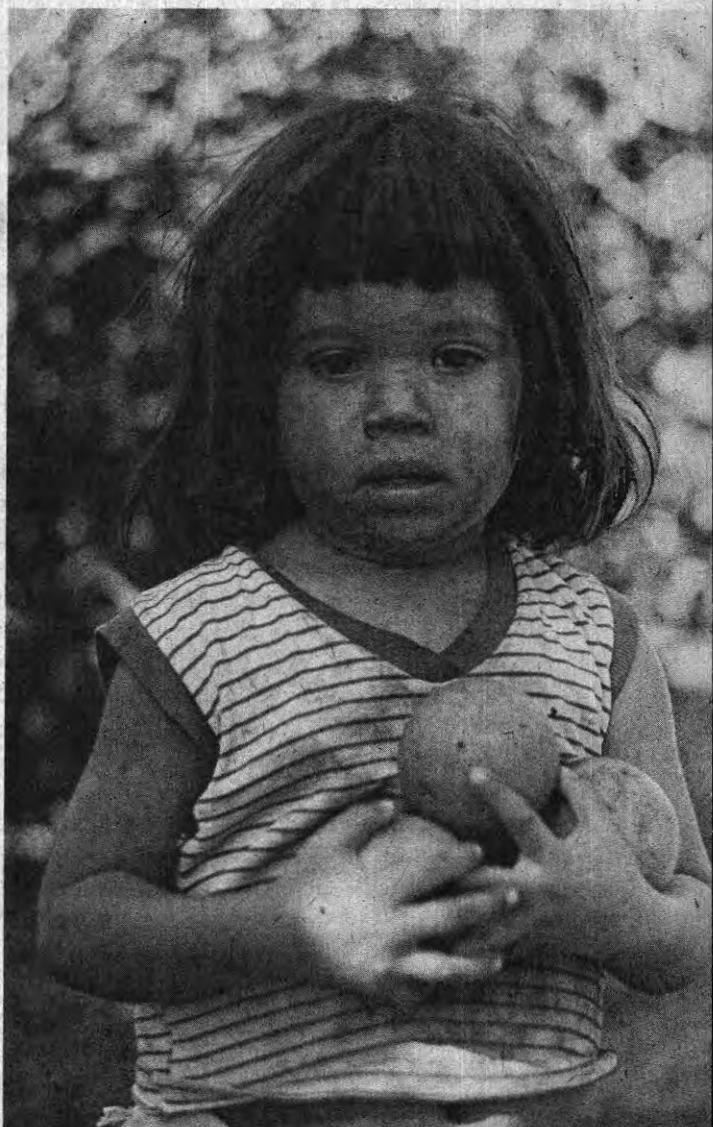
fertilizers. Today, close to 4 million peasants are landless while 4,000 farmers own 70 million hectares of the best arable land. For the last two years Mexico has experienced a severe drought. No wonder 60 out of 100 peasants are expected to migrate.

Mexico's economic growth has been staggering in the last few years: 6.5 to 7 percent. With a population of 70 million, 18 million constitute Mexico's workforce. Half of this workforce is underemployed. Over a million are permanently unemployed. Ten percent of Mexico's population take 45 percent of the country's income; the lower 40 percent take 10 percent. The nation's foreign debt is \$40 billion (largely accumulated since the discovery of Mexico's oil wealth).

In 1980 Mexico imported 10 million tons of grains from the U.S. At the same time the government favors large-scale agriculture for exports. The presence of transnational corporations in this picture completely removes control of agriculture by the people.

Here are some facts:

- Five transnationals control all production of balanced feed for animals: soy, cotton seed, corn.
- Six firms, three of them transnationals, control 95 percent of the poultry industry. In 1978 these firms raised prices by 70 percent by systematically reducing supply.
- Transnationals control a good part of the meat industry, favoring conversion of agricultural land to grazing land for cattle. This industry uses 80



percent fewer workers than corn cultivation.

- In Central Mexico some of the most fertile land is devoted to the production of cocktail onions and strawberries for the U.S., while the rocky slopes are planted with corn, the basic staple of the people.
- In Northern Mexico privately owned land is growing half of the winter vegetables consumed in the U.S. This land is prime land in Mexico, irrigated by public projects and attracting Mexican migrant labor on a seasonal basis.

In the light of this situation a Mexican economist says:

If we do not reclaim the initiative of our history to direct our development, especially production and consumption patterns, according to the needs and

capacities of the majority, we will continue to cede control of the process to an even smaller number of processors who, according to the logic of their position, will direct the country into producing what it does not need and losing the ability to acquire what it does need. This process would inevitably be part of a general social breakdown.

Another effect of the U.S. on Mexico is the *maquiladora* industry. These are partial assembly plants, mostly U.S.-owned. About 600 are currently operating in Northern Mexico with a labor force of 110,000 workers. Eighty percent are women between the ages of 17 and 23. Salaries are in one day equivalent to one hour in the U.S. They are 25 percent higher in worker productivity than

FINDING A CENTER OF PEACE

by Jim Dudley

Many American Christians today are concerned about the difference between the way most of us live and the way most of the rest of the world lives (including many within our own borders). Quakers are as "comfortable" economically and as well-educated as any group in the United States. Many of us feel that the fact that we are mainly middle-class, white, and English-speaking, more than our small numbers, somehow limits us as a religious society.

Two articles in *Friends Journal* recently have talked about our feeling ashamed of our relative affluence. While agreeing that it's hard not to cry when faced with the terrible poverty and oppression that exist around the world and close to home, the authors differ radically on what our response to this situation ought to be. Carol Urner (12/1/80) calls upon the humble spirit of John Woolman to show how our over-consumption causes Third World poverty. Jack Powelson (3/15/81) believes that with some spiritual and material help from the First

World, Third World people will develop the technology and institutions that will ultimately free them from extreme poverty and oppression. He sees no necessary conflict between our lifestyle and the bettering of poor and oppressed people's lives.

In reacting to both articles I realized that I was concentrating not so much on the cause of poverty, or even the solution(s) to it, but on the question of what motivates those of us who are actively concerned about poverty and injustice in the midst of our plenty—and what this concern has to do with our own wants, especially our desire for spiritual growth.

I believe that most of us who are bothered by our affluence (and tempted to despair over others' poverty) have been led, at one time or another, by motivations such as 1) a wish to "save" others by providing them with what they need; 2) a self-sacrificing impulse to give up our well-being in order to "pay" for the privileges we've inherited; 3) a feeling of superiority towards our fellow members of the middle class and a desire to reject them and their ways entirely; or 4) our own ambitions, covered over by an eagerness to help the poor.

These motives are not particularly damning. They're probably useful in developing our awareness of the world. But they do get in the way of what I think we might as well admit is the main motivation for our concern over our well-being: our sense of the incompleteness of the way we live and the needs we have for other kinds of people. Out of this sense of weakness we confront others' suffering. We know that our spiritual center can be strengthened more by sometimes difficult or uncomfortable dealings with strangers than in dealing with those who share the same hopes and fears that we do. We want to grow in spirit by knowing something of God's wisdom and love and strength in other people, even the very poor. I imagine this sense of weakness, or

Jim Dudley is a high school mathematics teacher and woodworker. A member of the board of advisors of the New Mexico Peace Conversion Project, he belongs to Albuquerque (NM) Monthly Meeting.

similar plants in the U.S. These plants conduct massive firings; employ workers on a temporary basis; blacklist workers and oppose organizing efforts; enjoy privileges, subsidies, and fiscal exemptions; maintain poor health and safety standards in plants.

Hispanics in the U.S. are Latin America in our midst. The relationship of our nations in this hemisphere resembles the position of Hispanics in U.S. society: a position of economic and social powerlessness, a lack of recognition of its uniqueness, a constant pressure to develop in the terms stated by the white majority and to serve its interests. Gustavo Gutierrez, speaking in Detroit last July to an Hispanic audience, compared this population to a Trojan horse with a very specific task in the U.S.: to remind this society of the realities of the

Latin American continent.

I would like to end with the words of Rosemary Radford Ruether, another theologian who believes in the prophetic power of the victims of injustice:

This tale of desperation in society and nature is not the end of the prophetic vision. When humanity mends its relation to God, the result must be expressed not in contemplative flight from the Earth but rather in rectifying the covenant of creation. The restoration of just relations between peoples restores peace to society and at the same time heals nature's enmity. Just, peaceful societies in which people are not exploited also create peaceful, harmonious, and beautiful natural environments. □

incompleteness, to be in all of us and to be one of the ways God pulls us together to continue the work of love.

I am also aware that there are many fears which inhibit us from getting to know less affluent strangers. We may appear condescending. When pressed, our prejudices may show. We may be asked to give up everything we have. It won't do any good anyway: aid creates unwholesome dependence. Large, impersonal economic and social forces are at work, which we should not meddle with. We have difficulty with another language.

Friends have long been aware of the limitations of decisions reached by reason alone and dependent upon individual resolve. Often in the past we've entrusted deep concerns to a corporate worship sharing process, in the faith that the light of the Holy Spirit will clarify our separate understandings. I belong to El Centro de Paz, a "meeting" with members throughout the U.S.-Mexico border region. We help one another to overcome the fears just mentioned and encourage one another to succumb to the "weakness" of believing that there is a place for any who want to share in working for harmony and relieving suffering between and within the two countries. El Centro de Paz works with existing service organizations (including American Friends Service Committee, the Mexican Friends Service Committee, and other religious and secular groups), but we do not wait for them to take the initiative. We meet regularly to build one another up and to encourage whatever uncertain steps individuals might take to "hasten into the world," in Thomas Kelly's phrase.

In our gatherings—which combine corporate worship, worship sharing, and meeting for business—we make suggestions and plan projects. These have included a Sonoran village Spanish language tour, local Spanish

potlucks, participation in a cooperative effort between southern Arizona and Baja California goat raisers, greater involvement by people in the border areas in an existing workcamp program in Sonora, a young people's four-day work project in Ciudad Juarez, and neighborhood work days close to home. Others now being planned include workcamp exchanges across the border, collaboration between New Mexican and Chihuahuan apple growers, a longer term village project somewhere in the border area, and various ideas such as community park cleanups, building fixups, gardening co-ops and solar greenhouse construction.

The main work of El Centro de Paz is to encourage communications between Spanish and English speakers, between rural and urban, between rich and poor, and to encourage self-reliance among groups and individuals who want to change their lives. While not ignoring technological solutions, we recognize the value that untrained but loving strangers can be in helping things get done by being willing to talk to all concerned. We recognize the power most people have in solving problems when the complications caused by human pride can be cut through, even briefly.

It seems clear that no one is helped directly by our feeling guilty on their account. But we can understand the role our guilt plays in our search for healing and forgiveness. It may also be true that no one is helped by our sacrificing on their behalf. But we realize that often in freeing ourselves of things that make us feel secure, we can better accept Jesus' invitation to us to live more abundantly. And we can understand the urgency we feel to strengthen that center of peace within us, so that everywhere we walk might be a center of peace and justice.

□

REFLECTIONS ON "SPEAKING TRUTH TO POWER"

by Gene Knudsen-Hoffman

Speak truth to power" became a resounding call among us Quakers in the '50s. It brought with it a sense of vast possibilities. It is still a significant call and demands courage and presence in its practice—but it's only half the equation.

Recently I've been thinking about and experiencing the other half: "Listen to power to discover the Truth it speaks."

Within the past year I have made two pilgrimages. One was around the world, visiting peace centers and peace people in troubled areas. The other was across our nation, for the Fellowship of Reconciliation, to speak of what I had learned. I carried with me a talisman from Thomas Merton, "We have to have a deep, patient compassion for the fears and the irrational mania of those who hate."

On both journeys I met with people who feared, people who I thought had irrational responses to dangers today, people who expressed what felt like hatred—and they were people of power.

One example must stand for all. This experience took place at a Jewish temple where the majority were political Zionists. I described the peace movement in Israel and the conditions among the Palestinians which had created it. After my address I was met with abuse, excoriation, threats, certainly fear, and naked hatred. (There was also courageous support.)

I had never met with political Zionists before, and all my reading had not prepared me for the fear and grief which had sealed some of their minds against knowledge of realities between the Israelis and the Palestinians. I had not listened long nor deeply enough.

This contact has led to a meaningful correspondence with the rabbi of the temple. I feel we meet as human beings across the wide spaces in thought, philosophy, and belief between us. Way is open for us to continue to explore each other's approaches to life.

My experiences have persuaded me that some of us must begin thoughtful acts of listening to people in power

An author and peace activist, Gene Knudsen-Hoffman is a member of Santa Barbara (CA) Meeting. She will be working this next year with the Fellowship of Reconciliation on activities around the second U.N. disarmament conference.

with no thought of trying to speak our truths. And I believe we must meet them on their home ground.

There are so many we can meet with. We can meet with the pro-nuclear people, with those who live down our street. We must get out of our safe forums and our seminars and sit down face-to-face with our opposition—with those who manufacture Trident submarines, with people from Westinghouse and G.E., with military people—with whomever God sends our way. This is how we will know there are *people* on the other side of these terrible questions, and so will they.

Then we must listen. We must listen and listen and listen. We must listen for the Truth in our opponent, and we must acknowledge it. After we have listened long enough, openly enough, and with the desire to really hear, we may be given the opportunity to speak our truth. We may even have the opportunity to be heard.

For no one and no one side is the sole repository of Truth. But each of us has a spark of it within. Perhaps, with compassion as our guide, that spark in each of us can become a glow, and then perhaps a light; and we will watch one another in awe as we become illuminated. And then, perhaps, this spark, this glow, this light will become the enlightening energy of love that will save all of us. □

Power vs. Violence

(With thanks to James Nayler)

*There is a spirit which I feel
That delights to do no evil,
Renouncing violence even in defense—
It deploys no missiles
Launches no submarines
Flies no bombers
Loads no rifles—
Because its only fear
Is of harming even the least
Of the humanity it loves,
And because violence is weaker
Than that Ultimate Power
Which the spirit has.*

—Franklin Zahn

CONFERENCE REPORTS

First FWCC Area Gathering— Seeking Unity Amidst Diversity

More than 50 Friends from 11 different yearly meetings participated in an innovative event at Guilford College, Greensboro, NC, June 12-14. It was the first regional conference under a plan adopted by the Friends World Committee for Consultation, Section of the Americas. It was sponsored jointly by FWCC and the FWCC representatives from five yearly meetings: Baltimore, Southern Appalachian, Southeastern, and North Carolina (Friends United and Conservative).

The focus of the gathering, "Moved by the Transforming Power of the Love of God," is also the theme selected for the August 1982 Friends International Witness Conference, preceding the Triennial Meeting of FWCC in Kenya.

In the keynote address, Elmer H. Brown, former Quaker pastor, long-time secretary of the Friends Meeting, Cambridge, MA, and former Harvard Divinity School faculty member, stated emphatically: "We are here, seeking in love to see the next steps in God's leading into the future....We believe that we have been and are being called out [to] be the transforming power of the love of God." He said that although it hurts to review the splits that have occurred in Quakerism, "We must be able to speak of our diversity and unity in the same breath."

James Robertson, active in the Lay Witness Mission Program (an ecumenical effort stressing witness and evangelism), shared heartwarming examples of the transforming power of the love of God as he had seen it at work in his family, in the local community, and in mission and service programs.

Worship-study group participants from different Quaker traditions testified to the transforming power of God's love as they had personally experienced it and witnessed its action in meetings, local communities, and other situations. As Friends became acquainted, it was apparent that there is often as much diversity within the life of one individual as there is between individuals. Persons, it seems, are a

microcosm of their own monthly and yearly meetings in which diversity is often as sharply etched as between meetings stemming from different historical backgrounds. As Friends searched for unity in their own lives, they frequently found within themselves "a model of unity amidst diversity." Unity and diversity "must be translated into larger Quaker structures."

Mission and service programs were cited as prime examples, followed by consideration of how Quakerism's unity and diversity can be creatively expressed in the functioning of these enterprises during the current decade.

In their final worship-study session, members enumerated needs that they had felt with new intensity: to break out of confining circles; to do away with traditional barriers that have separated Friend from Friend; to heighten awareness of the universality of God's love and of its transforming power; to discover ways of speaking with spiritual validity "to that of God in every one," to remember and act upon George Fox's exhortation that all is worthless unless it arises out of the Spirit that gave forth the Scriptures.

Friends voiced their desire for more regional gatherings in the Southeast. Friends in other areas of North America are planning for regional meetings, the next to be in Downers Grove, IL, on October 24.

Mary Esther McWhirter

Southern Appalachian Meeting— On Being Present Where You Are

The Southern Appalachian Yearly Meeting and Association (SAYMA) held its 1981 annual meetings at Crossville, TN, and Berea, KY.

The spring retreat and study sessions at beautiful and rustic Cumberland Mountain State Park near Crossville was also a homecoming. It was in this area that Southern Appalachian Friends first met and organized the association some 25 years earlier. We used Douglas Steere's pamphlet "On Being Present Where You Are" as the theme of the retreat and the main focus for small worship groups.

SAYMA Friends at both meetings continued study and work on "A Guide to our Faith and Practice." Several sections were proposed for adoption at the Berea business meetings. Several were approved after minor revisions. Elizabeth Addison was coordinator of

these efforts.

The two business meetings of SAYMA were held in conjunction with the gathering of Friends General Conference at Berea, June 27 and 28. Two English Friends, Geoffrey Bower and Hannah Pierce, brought warm greetings from London Yearly Meeting and emphasized the importance of our active participation in the Friends World Committee. They supported the spiritual significance of intervisitation among individual Friends from different areas and backgrounds.

Dwight Spann-Wilson reported on plans for the 1982 FGC gathering at Slippery Rock, PA. Ed Snyder of the Friends Committee on National Legislation and John Sullivan of the American Friends Service Committee also gave reports.

Financing of our meeting activities and representatives was discussed with emphasis on careful planning and budgeting to accomplish maximum results from our limited available funds. SAYMA Friends are from West Virginia and Kentucky on the north to Alabama and South Carolina on the south. Monthly meetings are primarily in larger urban centers. There is evidence of growth with several new preparatory meetings and study groups. As one of the newer and smaller yearly meetings, SAYMA looks forward to the challenges for the decade of the 1980s. May we be on the "cutting edge" for the spiritual and social concerns that are ours in the new South.

Steve Meredith

Friends Women Discuss Roles in Public Ministry

"I just thought of myself as 'doing something'....The words struck home. All 50 women who met together during the FUM triennial in Richmond, IN, on July 7 "do something" in public ministry among Friends. Often they function without naming it "ministry," often with little support. As each woman stood to tell her name and the ministry in which she participates, a spirit of joy, empowerment, and strength pervaded the room. We are traveling ministers, clerks, pastors, missionaries, meeting secretaries, musicians, administrators, chaplains, seminarians, counselors. We come from FGC, FUM, and EFA.

After we briefly told our "stories," Linda Kusse-Wolfe, a co-pastor from

North Carolina, spoke about her ministry. Small groups then focused on the questions Linda used: Who are the women who have been significant ministry models for you? What are your hopes and longings for yourself and for your ministry? What is your vision for Friends women in public ministry? What are you willing to do to bring this about?

As women, we are emerging from a marginal position. We have a special responsibility to evolve new styles of ministry beyond hierarchy, to live and work creatively in the tension. Our gathering gave us a model for extending support, encouragement, and challenge to one another across the Religious Society of Friends. Other Friends women may write me at West Richmond Meeting, 609 W. Main St., Richmond, IN 47374.

Stephanie Crumley-Effinger

Lake Erie Yearly Meeting Considers War Tax Issue

"Valiant Friends—Past, Present and Future" was the theme at Lake Erie Yearly Meeting on June 19-21 at Olney School in Barnesville, Ohio. About 150 attenders of all ages appreciated the green lawn and small lake, pleasant buildings and good meals, the program and workshops, and Sunday meeting for worship in the large hundred-year-old brick meetinghouse. It was decided to return to Barnesville alternate years, the site every other year to be northwest Ohio or southeast Michigan.

Margaret Hope Bacon, author of *Valiant Friend: Lucretia Mott* and other books, spoke on Quaker women in America, their ups and downs in the past and present. She then asked, "Who are the valiant Friends of tomorrow?" "An evolutionary change is needed," she declared. "The past has been preparation for today and tomorrow. Controversy may be a time of growth. Let us proceed with open mind and loving heart."

Saturday evening was a lively program with a series of skits by the children that brought Quaker history to life.

The meeting considered a minute on war tax concerns adopted by the Peace Committee, raising two queries from the 1980 New Call to Peacemaking Conference: "If we believe that fighting war is wrong, does it not follow that paying for war is wrong? If we urge

resistance to the draft, should we not also resist the conscription of our material resources?" The minute concluded: "We reassert the historic peace witness of the Society of Friends. We commit ourselves to wrestle with the contradictions between our testimony and our government's tax regulations. To continue quiet payment for war preparations is to create the conditions for war." Each meeting was urged to appoint a representative to the World Peace Tax Fund.

It was decided to send a letter of commendation to Columbia Broadcasting System for their recent series of five TV programs publicizing the expense of the military establishment.

Dwight Spann-Wilson, general secretary of the Friends General Conference, gave a challenging address Sunday morning, "The Future of the Hidden City," comparing Quakerism to a city hidden in the crater of a volcano. Some highlights:

Most of our meetings have fewer non-whites than a Southern legislature. . . . If we are so generous with material aid, why are we so slow on spiritual aid? . . . Erosion of the meaning of membership will destroy the Society of Friends. When there are no membership requirements, there is no membership meaning. We must screen our applicants. . . . A Christian church that is not a Peace Church is not a Christian church. . . . We don't judge spiritual life by talking about it. It is seen in everything we say or do. . . . Without change, Quakerism could last 50 years. . . . I don't want to exist; I want to shine. . . . Let there be no more hidden city for us, but the commonwealth of God!

Jeannette F. Seneff

New Zealand Settlement Develops as Spiritual Core

Those attending Yearly Meeting May 15-18 at Friends Settlement in Wanganui were warmly cared for by Friends of Wanganui and Taranaki Monthly Meeting.

A decision to finance the erection of sleeping accommodation at the settlement will facilitate a full use of the communal buildings, already consisting of a library, meeting room, kitchen, and ablutions block. Friends consider WEST (Wanganui Educational Settlement

Trust) a spiritual core, a resource center from which new insights are radiated to and received from those who use the facilities. One session was set aside for a Friend to explain his concern for a value dimension in the 1980s, for Friends to recognize a potential to violence, to a war of sorts waged within us capable of creating war around us, for Friends to strengthen inward resources and attitudes of justice, for Friends to ask, "Do we live in the virtue of that life and power that takes away the occasion of all violence?" An inconclusive session, "Violence in the Community," challenged Friends to examine our place, our existence, "our very passivity" within a social and economic structure which is most beneficial to white males, whereby Friends indirectly violate human need. Intolerance of our ignorance uncovered misunderstanding within our yearly meeting. Monthly meetings were asked to examine the questions raised and to propose action.

Despite inflation, Friends considered agenda items according to concern and need rather than arbitrarily reducing spending. Thirty-five percent of the budget was allocated to FWCC. Fifteen dollars is to be experimentally levied on all enrollments for next yearly meeting to subsidize needy travelers because "the meeting of many Friends is the life blood of our Society."

Marion E. Jones

To observe 1981 as the "International Year of Disabled Persons," Friends in New Zealand spent two days simulating different types of disablement at their summer gathering earlier this year. The purpose of the role playing was to achieve understanding and acceptance of what disabled people most need and to help raise the awareness of those needs by the general public. One of the participants said, "anyone who regarded these two days as just games soon realized that any one of us could become suddenly disabled either by illness, accident, or old age and that we would have no choice as to what form the disablement could take."

North Carolina Conservatives Relate Past and Present

As North Carolina Yearly Meeting (Conservative) convened on the beautiful campus of Chowan College in Murfreesboro, NC, Seventh Month 9-12, we were blessed by a feeling of love

and unity.

Young Friends had six sessions together. Stories about notable Friends and stories illustrating the testimonies were read. The children made collages and painted pictures to portray the stories or their feelings as they listened. They shared their thoughts about Quaker worship and learned about the many ways in which Friends express their beliefs. The yearly meeting agreed that a program for young Friends should be planned next year.

Friends were enriched by a panel discussion on spiritual relationships. We explored how our love of God is expressed in the way we relate to others, our meeting, our service committees, art

and music, and the concept of the kingdom of heaven on earth. We believe that no matter what the field in which we use our talents, the leadings must come from within.

After a presentation "Relating to the Past Today through John Woolman," leaders in four Friends schools told what these institutions are trying to be, rather than what they have done.

Minutes were drafted commending nonviolence and calling for the renunciation of nuclear weapons; condemning the repression of the helpless poor in El Salvador and recommending withdrawal of military support by the U.S. government; requesting funds for AFSC relief work;

asking the Quaker United Nations Office in Geneva to intervene with the International Red Cross on the question of dispensing medication and blood in El Salvador; asking that the Law of the Sea be considered speedily and ratified by the United States; and requesting the President to sign the necessary acceptance of the United Nations University for Peace in Costa Rica. Friends were urged to support the World Campaign for Disarmament petition.

We viewed the powerful film "War Without Winners." Reports on the Friends World Committee for Consultation and the American Friends Service Committee were warmly presented.

Elizabeth G. Parker

FRIENDS AROUND THE WORLD

Legal breakthroughs have been made in the case of Richard Kanegis, a member of Friends Meeting of Washington. The Supreme Court of Pennsylvania has agreed to hear the appeal of his case. Richard was arrested while community peacekeeping in Philadelphia during the angry clash between police and MOVE members in 1978 (see "Blessed Are the Peacemakers," FJ 9/1-15/79) and was sentenced to 6-23 months in prison. Donations to help pay for the legal appeal can be sent to the meeting, 2111 Florida Ave. N.W., Washington, DC 20008, earmarked "Richard Kanegis Legal Defense Fund."

Ned Rorem's Pulitzer Prize-winning composition for pipe organ, "A Quaker Reader," has been performed at least twice this year for groups of Friends. The first occasion was a wintry day in January, when about 100 people gathered in Chicago to commemorate 50 years for 57th Street Meeting; Ned's membership is in that meeting. The second occasion was a warm day in June, when several hundred assembled during the Friends General Conference gathering in Berea, KY. The 11 movements of the organ suite are linked to quotations from John G. Whittier, William Penn, Rufus Jones, James

Nayler, and others.

The Chicago event and the Berea gathering were notable also for the presence of Harold and Alice Flitcraft. At age 80 they are the only founding members of 57th Street Meeting still in residence. And they have an almost unbroken record of attendance at FGC gatherings since 1920.

Douglas Steere, well-known Quaker writer, who recently celebrated his 80th birthday, is recipient of the Upper Room Citation for 1981. He will receive the award in Philadelphia on October 16. The Upper Room plans to reissue one of his earlier works, *Doors Into Life*.

Voices Old and Young

(An 87-year-old Friend from Ohio who prefers to remain anonymous has submitted the following limericks—Ed.)

A member of meeting we love
Has a voice like that of a dove.
But her volume's so low
That folks seldom know
Just what she is speaking of.

A baby started to coo
Before our meeting was through,
But she sounded so sweet
And looked so petite
That we felt like singing too!

The new east coast area field secretary for Friends Committee on National Legislation is Alison Oldham. A member of New London (CT) Meeting, Alison has been involved in New Call to Peacemaking since its inception. She serves on both the New England Regional Peace Education Committee and the Nationwide Peace Education Committee of AFSC.

As an ecumenical peace gesture, a group of Tempe (AZ) Friends sent the following message to Spencer Kimball, president of the Mormon Church in Salt Lake City:

"We, a group of Quakers from the Valley of the Sun, are delighted and encouraged by your stand against the MX missile and the support of the Church of the Latter Day Saints for world peace in general. We join hands with you!"

To aid victims of political repression in South Korea, an emergency committee has been established by California Friends. An appeal is being circulated by Friends from Los Angeles, Orange Grove, and Santa Monica Meetings, having support as well from the Friend in the Orient Committee of Pacific Yearly Meeting. Friends are publicizing the plight of many Koreans facing imprisonment for their political beliefs, many being forced to live underground, cut off from families and any means of support. Friends are seeking to raise \$10,000 to provide food, medicine, and basic necessities. Those willing to contribute should make checks payable to the Los Angeles Friends Meeting, 4167 S. Normandie Ave., Los Angeles, CA 90037.

Children up to age 14 attend Netherlands Yearly Meeting without charge, according to *The Friend*, in its report on the 1981 yearly meeting of Dutch Friends. In addition there is well organized care for all age groups, thus freeing people with small children to attend the sessions. The benefits to the yearly meeting of having such diverse age groups represented outweigh the expense involved.

LETTERS

More on French COs

Thank you for publishing something of our interest in conscientious objection (FJ 3/15/81). Dorothea Woods, an American Friend living in Geneva, who is also involved in the CO problem, has written to me suggesting that the implication as to the distribution of information is not strictly accurate; rather propaganda with the sole aim of inciting someone to resist their military obligations is illegal under article L50.

Elizabeth Evans
Quaker Council for European Affairs
Brussels, Belgium

(An accompanying statement from Dorothea Woods suggests that "while the Ministry of Defense and the Court of Appeals are clear about the purpose of the law, the local police have misapplied the law on a number of occasions."—Ed.)

After the Peace Vigil, What?

Philadelphia Yearly Meeting for 1981 is history; perhaps the novelty for this year was the walk of over a thousand, babies to four-scores, from Arch Street Meeting House to Independence Mall, a spectacular witness and vigil, as we stood around the dry fountain in silent contemplation for peace.

Does this "witness" satisfy our Peace Testimony for a year? What do we do now? Talk peace, "love the enemy"? What action, if any, daily, weekly, monthly? Refusing to pay the telephone tax offers a protest, in that it was instituted for the Vietnam War and continued to phase out one percent each year, this to have been the last; but the folks in Washington wanted to hold on, so they continue this year at two percent on telephone bills. Is this a trifling matter, when some 20,000 telephone patrons do not pay it with the phone bill; how many of us Friends bear "witness" in this?

There is no cut of service. The telephone companies are simply collectors for IRS, and the tax is not a condition of service. So! Shall we neglect the small things in our Peace Testimony?

Samuel Cooper
Colora, MD

Against War—for Peace

The May 15 issue seemed especially good, perhaps because of more leisure to savor it. I especially enjoyed Kristen Randle's and Dean Bratis' articles.

Among letters to editors, it seemed that Alan D. Ross misses the mark, at least a little. Of course it is easier to refuse cooperation with the military than to come up with creative alternatives.

But does that make it any less necessary? We cannot die on every cross. If Ross prefers to seek guidance of Light to help abolish war, more power to him! But can he possibly assume that those of us who refuse cooperation with the military are doing any less?

Merrill Barnebey
Holmes, WI

Uncontrolled Peace Academy

I was both pleased and appalled when I read Edward F. Snyder's article on "A National Peace Academy" (FJ 6/1-15). I have long advocated the establishment of such an academy, and I believe it would be a step toward peace.

But to have it sponsored and controlled by the government would most certainly cause it to fail. Government has given us the Department of Defense, the atom bomb, and more recently the Vietnam War.

I would like to invite every religious community committed to peace to join with us in discussions and planning for the establishment of a National Peace Academy. We believe it should be free from all controls except those which come from God.

Karl Pruter, Presiding Bishop
Christ Catholic Church
Chicago, IL

Clarity for Peace Witness

I want to thank *Friends Journal* for publishing Liane Norman's article "Living Up To Molly" (FJ 6/1-15/81). Like many Friends, I have labored long over the concepts behind the action of the Plowshares Eight. This article was the sort of writing that brings a very complicated point to illumination. Thanks to her article; perhaps some clarity will come of my labors over the question of what should be done about our peace witness.

Maria Arrington
Oreland, PA

Kent State Remembered

Not so many years ago our campuses were torn apart first by civil rights and then by Vietnam. This turmoil seemed to culminate in the tragedy of Kent State. I wonder in light of current events if the deaths of Allison Krauss, Jeffrey Miller, William Schroeder, and Sandra Sheuer were not in vain. Have we learned nothing from the experience?

That movement seemed to center around two things. First was dissent from militarism, both American and otherwise—a demand that the world not be sacrificed to the apocalyptic god Mars. Yet the military budget soars higher than ever. The draft is revived.

And social services such as mass transit, food for the hungry, education, mental health care are drastically cut. And that was the other half of the movement—a demand that the needs of people not be sacrificed on the chopping block. Yet in little less than 12 years we have gone backwards. Must we have a repeat performance?

The spirit of that movement, it seems to me, was a crying out in the spirit of the ancient Hebrew prophets Amos, Isaiah, Micah, and Jeremiah that justice flow like waters and righteousness like an unfailing stream. That the crooked paths be made straight. And yet it is as new as today—the dream of James Groppi, Dorothy Day, Martin Luther King, Jr., and the Berrigans.

I remember my own involvement in that movement: my own anguish and that of others, our moral outrage, the pain of a generation that simply wanted to love justice and walk humbly with God. And somehow under Reagan we seem to be headed back toward that same type of brutally uncaring society from which the Kent State victims dissented. Indeed their blood cries out from the very earth itself for redress. I suppose it is a plea to make gentle the life of this good earth. And with the cutbacks under Reagan in mass transit, education, mental health care, programs to feed the hungry—we must ask, "Did those four students die in vain?"

Ronald Pajari
Blaihe, MN

Open Season for Satire

It concerns me that Friends have a tendency to be very parochial. Many are aware of Gunpowder Meeting near Sparks, Maryland, but do they know about some of the most notable churches in Washington, such as the Shrine of St. Accountus of the Loophole, located near the Treasury Department, and the Cathedral of St. Hilda of the Canape, who spreads her

blessings on Washington hostesses? More are familiar with Much Madder Friends Meetings, located between Slightleigh Madder and Wobbleigh in Dorset, but had more Quakers gotten into the spirit of the thing we could have been the Difficult Friends of Difficult Run (a stone's throw from CIA headquarters in Northern Virginia) instead of the very prosaic Langley Hill. As it is, we have to settle most of the time for restrained chuckles when we speak of the Advancement Committee having a Retreat.

The Washington churches have been brought to the attention of a forgetful but ecumenically-inclined public by John Nollson in "Washington Pieces." High Church Episcopalians have their chronicler in Peter DeVries. But where are the Quaker spoofers?

True, there is so much wrong with the world that it is often difficult to laugh, and so many crazy things turn out to be true that the would-be humorist has a hard time making it clear when joking. The impact of a general heading up the State Department is so serious that when the *Guardian* says that Haig "techniqued a new way to vocabulary his thoughts so as to informationally uncertain anybody listening about what he had actually implicationed," it is almost too close to reality for comfort.

But the worse things are, the more effective humor and satire can be. One service the *Journal* might provide is to give budding Quaker authors and essayists a chance to try out their irony on the rest of us.

David Scull
Annandale, VA



Gold Star for Beloit!

At our meeting for business just this afternoon after a very short discussion, we agreed that it would be pointless to send you our directory—but not for the reasons that might immediately come to mind.

It turns out that *all* our resident members, and at least two attendee families, already subscribe to *Friends Journal*. The rest of our meeting consists of somewhat transient students from Beloit College.

Scott Crom, Clerk
Beloit Monthly Meeting of Friends
Beloit, WI

BOOKS

Quakers in India: A Forgotten Century by Marjorie Sykes. Allen & Unwin Inc., 9 Winchester Terrace, Winchester, MA, 1980. 178 pages. \$12.95 (paper)

This is an engaging piece of history written out of original research and first-hand knowledge of the scene. The author's placing of the background of the story in Indian history and in Quaker history is worth reading for its own sake.

British Friends first turned to India after the passage of the (slavery) Abolition Act of 1833, largely because their evangelical allies were going that way. They shared what turned out to be the two foci of Quaker activity on India for at least the next hundred years, *first*, research, lobbying, reform, and *second*, missionary endeavor.

Marjorie Sykes, who has lived in India as a citizen of the country for most of her life, tells something of the story of these two strands. She gives her special attention, though, to the individual Friends who made their own way to India without benefit of mission board or service council and lived out their Quakerism as teachers, journalists, museum administrators, architects.

She also gives us a careful account of the "Hindu Quakers" whose chance encounter with Penn, Clarkson, and Gurney on a Calcutta bookstall engendered a meeting for worship which met for fifteen years before the rest of the Quaker world knew of its existence. A serious book, full of good stories and stimulating thought.

Clement Alexandre

Quakerism: A Study Guide on the Religious Society of Friends by Leonard S. Kenworthy. 1981. \$5.00 (Available from Friends Book Store)

Leonard Kenworthy has prepared a very interesting study guide which should be useful to adult First-Day School classes and in Friends boarding schools where Quakerism is taught.

He has combined a brief survey of the history of Friends with discussion of various aspects of Quaker life and practice such as meetings for business, testimonies and concerns, pastoral

Friends, and the world-wide Society of Friends.

Each chapter is followed by a group of questions which might be useful for discussion purposes, and a brief reading list which tends to emphasize material in print.

It seems to me that there was insufficient material in the volume on the relationship of Friends to blacks down through our history. While there are brief references to the handling of slavery among Friends and the work with freedmen, the subject might have been given fuller treatment.

An index would have been a valuable addition since the volume does not follow a chronological format. Unfortunately, the book is marred by a number of typographical mistakes.

Despite these critical comments, the book will be of great use to many Friends, and I hope it will be widely used.

Edwin B. Bronner

Worthy of Note

• **A Procession of Friends**, by Daisy Newman, Friends United Press, Richmond, IN, 1980, 460 pages, \$10.95/paper. An attractive paperback edition of an earlier book by the popular Quaker author. The book represents a montage of sorts, a glimpse of the Quaker movement since its origins, a book which is hard to put down once it is picked up. It makes interesting reading to both newcomers to the Society and to any who wish to learn more about Friends.

• Also available now in paperback: **Friend of Life—A Biography of Rufus M. Jones**, by Elizabeth Gray Vining, Philadelphia Yearly Meeting Book Services, 1981, 347 pages, \$8.95. A well-written documentation of the life of a loved and respected Friend.

• **Are the Scriptures "Very Precious" Still?** by George H. Boobyer, Religious Education Committee of Friends General Conference, Philadelphia, PA, —33 pages, \$2 plus \$1.15 postage/paper. Boobyer, a New Testament scholar, is a British Friend. This is his 1980 Rufus Jones Lecture. He cautions that the Scriptures will only be "precious" if they are read analytically, critically, with "minds unconditionally open to the Holy Spirit's illumination...." Available from Friends General Conference, 1520-B Race St., Philadelphia, PA 19102.

• **Eternally Yours—Ralph and Maude Powell's Legacy of Letters**, with introduction and postscript by Rose Lewis, Celo Press, Burnsville, NC, 1979, 325 pages, \$10/\$8 paper. An attractively presented collection of the Powell's letters reflecting the period prior to their marriage, 1912-1914.

• **How to Teach Peace to Children**, by J. Lorne Peachey, Herald Press, Scottsdale, PA 1981, 32 pages, \$1/paper. A very useful pamphlet for parents and families who are seeking ways to develop "peaceful lifestyles in the home and community." Sections of the booklet include: The Family's Responsibility for Teaching Peace; Twenty Suggestions for Teaching Peace to Children in the Home; The Church/Meeting and the Home Working Together. There are also suggestions for group discussion and a list of additional reading. The author is active in the Mennonite Church.

• **Raising Other People's Kids—Successful Child-Rearing in the Restructured Family**, by Evelyn Felker, Eerdmans, Grand Rapids, MI, 1981, 164 pages, \$4.95/paper. A book which is addressed "to people raising children who are not biologically their own." It includes extremely useful sections on bringing the child into the family, visiting biological parents, the child experiencing new value systems, raising children of another race or color, coping with failure. An extremely good book with many helpful suggestions.

• **Some New Songs for and about Quakers**, words by Hans Aaen, music by Troels Aaen, Kvekerforlaget, Norwegian Quaker Press, Skoleveien 6A, N-1430 Aas, Norway, 13 pages, \$3 (postage included). Written and composed "for the use of young people everywhere," titles include "George Fox," "John Woolman," "Elizabeth Fry," "Quakers Contemporary," and "When the Nightingale Sings." Musical notes, lyrics in English, and guitar chords are included, colorfully presented. Moderately interesting.

FILMS

This is the first in a projected series of reviews on films of interest to Friends. It is intended to help those who use films both in meetinghouse activities and in professional and extra-curricular pursuits. Most films reviewed will be documentaries; feature films will not be covered unless they are of unusual interest.

The distribution information will list only the primary supplier. Many people will have access to local and usually free or less expensive sources such as public libraries and schools. Many of these materials are also available in various video formats; distributors can send this information and will usually send catalogs of all their available materials on request.

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specific films or subjects. I would also be interested in new and unusual media programs that Friends have found effective.

Esme Dick

The Life and Times of Rosie the Riveter, color, 65 mins., produced and directed by Connie Field. Distributed by Clarity Educational Productions, Box 315, Franklin Lakes, NJ 07417. Purchase \$795. Rental \$100

For a discussion of the peace testimony and the manipulation of large groups of people for government purposes there can be few finer catalysts than this documentary. Archive footage taken from newsreels, old propaganda films, advertisements, and posters are intercut with interview footage of five women who worked in the skilled trades during the 1939-1945 war.

"Rosie" was the name given by the government to the campaign blitz aimed at convincing women that to stay home was to be somehow unpatriotic. Since the factories and shipyards were being emptied of the labor of men, women were needed in ever increasing numbers.

For many women this is where the women's movement began. Although many of the women recruited for the cause were from middle-class and other groups who traditionally had stayed home, many were not. There have always been working women—widows, the poor, and other special groups. Now, however, they were suddenly needed in jobs that paid pretty well and carried real stature.

The five women interviewed are lively personalities, articulate and aware of how the system used them. Some were already working at the beginning of the war and were raising children alone; for them the increased money was a godsend. Some worked because their husbands and sons were away at war and there was nothing else to do. All five got enormous satisfaction from their jobs. They also enjoyed in various ways the pleasures of spending their own money.

In the factories the women found a camaraderie previously missing from their lives. Three of the women are black, and they talk of their discriminatory treatment even in the emergency. All express in various ways their satisfaction with the jobs. Many of the women did experience some discrepancy in such areas as wages.

In addition to the heavy work they did all day, most working women still had to

carry on the domestic life they had before the war. Many were obligated to send children to live with distant relatives or away to school.

Then came the end of the war. Suddenly there was a whole new barrage of propaganda. Now women were urged to leave the factory and return to domestic work. Men with the same skills were given preferential treatment in



hiring. Radio and television urged women to rediscover their "true place." All five of the women in the film were obliged to settle for something less than the positions they had worked so hard to qualify for.

Rosie is a lively, engaging and engrossing film. Although a little long for discussion purposes, it raises important issues of the relationship of common people to government, war economies, etc. Highly recommended for adult and high school age group use.

Possum Living, color, 29 min., 1980. Produced by Nancy Schreiber and Peter Polymenakos. Directed by Nancy Schreiber. Distributed by New Day Films, Box 315, Franklin Lakes, NJ 07417. Purchase \$460. Rental \$55 plus handling

A couple of years ago 20-year-old Dolly Freed wrote a book about her self-sufficient lifestyle. The film, which has the same title, explores with Dolly and her father Frank, both the lifestyle and the philosophy behind it. They have managed to live for the past five years in an almost totally independent way. They raise all of their own food and survive on a total cash income of about \$2,000 a year without being gainfully employed.

Dolly is an articulate and attractive



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young woman who talks of her unconventional life with enthusiasm and humor. She makes it clear that she does not understand the necessity or urge to possess large numbers of things, if the price must be hours spent in unpleasant or boring work rather than in doing the things one enjoys best.

Frank was employed in the aerospace industry for many years until cutbacks several years ago left him jobless. His marriage was breaking up and he could not find work. So, he decided that he would take life into his own hands and free himself from the middle-class working life.

Dolly and Frank live near Philadelphia in a house which they bought in very rundown condition and have gradually renovated themselves.

By contrast, the film introduces us also to Dolly's mother, brother, and stepfather, typical middle-class people, surrounded by gadgets and decorations in a conventional home. From her mother's point of view Dolly is missing out on life. Stepfather comments that life without work may be fine if one does not have a mortgage to pay or a family to feed.

One very illuminating sequence follows Dolly on a trip to California to appear on the Merv Griffin show. As always, the suave somewhat skeptical Griffin tries to raise controversy by implying to Dolly that she is somehow a cop-out and drifter. Dolly is not a whit disturbed by his needling and points out that since she owes no money and keeps her house and garden in good repair, she is no less productive or middle class than her neighbors. She does recognize that she may not live all her life that way.

All in all this is a very satisfying film. The photography is good, the editing fast paced, and both Dolly and Frank are very articulate about what they are doing and why. Friends concerned about the "thingness" of many of our lives would find this film an excellent discussion starter on simplicity and responsibility in the use of work and leisure time.

Researching Your Local Jail: A Citizen's Guide for Change is an extremely useful booklet designed to help community groups develop research/action skills. It is especially designed to focus on problems of overcrowding and assessing plans for jail renovation and construction. Less costly and more humane alternatives are considered. Available from Safer Society Press, 3049 East Genesee St., Syracuse, NY 13224; prepaid \$5/postage & handling \$1.25.

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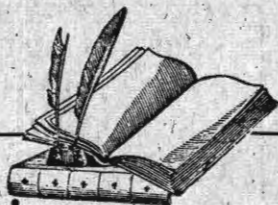
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Poets & Reviewers



Clement Alexandre, a member of Chappaqua Meeting, lived in India for three and a half years as a member of the Friends' Ambulance Unit. **Edwin B. Bronner** is on leave this semester as professor of history and curator of the Quaker collection at Haverford College. **Esme Dick** is a member of Stamford-Greenwich (CT) Meeting and former director of the American Film Festival. A native of Scotland, **Alice Mackenzie Swaim** has received numerous awards for her poetry. She lives in Harrisburg, PA. **Franklin Zahn** is a member of Claremont(CA) Meeting and is a peace activist.

CALENDAR

October

2—50th anniversary celebration, Friends Council on Education, Arch St. Meeting House, Philadelphia. 4:30 p.m., choral and instrumental music; 8 p.m., culminating address by Harlan Smith.

10—The Women's Committee of Philadelphia Yearly Meeting invites all women, men, and children to worship and attend workshops around the theme "Her Infinite Diversity: A Celebration of Quaker Women." For further information and child care call InspirAmazon at 609-871-7554.

17—Brother Roger, founder of Taizé, will lead a pilgrimage to places of reconciliation and hope in Philadelphia neighborhoods. The pilgrimage opens with prayer at the Arch St. Meeting House (12:30 p.m.) and ends with a meditation by Brother Roger at the Cathedral of SS. Peter and Paul (7:30 p.m.). For information call 215-222-4669.

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Announcements

Pendle Hill, Fall Weekend Conferences. Nov. 13-15, Waddahyano and Howdahyano-Ilt: Sneaking up on Quakerism. Leader: Steve Stalonas. \$77* (limited to 30). Dec. 4-6, Changing Images of Women. (For women). Leader: Eleanor B. Perry. \$77* (limited to 30). Dec. 11-13, Communicating with Ourselves and our Children about Sexuality. Leaders: Peggy and Allan Brick. \$77* (limited to 30). To register, send \$25 toward the total fee made out to "Pendle Hill" to Extension Secretary, Pendle Hill, Wallingford, PA 19086. For further information, write or call 215-566-4507. *Some scholarship funds are available.

Powell House, Old Chatham, NY 12136. Oct. 9-12, Adirondack hike in autumn technicolor. Please register now. Oct. 30-Nov. 1, Fritz Eichenberg: The Necessity of Art. Nov. 20-22, Celebration of the Bible & Our Christian Roots, with Dwight & Niyonu Spann-Wilson. Dec 18-20, Single Parent Families.

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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.

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.

News from Pendle Hill Publications: Did you know that: 1) Out-of-print pamphlets are available. \$5 for the first and \$2.50 for each additional. Ppd. 2) The *Friendly Story Caravan* by Anna Pettit Broomell is back in print at \$6.75 plus 85¢ p&h. 3) A 70¢ pamphlet sale is on; send SASE for details. 4) Subscriptions (\$9 per year) make fine gifts. 5) One of each pamphlet now in print (111) plus one of each Pendle Hill book in print (7) plus one rack for \$90 ppd. 6) Special orders of retail books and out-of-print books are regularly entered. Call 215-566-4507 or write: Pendle Hill Publications, Wallingford, PA 19086.

New: A *Friendly Letter* reports monthly on the Quaker news and concerns that others miss. \$12/yr.; samples free: P.O. Box 1361-F, Falls Church, VA 22041.

FRIENDS JOURNAL student special—
Eight-month, school-year subscription \$6.75

**Pennswood
Village**



Applications for future residency are welcomed at Pennswood Village, the Quaker-directed life care community at Newtown, Pennsylvania for men and women 65 years and older, of any race, religion or national origin.

Adjacent to George School and Newtown Friends School, where, in the words of one resident, "This one campus offers experience in living together, learning together and playing together as the spirit moves."

*Please address inquiries to Roslyn Hernandez, Admissions Coordinator,
PENNSWOOD VILLAGE, Newtown, Pennsylvania 18940.*

Or call (215)968-9110.

For Rent

Monteverde, Costa Rica—Three-bedroom house (furnished) on farm adjacent to Cloud Forest Reserve in Quaker Community and nature lover's paradise near crest of Continental Divide. Temperature ranges from 60° to 80° year 'round. \$350 per month. Available immediately. Write: David Lowther, Box 206, Leesburg, Virginia; or telephone: 703-777-8818.

For Sale

100% wool Fisherman yarn, naturals and heathers, some solid colors, six weights. Samples, \$1. Joanna B. Sadler, Yarn Shop on the Farm, Dept. FJ, R.D. 2, Stevens, PA 17578.

New Quaker quote postcards; classic messages, lovely artwork. 20 cards \$3. Great for fundraising—write for details: P.O. Box 1361-F, Falls Church, VA 22041.

Grow Your Own says all cotton silk screened T-shirt with two color carrot design. Send \$7 and size to Terrace Designs, Dept. F, 115 SW S. Terrace, Gainesville, FL 32601.

Personal

Martelli'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.

Libertarians are closet Quakers; become a closet Libertarian! Write: Libertarian National Committee, 2300 Wisconsin Avenue, NW, Washington, DC 20007.

Positions Vacant

The Meeting School community is seeking a Clerk/Director to begin in 1982. We are a small, family-oriented Quaker boarding school. Applicants should be Quaker or have strong identification with Quakers and should have a background in education and experience in administration. Send letters of inquiry to: Search Committee, The Meeting School, Rindge, NH 03461.

Opening in a lovely suburban home and garden near Swarthmore for a woman of any age who would like making a home for a retired social worker who is frequently absent. Must be able to drive a car. Write Box 157, Rose Valley, Moylan, PA 19065.

Co-workers needed—Interdependent, secular community in Blue Ridge mountains seeking houseparents for Charlottesville group home. Live and work with mentally handicapped adults, teaching basic living skills. Room, board, medical care and monthly allowance provided. Innisfree Village, Crozet, Virginia 22932.

Positions Wanted

Youth worker with background in management, PR, fundraising, counseling, and teaching desires responsible position in education or private industry. Age, 26, enthusiastic, 12 graduate credits in journalism. Attends Old Haverford Meeting. Resume available. Call Bonnie McMeans, 277-9228.

Quaker Centers

Welcome to a Quaker community! Make your home at Southeastern YM Quaker Center and enjoy central Florida. Write 847 Highland Ave., Orlando, FL 32803. Phone 305-422-8079. One and two-bedroom unfurnished apartments available on year-round basis.

Schools

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

Olney Friends School, Barnesville, OH 43713. Co-ed, boarding, grades 9-12, 3-year program for freshmen, work-study for seniors, college preparation, farm, work program, self-government, caring community.

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.

Plaster repairs by experienced plasterer—large jobs and small. Howard Davidson, 301 S. New St., West Chester, PA 19380. 436-0143.

Wanted

Energetic married couples with college to serve as houseparents for 8-10 boys on a large working ranch in Washington State. To provide structure, nurture and guidance to boys from ages 8 to 18. A sense of purpose as well as humor are needed personal attributes. Write to Bailie Memorial Boys' Ranch, Star Route Box 105, Mesa, Washington 99343.

Kindred spirits wanted to join in Quaker worship with us. Watertown, New York area. Call Hannah and Rich Gosling: 315-782-1502.

Young Quaker couple desires to buy small acreage in rural Appalachian setting. All replies answered. Write: Box L-755, Friends Journal, 152-A North 15th St., Philadelphia, PA 19102.

Dedicated, determined person for small farm caring for exotic animals, birds. Organic gardening. Room, board, small salary. Burnette's Farm, 6940 Columbia Rd., Olmsted Falls, OH 44138. 216-235-4050.

A solo family physician seeks board-certified family physician to join him. The objective of the practice is to express agape love in the context of scientific medical practice through low fees, commitment to patients as friends instead of as customers, and innovative educational efforts. Write Dr. Hendricks, 200 Country Club Dr., Blacksburg, VA 24060.

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: \$8.00 each.

Argentina

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

Canada

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

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

Costa Rica

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76. Unprogrammed meetings.

Mexico

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

Peru

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

Alabama

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

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

Alaska

ANCHORAGE—Unprogrammed meeting, First-days, 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 Farrell, clerk. Phone: 602-886-1674.

Arkansas

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

California

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

CHICO—Quaker Fellowship, 345-3429 or 343-4703.

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

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

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

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

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

HEMET—Meeting for worship 9:30 a.m. Holistic Health Center, 26116 Fairview Ave. Visitors call 714-925-2818 or 714-658-2484.

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

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

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

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

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

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

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

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

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

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—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone 916-925-6188.

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

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

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

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

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

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

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

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

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

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

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

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

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

Colorado

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

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

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

DURANGO—Friends Meeting, Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

Connecticut

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

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

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2359.

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

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

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

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

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

District of Columbia

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

Florida

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

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

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

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

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

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

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

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

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

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

TAMPA—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-8238.

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. 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 10:30 a.m. 110 E. Taylor. Phone: 232-0571 or 236-2056.

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

Hawaii

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

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

Idaho

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

Illinois

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. 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., 1¼ 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., 178 East Stadium Ave.

Iowa

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

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

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

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

Kansas

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

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

Kentucky

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

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

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

Louisiana

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

Maine

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

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

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

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

VASSALBORO—Quarterly Meeting. For information on the following meetings in Maine call Bob Cates, 989-6882: Bar Harbor, Brooksville, Damariscotta, East Vassalboro, Monroe, North Fairfield, Orland, Orono, South China, Whiting, and Winthrop Center.

Maryland

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

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

BALTIMORE—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 438-3773; 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

ACTION—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 Rk. (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, Edward W. Wood, Jr., 888-4865.

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

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

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

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

Michigan

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

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Suzanne Day. Phone: 313-995-3074.

BIRMINGHAM—Phone: 313-646-7022.

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

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

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

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

MARQUETTE-LAKE SUPERIOR—1 p.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. P.O. Box 114, Marquette 49855.

Minnesota

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

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

Missouri

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

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

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

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.

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

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

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

MULLICA HILL—Main St. Sept.-May FDS 9:40, 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—Meeting for worship & First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.

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

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

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

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

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

New Mexico

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

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

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

SOCORRO—Worship group-call 835-1238 or 835-0277. 1st, 3rd, 5th Sundays, 10 a.m.

New York

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

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

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

BROOKLYN—110 Schermerhorn St. First-day school and adult discussion at 10; meeting for worship at 11 (child care provided). For information call 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

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

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

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

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

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

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

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

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

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

FARMINGDALE-BETHPAGE—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.

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

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

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

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

SCHENECTADY—Meeting for worship 10 a.m., Albany St. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

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

North Carolina

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

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-6926.

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

DURHAM—Unprogrammed meeting 10:30, First-day school, 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—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. Bills, pastoral minister.

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

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

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 Crossman, 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 Street (Antioch campus). Clerk, Barrett Hollister, 513-767-7443.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 46th. Information, 632-7574. Clerk, Paul 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. 1/4 mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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

GYWNEDD—Sumneytown 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 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

LEWISBURG—Vaughan Lrt. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. 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 W. Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m.

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

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

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

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

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

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

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

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

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

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

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

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Adult discussion group 10:15 to 11 a.m., Oct.-June. Meeting 11 a.m. Sundays. Phone: 544-3624.

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

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

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

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 19395.

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

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

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

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

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, 693-8540.

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Margret 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 theater, 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. Nesbitt, clerk, 4815 Casa Manana, 78233.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:00 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. 173 North Prospect St. 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.

SOUTH STARKSBORO—Worship and hymn sing, second & fourth Sundays, June-October, 10:30 a.m., off Route 17. Phone Whites 802-453-2156.

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

Virginia

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

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

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

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

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

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

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

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

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

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

Washington

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

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

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

WALLA WALLA—9:30 a.m. 522-0399.

West Virginia

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

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

Wisconsin

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

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

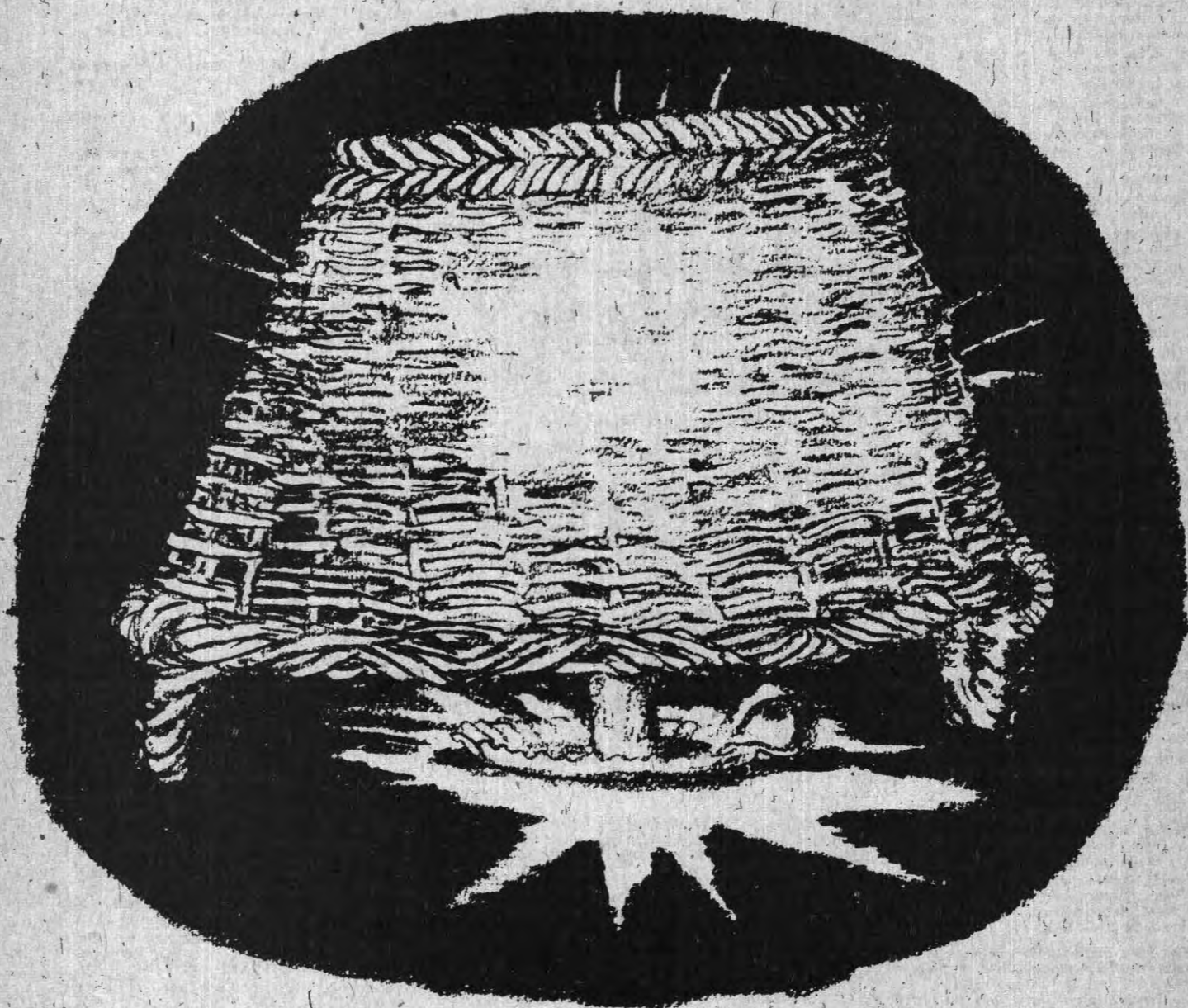
GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0988.

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

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9848.

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

An Appeal To Members Of Philadelphia Yearly Meeting.



"Nor do men light a lamp and put it under a bushel, but on a stand and it gives light to all in the house."

Mathew 5-15

"I was glad that I was commanded to turn people to the Inward Light, Spirit and Grace."

George Fox's Journal

Have we as Quakers unknowingly hidden from others our most precious gift... The Inward Light?

The year of 1981—the 300th anniversary of the first assembly of Philadelphia Yearly Meeting. Will it also bring to Quakerism a revival and renewal of the message of the spiritual power of the Inward Light? Will we present day members accept this responsibility?

Concerned Members

If you are a concerned Friend, send your name, address and any comments to:
Concerned Friends, P.O. Box 161, Princeton Junction, NJ 08550