

November 1, 1981

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



I am not whole if I am only a political activist  
and love not each blade of grass  
and each daily blessing of the sun.



# FRIENDS JOURNAL

Nov. 1, 1981

Vol. 27, No. 16

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Cover photo © Bert Graham, quotation from page 3.

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## AMONG FRIENDS:

### Your Money and Your Life

Current debates over the federal budget point up vividly the close relation between money and morality, cash and conscience. And I hope you will stay with me while I talk a bit about money matters.

As I write, I am reminded that payroll checks now reflect a cut in withholding taxes. An Episcopal church in Philadelphia is encouraging its members to pledge to give half of any cut in their federal taxes to social and church agencies working with the poor. Have you and your meeting thought along these lines?

\*\*\*

A long-time reader and Journal Associate has recently taken a creative step to make his cash and his conscience work together. He has sent *Friends Journal* an interest-free loan with double effect. He has reduced his earned income from investments and thus reduced his tax liability. At the same time, he knows the *Journal* can invest his money and use the income for Quaker education and outreach. He has the right to recall the loan at any time in case of unexpected personal needs. If he doesn't need the money during his lifetime, he may opt to give some or all of the principle through a bequest in his will, thus continuing into the future his commitment to the *Journal's* ministry and message. (If you want to know more about interest-free loans, please write me.)

\*\*\*

Speaking of ministry, I got a note today from a reader in Baton Rouge, LA: "We'd like you to know that the *Journal* is currently our only link to other Friends, since Baton Rouge has no meeting. We have attempted to gather Friends/friends in our home, but so far we have not succeeded. Thanks for keeping us in touch."

And I was gratified to read a letter in the Orono (ME) Friends Meeting newsletter:

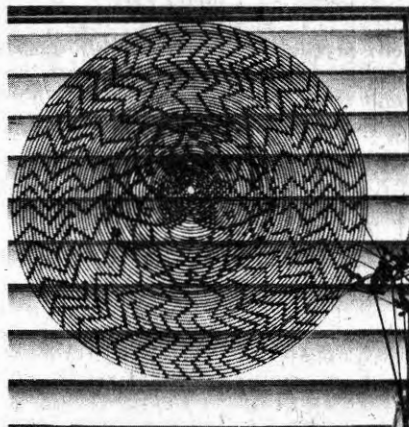
*In this year away, I've fallen back on spiritual practices I developed during my college years when I did not attend any church. Long walks in the early morning have been worship time; Friends Journal and the meeting newsletter have been my sources of stimulation and inspiration. I have recently begun to feel a need to order my life so that it more nearly agrees with my beliefs. A recent article in Friends Journal urged reflection on alternatives to war. . . I feel called to act, perhaps to refuse to pay war taxes, perhaps to support economic alternatives to war. I look forward to my return to Maine where I hope to find the support and guidance I seek.*

And so we come back to money and morality.

*Olcutt Sanders*



Coconut and bamboo  
fiber weaving in a  
window in Guam



# BEING WHOLE IN A WORLD IN PIECES

by Jim Best

**B**e ye whole, even as your Father in heaven is whole." I first heard this Biblical injunction as "be ye perfect" with the usual model or archetype put against it. But someone told me that the Aramaic is better rendered "whole," and I immediately embraced the concept as more realizable for me.

The world about us was once whole too, just as the Hebrew "father" was seen to be whole. It does not mean, I think, to be without flaw or blemish. "Creation groaneth and travaileth," has labored and will always labor toward perfection, mayhap never reaching it. But the longer we live on "this terrestrial ball," the more we learn of its all-but-imperishable impulse to heal itself, to round off its errors, to include that mischievous and destructive imp of nature, the human being, in its wholeness.

But members of the human race, arrogant, insensitive, blundering, too often seem not only to persist in self-destruction but also apparently to want to bring down the world about their heads. Atomic warfare comes most readily to mind, but close behind it comes such nest-fouling practices as pollution of water, air, and soil; famine; spoliation of the resources and products of nature. Within our solar system, we now know, are nowhere else such bounties as we find on earth, and other galaxies hint not yet of comparable riches.

These are all easily identified sins of the flesh, as traditional Christianity has conceived them. They are gross and easy to spot and condemn. The sins against the holy spirit—if one may use such antiquated terms today—are not flaunted before us in the same way.

I want—in my deepest being—to reach out to the

*Jim Best has worked as printer, publisher, writer, and editor. For 11 years he edited Fellowship magazine. A member of Central Philadelphia (PA) Meeting, he now lives in Tucson, AZ.*

wretched of the earth. Yet every night I triple bar my doors against them. I want to walk cheerfully over the earth, answering to that of God in everyone. Yet I hardly notice the scruffy hitch-hiker patiently asking my assistance as I speed by.

I complain bitterly about the inhumanity of the present administration. Yet on election day I am found unregistered. I ask the male youth of our country not to register for the draft. Yet I support with my taxes the most deadly, dangerous country the world has ever known. I go to seminars on feeling freely, on touching and relating. Yet I walk the streets of our nation's cities within my righteous, protective shell.

The other day I had confirmation of many half-formed ideas about what is awry in our Western world, specifically the United States. A socio-economic arrangement, blessed up to now by abounding natural resources and much cleverness in converting and marketing them, has passed from the individual entrepreneur to corporate giants which "administer" prices on such an ascending scale as to keep ahead of both GNP and dollar devaluation.

I do not "bless" the preachings of Michael Harrington any more than I would those of Karl Marx or Adam Smith. I only cite him as a clue to the thought that life in America today is full of self-destructive tendencies that run all the way from do-as-I-say-not-as-I-do morality to worship of the gun as the final arbiter of "justice."

Our world, if not now in pieces, has within it the growing seeds of its own destruction. Among us do we have enough of the other kinds of seeds? I suspect I am not alone in a feeling of hopelessness and powerlessness that came over me when we voted a guns-instead-of-butter man into the presidency. It reached its apogee when we had a new example of the biblical adage that those who take the sword (that is, National Rifle Association) shall be in danger of perishing by the sword.

How then can I be whole when social fragmentation seems to be the rule? In a cause-and-effect sense, it is clear enough that my own wholeness may not be the complete key to returning wholeness to the world. That would indeed be arrogant!

And yet I must believe that the impulse for us all to live is immeasurably more powerful than the wish to die. "Fate" is never sealed as long as one heart beats strongly.

I cannot walk this earth with dignity and worthfulness if I know myself to be less than whole. I am not healthy in body, mind, or spirit if I believe that I live to myself alone, at peace only with God but not with humankind. I am not whole if I am only a political activist and love not each blade of grass and each daily blessing of the sun. Each person's death (especially violent death) diminishes me, makes me less than whole.

I cannot escape the injunction, "Be ye whole!" □



Left: In Ghana home economists study the effect of population problems upon family living. Below left: An AFSC maternal and child health center, Bangladesh. Below right: Congestion and pollution mar the U.S. urban environment.

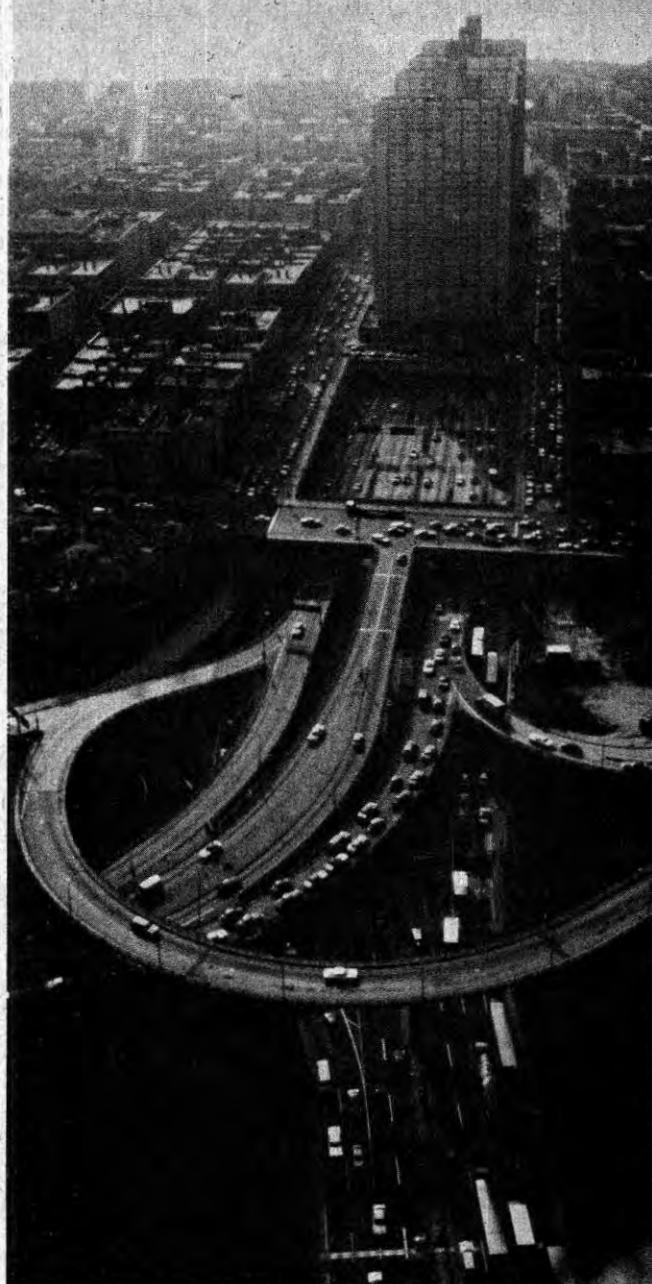
International Planned Parenthood Federation



Courtesy of American Friends Service Committee

# MUST MILLIONS STARVE?

by Florence Widutis  
and E. Raymond Wilson



EPA-Document/Chesler Higgins, Jr.



*In a crisis, patient resort to the Source of light can help us gain new perspective even on problems of the magnitude of exploding population, poverty, and mass starvation. This is the first of two articles dealing in turn with the kindred topics of population and hunger on a global scale. We suggest no simple or easy solutions. Population control raises complex ethical, social, and economic issues. And, as the next article declares, ending world hunger will require radical and far-reaching changes at home and abroad.*

**A**lready 4.5 billion of us congest parts of the planet. Our numbers are accelerating at the rate of 80 million a year and will amount at the very least to 6.3 billion by the year 2000. Most of this increase in population will be in the developing countries.

The pressures of population growth on the ecosystems of earth will soon reach dangerous levels. The *Global 2000 Report* declares that land, water, and fuel are being consumed and eroded at rates that cannot be maintained. According to some experts, 6 billion is as large a population as the planet can carry—even with rationing, energy conservation, and equitable distribution of land, food, and fuel. Other researchers, notably the Institute for Food and Development Policy, disagree. They assert that only 44 percent of arable land is cultivated—enough to feed many more people if it were transferred from rich owners and agribusinesses and distributed to poor farmers, who would raise food for home consumption instead of luxury crops like coffee and tobacco for export. The institute calls for radical economic reforms to save the lives of the 15-20 million who are now dying each year from hunger-related causes.

However, revolutionary programs of land expropriation and distribution cannot be forced either on large ranchers and farmers in the U.S. or on the independent countries of the Third World. Justice to all, therefore, becomes a long-term goal—while in the immediate crisis we face the reality of 500 million severely malnourished or starving people and a world population now increasing at the rate of a billion every 11 years. Let us keep faith that justice will eventually be done, while we strive to reduce population growth so that there will be fewer mouths to feed.

For Quakers population control can be seen as another step in the long struggle of humankind to master the physical world—the soil, the rivers and seas, metals, energy, the air, the atom. Medical discoveries have conquered many diseases, reduced infant mortality, and

*Florence Widutis, a member of Adelphi (MD) Meeting, is an educator and author of The Person and the Planet curriculum. She is an associate of the World Hunger Education Service.*

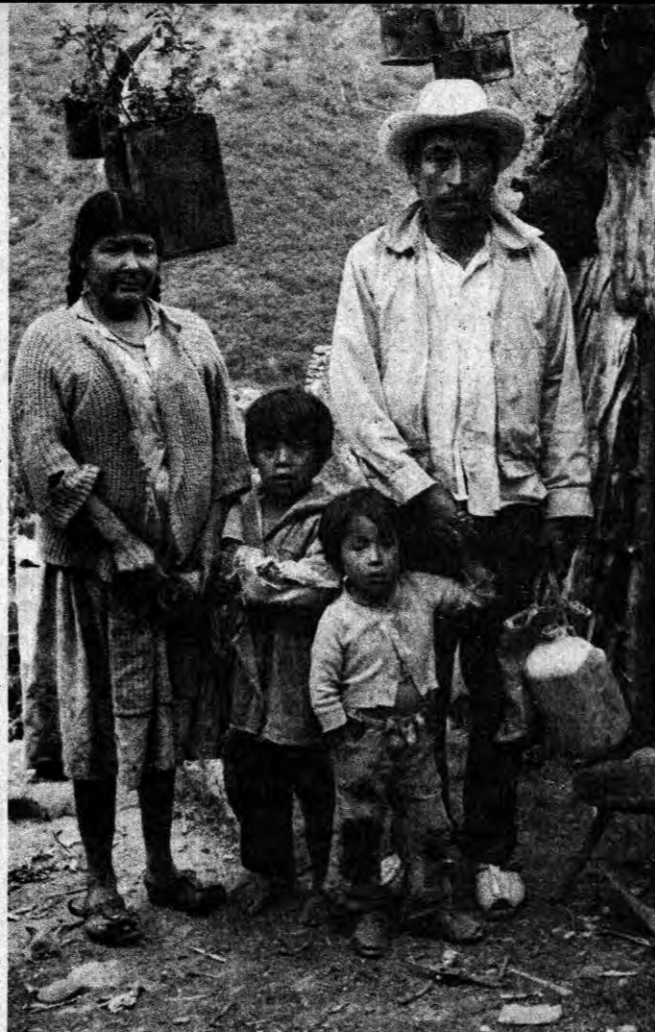
*E. Raymond Wilson was one of the founders of Friends Committee on National Legislation. He lives at Friends House near Sandy Spring, MD, and is a full-time volunteer with FCNL.*

greatly lengthened the life span. Recently mechanical and chemical means have been developed to regulate reproduction. Many experts regard vigorous programs of family planning as an essential part of any worldwide plan to alleviate poverty and hunger. The funding of such programs by the U.S. is pitifully small. In order to stem rampant world population growth, the Population Action Council has asked Congress to double the Administration's request for \$253 million for population assistance abroad, but money alone will not solve the problem.

Studies have shown that 50 percent of married women of child-bearing age in the developing world do not want more children, and it is there that 90 percent of population growth is expected to occur. Most Third World countries have mapped out family planning programs, at least on paper, and the International Planned Parenthood Federation and family planning agencies funded by the U.N. and AID are receiving more requests for assistance than they can handle. But dissemination of birth control information and devices will not automatically check population growth. The problem is complex and full of surprises.

Kenya, for example, one of the best governed of black African nations, after independence reduced death and infant mortality rates to the lowest in black Africa. Life expectancy there has risen to age 56. However, the birthrate has also soared to 53 per thousand, the highest in the world. The average Kenyan woman bears 8.1 children. The government does offer family planning services, but only 3 percent of Kenyan women make use of them. Parents *want* more children to farm their land, and women are regarded as failures unless they have many offspring. Greater assurance now that babies will live to grow up has not outweighed the cultural pressure to produce a large family. The population of the country is increasing by 4 percent annually, the economy only by 2 percent, and disaster looms ahead. It is believed that many other African countries, which keep less accurate records than Kenya, may be facing similar difficulties in implementing population control programs. The grim fact is that the African continent has the highest birthrate (46 per thousand) and the greatest incidence of starvation in the world today.

In the culturally diverse U.S., religious bodies deplore the decay in morals which some attribute to the availability of contraceptives to underage youth. Despite disapproval and the concealment which until recently have surrounded birth control, couples in all walks of life have taken charge of their family size and have reduced the birthrate in the U.S. to 15.4 per thousand, close to those European countries like Austria, Belgium, Sweden, and the United Kingdom which have attained zero population growth.



*A Mexican family*

This has happened in the U.S. by individual choice for economic and social reasons, among which are inflation and the freedom of women to pursue their own careers. How a couple limits family size remains a private affair, not to be legislated and seldom discussed in public. Only the Catholic church, among religious bodies, forbids the use of artificial contraceptives, a rule disregarded by many couples. Too many religious groups ignore the issue. It seems not to have occurred to them that parenthood is a creative power that must eventually be commanded by the God within for the benefit of the human race. It is time for enlightened religious people to recognize the responsibility of parents to bring children into the world of the quality and in the quantity required for a viable planet.

The government of the People's Republic of China has not left the growth of its huge population to individual choice. If free nations cannot reduce birthrates by voluntary means, they may eventually be compelled to take similar measures to prevent starvation and economic disaster. The Chinese government sets minimum ages for marriage at 25-28 for men and 23-25 for women and decrees five years' spacing between children, with a maximum of three allowed. Local communes see that couples in their areas comply. A network of rural health

care units staffed by 1.5 million barefoot doctors supply family planning services. In a decade China, with one-fifth of the world's population, lowered its birthrate to 18 per thousand. By 1980, in provinces representing half the population, fertility has been reduced to rates approaching replacement level.

Noncommunist countries are hoping that education, mass media campaigns, rural supply services, and urban packaging and marketing methods can bring about voluntary family planning without such stringent controls over people's lives. In Colombia, Profamilia's rural contraceptive distribution program has lowered the birthrate in districts served from 44 to 29 per thousand. In cities in India, mobile government surgical units move from neighborhood to neighborhood offering male sterilization and paying a small sum to each volunteer. In Thailand, the ingenious Mechai Viravidya has progressed from campaigns popularizing the condom to programs for village economic self-help. In Durgapur, West Bengal, where sex is a private matter, women have to be approached at the village well and convinced that no one goes hungry in a small family, before the condom can be introduced to replace the less effective rhythm method. In Bali the key to success has been village organizations called banjars, the meetings of which male heads of families are required to attend. Public records are kept on a map in each banjar hall of the birth control methods used by eligible couples.

Over the world legal patterns and administrative practices vary. In Japan the pill has never been licensed as a contraceptive; in India the pill is legal but has never been promoted as part of the government's family planning program; in Eastern Europe abortion is legal but voluntary sterilization practically unknown; in the Philippines sterilization is important but abortion is illegal.

In almost all societies it has been found that family planning programs are most successful when they are part of maternal and child health care. Except in Africa, raising the standard of living usually lowers the birthrate. When the infant mortality rate goes down, not so many children are desired, since fewer children die. In societies where women are free to work outside the home, where government pensions or social security free old people from dependence on their children, the birthrate usually declines. Managing these and many other interrelated factors, with sensitivity to cultural traditions and to the need for local decision making, is part of the complex problem of checking population growth without resort to totalitarian controls. The International Planned Parenthood Federation, The Population Action Council, and the Population Crisis Committee are principal voluntary agencies working on this issue.

The U.S. Congress should be urged to appropriate



increased funds for family planning services at home and abroad. In particular, the model programs in Colombia, Tunisia, and Korea, which demonstrate to Third World countries how they can control their populations, should be given more support, not penalized for success by withdrawal of aid as now threatened.

When people who are poor and free decide to plan their families, they generally regard children either as economic and social assets or as liabilities. Whatever their motives, the effort to regulate their reproductive powers is preparing parents eventually to control family size

unselfishly for the good of society. It is likely that many Quaker parents have been planning their families with the human race in mind and training their children to do likewise. No more than two children would be a reasonable goal for most families. In the U.S. we have a special obligation to achieve zero population growth—we who with 5 percent of the world's people consume almost one-third of its nonrenewable resources. Our continuing concern for our grandchildren must be the well-being of the human race and the conservation of our threatened planet. □



## The Chosen Ones

by Dee Roof

A shrill scream interrupts the harmonic chorus of the crickets. The cool evening breeze picks up the pitch and carries it along to where I sit under a sparkleberry tree near my house. I cringe and another scream pierces my ears, only this time there are two simultaneous screams clashing like an untuned piano. One might think that someone was being murdered, but I know better. They are not screams of terror but of great frustration. Images of my beautiful twin brothers run through my head. They have been diagnosed as "autistic," which means they have a mental disorder. I think of them as being in a different world. They have no speech, and so they scream as an outlet of frustration. But they don't always scream; sometimes they hum or chatter cute little noises. They can be violent and leave a room in shambles, or they can be peaceful and loving. Their eyes sometimes speak to me. Often I have been able to look deep into their eyes and tell exactly what they're thinking.

I always wanted to have a normal, healthy brother or sister, and I've often wondered what they would be like if they were in the same world as I. Why did this have to happen to them and me? Scientists have come up with no explanation for autism and have found no cure for it. It is not that the twins are not intelligent; in fact they are very brilliant in their own ways. They are not at all physically handicapped but on the contrary very beautiful,

*Dee Roof's article—an award-winning essay in her senior year at Westtown School—continues our attention to the Year of Disabled Persons. A member of Columbia (SC) Meeting, Dee is a student at the Philadelphia College of the Performing Arts.*

*Sparkleberry School was first reported in Friends Journal January 1-15/80. Unfortunately, plans for the farm purchase have fallen through and the search for a new site must begin again.—Ed.*

especially when they are at peace with their world and ours.

I love to watch them out on the farm. They find a harmony with nature, and their eyes twinkle with wonder. They have blond bobbing heads and long, lean bodies that stumble when they run due to their big, careless feet. I almost wish they could just run away and live by themselves in the wilderness, where they would be happy.

They are not always beautiful. It upsets me when they scream and destroy things. I lose my temper and become violent, too. I may hit one of them, trying to get them to stop. The hatred pours out of me, but afterwards I am shocked with my own behavior. How could I lose control like that? How could I love and hate them so much at the same time? To think that they will never be normal is probably the most painful thing for me. I wish they could talk and enjoy life in the same ways that the rest of us do.

Most people cannot understand Shannon and Shawn, and I can't always. There is something mysterious about them. Everyone who knows them falls in love with them. They possess some kind of magic. I see them as a blessing, a gift. I feel fortunate to have them as brothers because they have made me a more whole person. Through the pain and joy, I have grown. If I had to choose trading my brothers for two other normal brothers, I'd keep them. Anyway, who's to say whether it is they or we who are normal?

Shannon is now humming along with the crickets, and Shawn is chattering gibberish. This is their usual evening routine before they go to sleep. Soon they are in their own dream world, and all that can be heard is the infinite chorus of the crickets. □

# A Real Quaker



Marion Baker by Ted Herzog

*Does our rational way of presenting our inner voice limit us?  
Surely the creative power of the universe is passionate as well as thoughtful.  
We need to speak in roars, whispers, cries, and laughter.  
We need a meeting that encourages passion.*

*Sitting can get in the way of the creative life of the universe.  
Some words need to literally move us.  
We need a meeting that encourages us to move.*

*Silence limits us.  
People humming or buzzing their sound might bring much revelation.  
In the beginning was a bang into a space.  
We need a meeting that encourages noise.*

*Calling the creative life of the universe "spirit" limits life.  
There is no spirit without a body.  
We need a democracy in ourselves.  
We need to be as moved by our body as by our minds and spirits.*

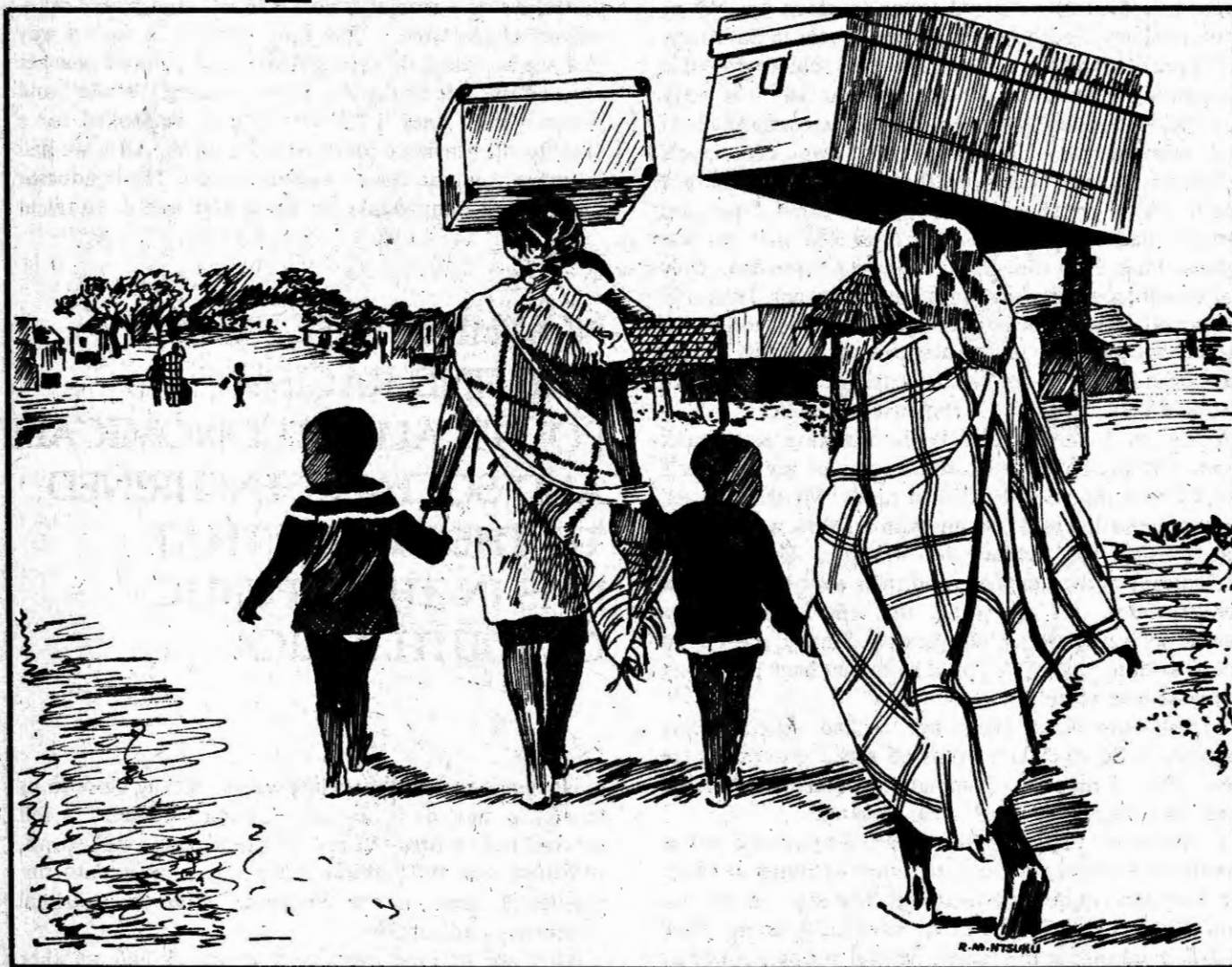
*Calling the life within us the "inner light" is limiting.  
Surely the inner light is lit by an inner fire.  
It is a fire that burns with lust and violence as well as more pleasing elements.  
We cannot help anybody very much if we hide from our destructive impulses.  
Surely we must serve the universe with our evil impulse.*

*In the beginning Quakers were manual laborers  
and didn't need to be reminded that they were of the earth.  
Now we must admit passion into our rational tone,  
sound into our silence,  
motion into our stillness,  
fire into our light.  
Only then can we again literally quake and be real Quakers.*

—Michael Koran



# A PASTORAL VISIT TO THE LAND OF Apartheid



by James A. Fletcher

*James Fletcher, a member of Chappaqua (NY) Meeting, is clerk of New York Yearly Meeting's Committee for Black Concerns. He is a member of the AFSC National Board and the General Committee of FCNL. Another account from this AFSC delegation trip was printed in FJ, 4/15/81 ("White Riders in the Black Car" by Lois Forrest).*

I went as one of an American Friends Service Committee delegation of four persons sent on a pastoral visit last year to Southern Africa at the invitation of Southern Africa Yearly Meeting of Friends (SAYM). This first AFSC trip to South Africa in about 20 years was undertaken partly in response to a similar visit to the United States by a SAYM delegation in 1978.

As a member of the Religious Society of Friends, I had a deep interest in learning more of the special dilemmas facing Friends in Southern Africa and of the impact of

Friends' testimonies on daily life under apartheid. As a black American, I was especially sensitive to the unique situation of black Friends in Southern Africa, who often seem invisible to the wider community of Friends in the West.

I left directly upon the closing meeting for worship at New York Yearly Meeting. We had learned only a few days earlier that our passports would be granted, and the others in the delegation had left for London first and then Salisbury, Zimbabwe. I was flying in alone by way of Johannesburg, South Africa, to meet them in Salisbury.

We are often told in the Western press that apartheid is moderating. Some have gone so far as to say that petty apartheid—discrimination in public accommodations and conveniences—is ending. My own experiences indicate otherwise. During my flight into Johannesburg, I had to use the restroom. When my turn came, I went in. When I had finished and left, I noticed that no one followed me, even though the lines were crowded. They waited until the other restroom became vacant. I thought to myself that one interesting test of devotion to prejudicial personal preference over practicality would have been for me to go back and use the other restroom also and then see what the response would be!

Later, in Johannesburg, I was standing at a bank window at the airport to convert some of my traveler's check dollars into South African rands. My teller struck up a conversation in Afrikaans with a fellow worker who was passing by, behind the window. They looked periodically at me, laughed, and then went back to their conversations. All the while, the teller proceeded to handle my transaction, intermittently. Finally, the second fellow said, in English, "You'd better get back to serving flat nose over there!"

I recall a number of experiences we had while traveling together in South Africa in mixed racial groups. There were often a number of incredulous stares and raised eyebrows. You never knew what to expect.

Once a white delegation member and I got on a bus at the end of a day of interviews to return to homes at which we were staying in Johannesburg. The sign on the bus said "Whites Only." The driver gave me a strange stare and delayed taking my ticket. Several people looked at me harshly as if to say, "You don't really belong here!" A couple of other people, though, were helpful in giving me direction. It is a great support to find some friendliness in the midst of hostility and indifference.

On another occasion a white member of our delegation and I were running to catch a train from Johannesburg to Pretoria to meet our other two members. We noticed two lines streaming into the station, but we took the line closest by. At the entrance, the significance of the two separate lines became suddenly, painfully clear. The sign above the entrance said "Whites Only." My friend said,

"I guess this is where the rubber meets the road," and I replied, "I guess so." The inside seemed strangely uncrowded. I felt a rising tension as we walked through the station. Just before we reached the ticket counter, we passed a book stand with a large sign "Right Wing Books." Inside were all kinds of books on racial superiority. After we had gotten tickets and gone down the stairway to the train platforms, we noticed large "Whites Only" signs above us. At the other end of the platform was a similar "Non-Whites" sign where numbers of blacks waited. The train stopped in such a way that the so-called third-class black and colored coaches were on the side of the big line separating "White" and "Non-White" lines. I felt very odd as we looked for a place to sit, braving a lot of strained looks. After we had sat down, some strained looks continued. The conductor really didn't want to take my ticket and seemed to relent

## NOWHERE ELSE DOES ONE FIND RACISM POLITICALLY, ECONOMICALLY AND SOCIALLY ENSHRINED TO THE DEGREE THAT IT IS IN THE REPUBLIC OF SOUTH AFRICA...

only when a sympathetic white woman sitting close to us looked at him as if to say, "Shame, shame!" I felt relieved but realized the rest of the trip was still ahead, and there was still tension in the air. I dived into my paperback copy of the *Bhagavad Gita* for spiritual sustenance and support.

After we left the train at Pretoria, I had another interesting experience while sitting on a bench in a so-called "Whites Only" section and waiting for my friend to call our hotel. A white South African military man who had obviously been drinking some began asking me all kinds of questions.

"Are you a photographer?"

I said, "No." He was obviously noticing my camera case (a number of whites in South Africa seemed to think it strange for me to carry one.)

He then said, "Are you a journalist?"

I said, "No." He stood there, seeming to sway ever so



slightly under the influence of the alcohol. I looked over at the pay phone booth where my friend was still trying to get her call through.

Looking me over very quizzically, he asked, "Well, what are you then? What kind of work do you do?"

I said, "I work as a businessman."

"So, you're in business," he said. "Well, why have you come here to South Africa?"

"I have come here to visit with friends," I replied.

He shifted his balance and after a while asked, "What do you think of our country?" His eyes had narrowed into a slight squint.

"I find it is very interesting," I said.

"Well, what do you think about how we live here. You know, what do you think about the blacks and the whites. What do you think about apartheid?"

One or two of his compatriots who were patrolling the

## **YET EVEN IN THE LAND OF APARTHEID SOME STRONG AND BEAUTIFUL PEOPLE WERE TAKING STANDS AND TRYING EARNESTLY TO MAKE A DIFFERENCE.**

area had now stopped and were looking over in our direction.

"I believe all the people here should be able to live together in peace and harmony. It is a big country, and I believe it is a rich country. I think there should be enough here for everyone to share." I was a little surprised that he should have spoken of apartheid. Other white South Africans treated the word as an anachronism or seemed to avoid it. Other euphemisms were often used. I wondered what this man thought of that. "By the way," I asked him, "Hasn't your prime minister, Mr. Botha, said that apartheid is dead?"

With incredulous humor evident in his eyes and smile he said, "Apartheid dead? Do you think apartheid is dead?" He motioned to one of his military friends, "Hey, Peter," he said, "Come over. Someone thinks apartheid is dead." His friend came over, his thumb supporting a large rifle slung over his shoulder. A good

sized revolver was strapped about his waist.

Just then, my friend finished her call and left the phone booth. "I'm sorry, friends," I said, "that we cannot continue this conversation right now. But my friend has finished her call, and we must be on our way." There was a strange questioning look in the man's eye as he watched us walk away. I know he must have wondered what this strange black and white couple were doing together in his country, and other questions must have come into his mind.

A number of experiences in the Republic of South Africa brought home to me the unpredictability of apartheid and the limitations and tenuousness of claimed changes in the system. Although the "internationalization" of hotels is often cited as an example of the weakening of apartheid and the improvement of racial relations, the reality here, as in so many other areas, is much less than the claim. It took us six hours to locate our hotel in Pretoria. It was one of only four hotels in the city that were "international," meaning that they accepted black guests. Even then the acceptance is not complete. An article in a white Pretoria newspaper said that so-called "domestic blacks" were not to be accorded the same "rights" as so-called "foreign blacks" in the "international" hotels. For example, "domestic blacks" are not permitted to dance with whites!

Hotels were not desegregated or "internationalized" by statute or administrative order, as has been our experience with desegregation in the United States, but individual hotels can apply for exemption from the segregation requirements. One never knows for sure, without asking directly or visiting a hotel, restaurant, or other public accommodation, whether they accept blacks. A black person in white South Africa must risk embarrassment or denial of permission to use a public accommodation on many occasions. The keynote is unpredictability.

One morning in Pretoria, the other black member of our delegation and I decided to follow the blacks leaving by the "Black Exit" of the train station to see where they were going. Some young children were sitting on the sidewalk eating a meal. A number of people were standing across the street waiting for old buses, evidently to take them to work in Pretoria. On the corner was a so-called "non-European" shop. It was a run-down place but very crowded. It sold food and drink and played music.

We stepped into the shop for a closer look. When we came out, what seemed like an instant later, the sidewalk had changed in one important respect. A black man was lying hurt, flat out on the pavement, all alone. We went over to see if we could help. There was blood. We became aware that a few people had gathered around. A man told

us someone was calling for help and that this was nothing unusual. He said the man had probably been mugged by "Tsotsis"—youthful gangs who preyed on victims of the very same dire poverty out of which they themselves sprang.

Now a circle of people surrounded the man. He moaned and moved slightly. I felt I was crying inside. The mindless moment of violence that had struck him down was just one symptom and expression of an overall climate of violence and oppression under apartheid. South African statistics show that it is a very violent society for both black and white. I began to wonder whether we might not as easily be the next victims of a similar violent act. Only a few seconds in time had separated us from one incident already.

All of this had happened only a few blocks from our exquisite "international" hotel. Around the other corner was "white Pretoria" with its shops and greenery, and even a large police station. No response was visible from the authorities so close by to what had just happened. I wondered how anyone could live under apartheid. We walked on silently. A little later, we passed through a park. Ahead of us was a black couple walking hand in hand, looking at one another with smiles of love.

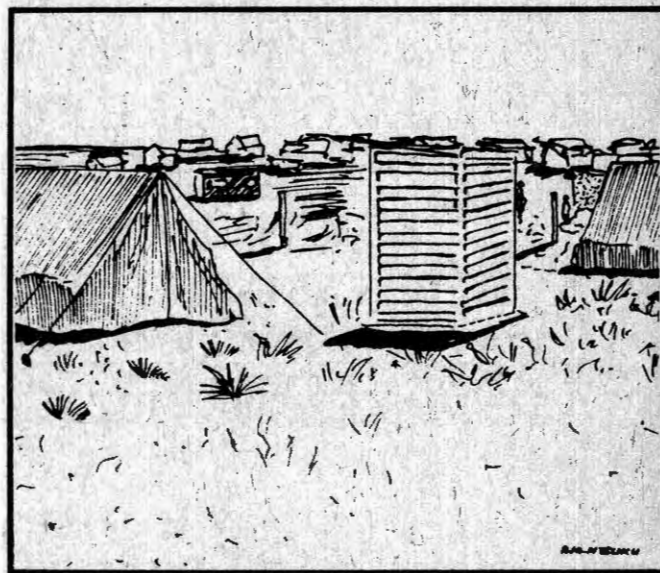
It is difficult to convey fully the enormous suffering visited upon blacks in South Africa and to present adequately the shocking and extreme contrasts between white privilege and black poverty.

Flying in over Johannesburg, we noticed the abundance of swimming pools. The splendid modern metropolis of cement, glass, and steel is representative of the industrial wealth and might of "white South Africa." About 20 miles outside of Johannesburg is Soweto, a black living area of 2 million people crammed into space adequate for only a fraction of that number. Blacks living in Soweto can lease but not own housing or property, even though they may have been born in Soweto and lived there all their lives. Whites can reclaim land lived on by blacks at any time their administrative structure so decides and forcefully remove them, if need be. This is the human reality of the Group Areas Acts, the foundations of apartheid, which keep white and black living areas separate and which allocate to blacks, who are over 80 percent of the population, ownership rights to only about 13 percent of the total land area—in the so-called "Homelands" which lie outside the white "Republic of South Africa."

Under the so-called Bantu Education Acts, recently renamed, black children are given an inferior education designed to turn them into "hewers of wood and drawers of water." Racial segregation and discrimination pervade almost all aspects of life and are deeply enshrined in both law and custom. Political parties and activities by blacks are banned. Blacks are totally disenfranchised.

Ownership and control of all major resources are in the hands of the white minority. All of the dirty and heavy work seems to be done by blacks. The black presence is almost everywhere in the white cities: digging, lifting, hauling, pushing and pulling, and serving, but not managing, directing, leading, or controlling.

The extreme social disparities between whites and blacks and the other social divisions are reflected in the Religious Society of Friends. Most white Friends seemed more active and involved in social service concerns than their counterparts in the United States. A few white Friends were intensely involved in working with blacks and seemed genuinely accepted and respected in the black communities with which they were involved. A larger number seemed only marginally involved or seemed to have their effectiveness reduced through lingering inabilities to free themselves sufficiently from the



attitudes and behavior patterns of racial superiority and condescension.

Several white Friends had black servants in their homes or black laborers on their farms and businesses. Although some white Friends strove mightily to make their personal relations with blacks in these situations examples of racial harmony and justice, others did not try as hard, and still others did not try at all. Some seemed just to reflect existing social attitudes. It hurt me deeply to see this in Friends and to experience situations in which they would be receiving me as a guest in their homes and yet speak or act in racially insensitive ways toward their black hired laborers or servants. It was personally painful to me not only because I myself am black, and not only because I dislike seeing any human being treated with less than proper respect, but because as a Friend I have high regard for and high expectations of Friends everywhere.



Things I heard and saw brought back painful memories of my mother's past experiences as a domestic worker in white homes.

Some people will say that racism is just as bad in other countries as in the Republic of South Africa. The white South Africans we met with were often quick to point to racial problems in the United States. We know we have deep racial problems in the United States and elsewhere. But nowhere else does one find racism politically, economically, and socially enshrined to the degree that it is in the Republic of South Africa.

Yet, the marvel is that even in the land of apartheid some strong and beautiful people were taking stands and trying earnestly to make a difference. I can never forget the many challenging discussions we had and the sense of basic vitality in a Quakerism that feels at times isolated and under enormous pressure from both inside and

## **WE PASSED THROUGH A "TEMPORARY COMMUNITY" OF BLACKS WHOSE HOMES HAD BEEN DESTROYED AND WHOSE PASSPORTS WERE LOST.**

outside the Republic of South Africa. A nagging conscience in several white Friends brought them to a sense of inadequacy or shame in what they were doing, or to well-intentioned efforts to be more effective. The same sense led others to what seemed excessive efforts to justify whatever they were already doing and complain that the outside world did not understand their particular situation.

I found our encounters with black Friends of South Africa deeply moving in many ways. I was astonished to find so many black Friends there. Over half the Salisbury (Zimbabwe) Meeting was black. There were many blacks also in the Bulawayo (Zimbabwe) Meeting, in the Gaborone (Botswana) Meeting, and in several other meetings in SAYM, including those within the Republic of South Africa. There is an active and growing Friends meeting in Soweto. Although their numbers are small,

SAYM is also small, having only about 136 members at last count. I am concerned that they have been nearly invisible to Friends worldwide. Because of their strength and the experience they share, their witness to Friends' testimonies is uniquely moving.

For a more balanced view, a fellow black member of our delegation and I spent several days and nights in the homes of black Friends in Soweto. Although the living conditions were more crowded, the facilities much less extravagant, and the food plain and much less expensive than what we were offered in the homes of white Friends, the experiences we had were beautiful. Some were priceless. Any lack of material substance was more than overcome by the pure warmth, generosity, love, and fellowship with which we were received.

It was painful to sit in the homes of black Soweto Friends who loved reading and study, and see that they had to do what they could in the daylight hours since they had no electricity. They used candles at night. One music-loving Friend had collected many records when he was studying outside the country. He still had them, stacked in a corner of his standard four-room house in which he and most other Sowetans lived, but without electricity he couldn't play them.

I felt ever so strongly the tension between Friends' peace testimony and the relentless demands of life there when I listened to a black South African Friend describe to me how he felt during the Soweto school riots of 1976. He remembered looking outside his window and seeing a small, frightened girl running for her life and finally trying to hide from a pursuing white policeman who was armed and angry. She hid in the outhouse behind the Friend's home. The policeman searched for her, growlingly, gun in hand. The black Friend struggled within himself from behind the curtains, crying and praying that the policeman would not find the girl. He pounded the windowsill over and over as the tears flowed.

Other blacks shared with us experiences of being beaten, tortured, jailed, threatened with these punishments, or watching them happen to others. We heard of the courage of little schoolchildren who peacefully demonstrated against the inferior education they were receiving and the compulsory teaching of Afrikaans in their schools, and who were beaten and shot down in the streets. From 600 to 800 young people were killed in the 1976 Soweto riots. Many more were imprisoned. Many of the imprisoned children were beaten or raped by the authorities, we were told. A number of the young girls returned pregnant. Yet the young people held the school boycott for over two years and in many cases shamed their parents by their strength and courage in the face of adversity.

I remember vividly scenes of shocking poverty and

oppression throughout many areas of black South Africa. There were the farm workers who lived, a family of eight, in a small two-room hut with no electricity or bathroom facilities, and one dark, dirty hole in the wall which was furnace, stove, and firepit. They shared this hut with their chickens. The head of this family told me he made only a few rands a week in wages and had nothing left after deductions for rent, food, paraffin, and other items. He said they called all the whites "master" and "mistress." I asked him why, and whether just "mister" and "missis" wouldn't do. But he told me, "No! The whites insist on master and mistress!" The thought came to me of the rightness of the early Friends in avoiding the vanity of human titles, false praise, and hat honor, and warning of the evils of puffery and pride that such practices encouraged in the recipients.

I remember our visit in the urbanized town of Alexandra, from which many blacks had been forcibly evicted under the Group Areas Act and brought to Soweto. Their Alexandra homes had been flattened. Broken-down houses and rubble were everywhere. Living conditions were incredibly overcrowded, some people living 30, 40, and 60 persons to a house. Our escort had been brought up years before in Alexandra in one room shared with 18 members of his family.

Dust was everywhere. Along with the smoke of the endless bonfires and cooking fires and the exhaust of the few old buses and cars, the dust created a huge, low, gray cloud that hung over the place. It was visible for miles away to one approaching Alexandra. In the twilight, oncoming darkness slowly gave way to night like a surrealistic apparition from one of Dante's tales of purgatory.

Just outside Soweto we passed through a "temporary community" of blacks whose homes had been destroyed and whose passports were lost. The community of several thousand were cramped in tiny, flimsy living quarters; families of eight to ten people in each small room were not uncommon. Upon ending our visit with one family we said, "Thank you for welcoming us into your home." The man replied, "This is not a home, this is a hovel!"

South Africa is a land of extreme contrasts. But the distance from the heights of white opulence to the depths of black poverty is often matched or exceeded by the swing from the depths of complacency and acceptance of the inhuman system to heights of moral resistance and affirmation of human dignity.

I definitely experienced heights of spiritual awakening and depths of despair while I was there. It was a real high for me to be sitting on a train from Pretoria to Johannesburg and hear a white South African Friend, a member of our traveling group, resist the commands of a white security policeman to get out of the so-called third-class black car in which we were all riding together. The policeman told the white Friend he was not asking, but ordering him to move into the "European" (white)

car or else get off the train, and that he was expecting him to obey that order.

"Wrong, brother!" the Friend said, in a loving yet defiant manner, "I must be obedient to orders from a higher authority!"

I felt the still silence of a meeting for worship descend in the coach, and my own throat tightened a bit as if in anticipation of something.

"Show me your orders from this higher authority," the security policeman asked.

"I can't," the Friend replied, "because they are written upon my heart." Then he added, "And they are written upon your heart, too, and upon all our hearts."

Then I felt, as in the words of the early Friends, "cut to the quick" and uplifted. Suddenly, verses and sayings out of old Quaker history and journals had come alive, and nothing seemed so real and meaningful in life then as that

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precious moment on the train to Johannesburg in which we all seemed strangely caught up in something much greater than ourselves.

When we attended the Friends meeting in Johannesburg a few days after the train ride experience, a young white Friend who was a friend of the man who had spoken out so clearly on the train said to me, "I certainly admire what all of you did, but I know I could never do that myself."

I asked him, "Why do you say that? For all you know, you might also be riding a train a week from now, or a month from now, or maybe a year from now, just as we did."

He replied, "No, I could never do that."

I said, "You know, your friend told me the day before our train ride he would not ride with us. He thought it over. He awoke from his sleep in the middle of the night, knowing he had to ride with us. He was true to his leading, and look what he did."

Small pieces of beauty and courage were being gathered every day. Out of little things ordinary people found the strength to endure and to overcome. I



experienced a special joy and humility in the very moving welcome given us by a sewing group of black women in a Friends-sponsored self-help project outside of Addo. They sang beautiful hymns spontaneously while sewing, and then someone arose and said they were singing for us to express their joy at our arrival and their hope that God would keep us and return us safely home.

Sitting in the Soweto Friends Meeting, I felt wrapped in a powerful silence. Visions of the many other Friends meetings I had attended passed briefly through my mind. In this common practice, we were all joined as Friends in seeking that wonder beyond ourselves. Old and young, parents and children sat together. Most in the circle were black, but there are usually some white attenders from the Johannesburg Meeting. We AFSC visitors from the United States joined with them. We all drew strength from the experience.

Time for change is short in South Africa. Whether five, ten, or more years are left before change comes is, in a sense, immaterial since the forces for change are gathering in strength year by year and solidifying in the conviction that true change cannot be sidetracked.

True change in South Africa will also pose dilemmas for Friends and others committed to nonviolence and pacifism as a way of life. It was clear to me that pacifism in South Africa has little practical meaning except as the practitioner is willing to go the way of the Cross and suffer some real discomfort for his or her convictions.

I was impressed by the courage and conviction of many people with whom we met. The hand of God is moving inexorably toward freedom and liberation. All over

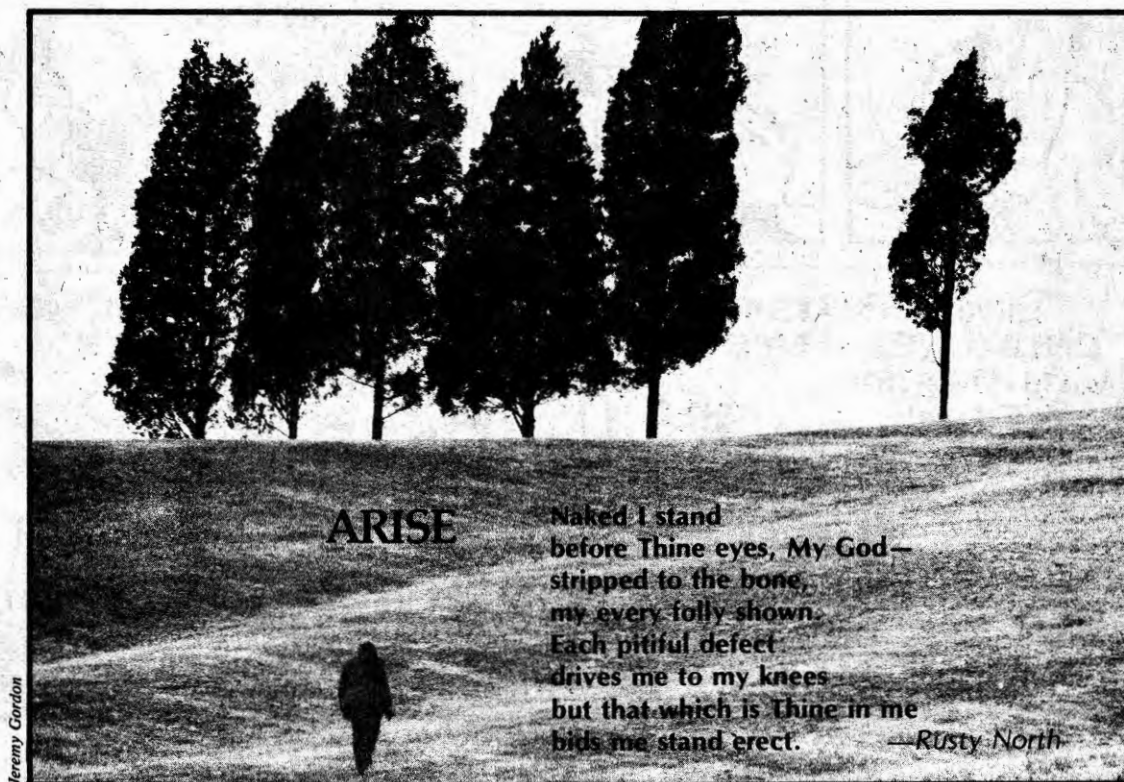
South Africa, some people are getting caught up in this something much bigger than themselves. Petty indignities are no longer being so readily borne by the oppressed, and there is a new assertiveness and unity in the air.

As in the midst of every great struggle, life goes on. Schools are in session, workers produce, goods are bought and sold, people marry and raise families, and churches and meetings assemble. But the future hangs suspended until the resolution of the greater issues of human liberation is clearer.

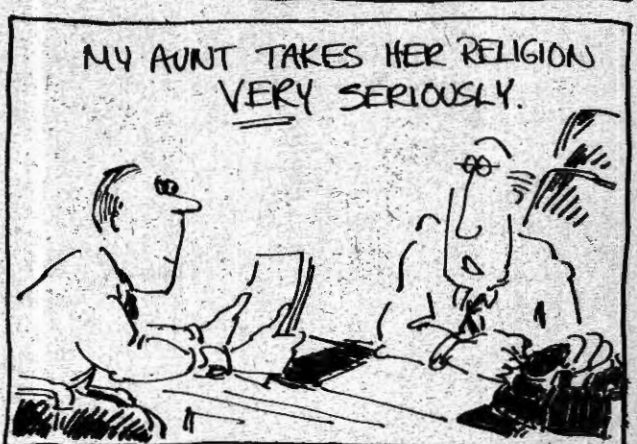
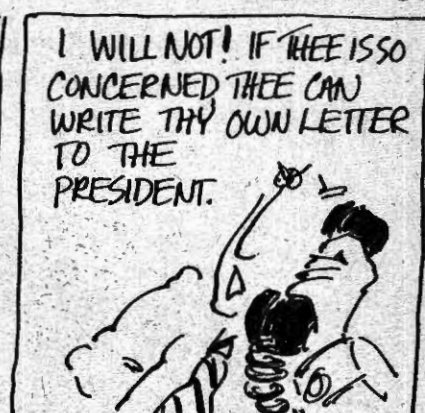
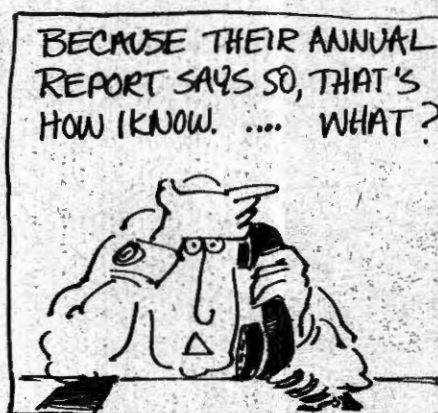
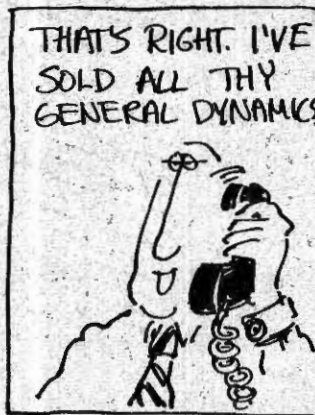
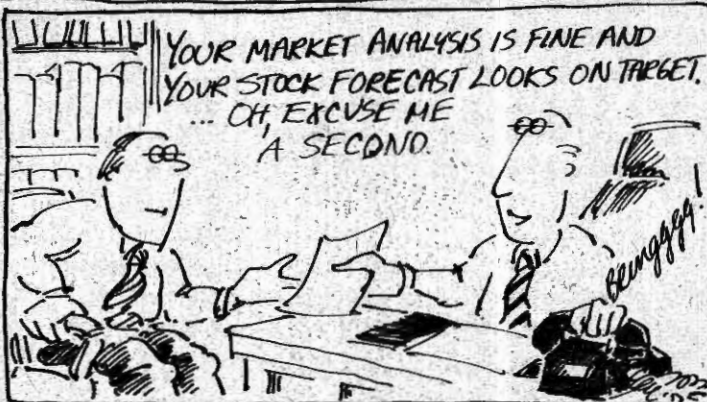
I will never forget that train ride to Johannesburg, on which we experienced a heightened sense of God's power as the elderly white South African Quaker spoke of the ancient Friends' testimony of obedience to a higher spiritual authority which is written in our hearts.

This is my hope for the Republic of South Africa and for all of us: that we will renew our faith in that testimony and follow it faithfully wherever it may lead. True obedience to the higher spiritual authority cannot help but spell the end of apartheid, wherever it may be. □

*The work for freedom and justice in South Africa must go on. The Friends Committee for Black Concerns of New York Yearly Meeting has collected and mailed books to Soweto Friends. Funds are needed to assist in travel and living expenses for black Soweto Friends for a year of residence at Pendle Hill. Anyone wishing to help raise funds for this visit should contact Jim Fletcher, clerk, Friends Committee for Black Concerns, NYYM, 15 Rutherford Pl., New York, NY 10003 or Bob Lyon, Pendle Hill, Wallingford, PA 19086.*



QUAKER MESSAGES  
Signe



Signe Wilkinson is a free-lance cartoonist and a member of Willistown (PA) Friends Meeting.



## BOOKS

**The Riddle of Violence** by Kenneth Kaunda, *Harper and Row, San Francisco, 1980. 184 pages. \$9.95*

Kenneth Kaunda's *The Riddle of Violence* is a book which all pacifists and Quakers should read. Kaunda was a disciple of Gandhi and an admirer of Martin Luther King, Jr. In the '50s he preached pacifism and nonviolent resistance on the circuit of Institutes of International Relations sponsored by the American Friends Service Committee. With great skill and integrity he led a revolution of passive resistance against the British rule in Northern Rhodesia and became the new Zambian president in 1964, remaining in that post to this day.

In a wise, chatty, friendly way, sprinkled with apt similes from his rural African background, he tells us how his views on pacifism have changed. The "nonviolent" reaction of the British government to Ian Smith's Unilateral Declaration of Independence (UDI), the long years of struggle to overthrow the Smith regime by liberation movements based in Zambia, and the sobering experience of forging a new nation have all had their effect on his ideas of passive resistance. In many of his expressions he is still a pacifist at heart and thus is all the more hurt by accusations of heresy. He asks us pacifists for understanding and then forgiveness; he challenges us to show that we could have done better. When we walk in his shoes, we understand, forgive, and even applaud.

Kaunda's penetrating treatment of Rhodesia's UDI goes far in persuading us that a strong British police-military response at the very beginning in 1965 would have stopped the whole affair with minimal violence, thus avoiding the ensuing massive dislocation of rural populations, the maiming and killing, torturing and imprisoning of thousands, as the illegitimate government, a small white minority, tried to contain and suppress the violence of guerrilla forces. In effect, he says, the guerrilla armies were doing the fighting for the British government against the rebels, yet they were dubbed terrorists and criminals by the Western press. Britain did not even monitor the sanctions adequately, and the planes that bombed refugee camps and Zambian villages were fueled by oil

from British companies. The racial overtones are not lost on Kaunda. He says, "Beneath all the bluster and moralizing and cant, one simple, crude lesson seems to be taught by the recent sordid history of Zimbabwe—whites of the world stick together—I hate to think that, but how else can we interpret the evidence?" (p. 74)

In confronting the phenomenon of white oppression in Rhodesia, Kaunda found the passive resistance that he had advocated in Northern Rhodesia in-



Sebastiao Salgado, Jr./Magnum Photo

effectual, and he asks if effectiveness is not a necessary criterion when battling such gross injustice. Gandhians and strategists of civilian defense may find his arguments inconclusive and may postulate in theory a third way between submission and civil war. But who is to say that violence was not an important factor in overturning the white rebel regime in Rhodesia? Kaunda dismisses the third way. He describes it as one of Christian nonresistance, "overcome evil with good," "turn the other cheek," the way of persuasion and sacrificial suffering, and in so doing he does not do justice to the way of nonviolent resistance. Thus he says:

To canvas a guiltless third way as the pacifist does is to risk irrelevance. I know this—having prayed and pleaded and waited for the whites in Rhodesia to awaken from their sleep and see what terrible things they were doing to their black fellow citizens and neighbors in the name of so-called civilization. Sadly, it was

not the murmur of sweet reason, but the sound of gunfire which alerted them to the hour of judgment. (p.62)

Quakers at times also tend to confuse these two quite different approaches, claiming that persuasion is the only really Christian way and opposing measures of coercion such as strikes, boycotts, demonstrations which do not try to annihilate the opponent but force him or her to change. The message from Kaunda is that insofar as pacifism means nonresistance it is irrelevant to a situation of massive oppression.

A more convincing argument against pacifism of both kinds is Kaunda's portrayal of the problems of a ruler in a newly-forged state when the unifying clan of the nonviolent revolution has won its way and the movement falls apart with every family, tribe, economic, or social interest seeking its own goals. Not only fanatical, destructive sects like the Lumba but secessionist movements from Barotse and skirmishes between tribal groups have to be dealt with. "Dear Lord!" he cries out, "how does one run a country by the letter of Jesus' teaching?"

It is rare to find a head of state who even deals with these problems in the context of Christian morality and theology. Kaunda's writing is thus all the more significant as one finds him honestly grappling with the dictates of his religion. He does not escape into either of two easy solutions. On the one hand he might repeat the view of his missionary-taught father, David Kaunda, that religion does not deal with politics but only prepares for the next world. On the other hand he might claim that Christianity justifies war, revolution, or state police action. No, says Kaunda, violence is sinful no matter who perpetrates it, the state or the revolutionary, and it does not help to call it "force." "Call an elephant a rabbit only if it gives you comfort to feel that you are about to be trampled to death by a rabbit." (p. 41)

At the same time he says we must make judgments between different kinds of violence and especially between the violence of the status quo and that of the oppressed:

To starve people is violence, to segregate them into ghettos, treat them as second class citizens, deny them political rights and opportunities—all these things are violence. What nonsense is the claim by the white-dominated establishments of

Southern Africa and their supporters that the black terrorist is disrupting a peaceful society and introducing violence where none existed before he came on the scene. The freedom fighter is not importing violence into a happy nation, he is responding pathetically, desperately, to the vastly greater institutional violence which hides behind the majesty of the law in white minority regimes. (p. 128)

Through all his criticism of various aspects of pacifist thought runs a strain of reverence for the validity of the pure position of nonresistance and suffering and its importance in statecraft. As he says, the ruler cannot be a prophet but should have a prophet within earshot, not just as an adornment but as a genuine check on the ruler's policies.

Kaunda's strong feeling for the Christian pacifist position leads him to the paradox of irreconcilable opposites. Penitence and forgiveness, he finds, are the only resolutions. "As a political leader I cannot accept that Cross as the standard for my public life; as a penitent sinner, I cannot evade it. I know no way out of that awful predicament." (p. 141)

For the Quaker and the pacifist, Kaunda's words on forgiveness are perhaps most important. Our absolute pacifist position tends to leave little room for forgiveness. We are drawn to witness to the Truth, a Truth which holds under all circumstances. If we fail, our reward is guilt, not forgiveness. The basic assumption is that we can and must succeed in our stand for the rule of love, whereas in a very complex world or a "fallen world" as Kaunda calls it, we are bound to fail in some measure. Thus we do not allow ourselves the healing force of penitence and forgiveness.

"Forgiveness," writes Kaunda, "is not an isolated act like the granting of a pardon, it is a constant willingness to live in a new day without looking back and ransacking the memory for occasions of bitterness and resentment." (p. 180) Thus the power of forgiveness frees us from the burden of past guilt, and for this we must be willing to accept forgiveness, let bygones be bygones, and go on to work for the future.

In exploring the riddle of violence, Kaunda finds the essential paradox of the Christian way. We are called to a path that is more than we can ever achieve. We are called to live in the world yet not of the world. We are called to be saints and yet we cannot avoid being politicians. In pointing per-

suasively to the illusions and rigidities of the pacifist, he does not convince us of the falseness of our position, but he does take us with him into the camp of sinners. He shows that for the Christian leader the paradoxes are all the more stark and difficult. We remember, without his reminding us, that the Quakers in the 1755 Pennsylvania Assembly, afflicted by the difficult decisions on the use of violence in the French and Indian Wars, abdicated the seats of power. They maintained the purity of their witness, for which Kaunda would acclaim them, but they left to others the problems with which they could not cope. Perhaps it is self-righteous for us to say now that we can forgive Kenneth Kaunda. Better perhaps to say that we will seek forgiveness for our hasty criticisms and unthinking condemnations, praying that we will be forgiven even as we hope Kaunda's prayers for forgiveness will be answered.

C.H. Mike Yarrow

**Ahimsa (Dynamic Compassion)** by Nathaniel Altman. *Theosophical Publishing House, Wheaton, IL, 1980. 125 pages. \$4.95*

Nathaniel Altman brings together in a hundred pages seven years of reading and insights in dynamic nonviolence, "ahimsa"—from the Sanskrit—being his word for it. Here is an anthology from a world-wide survey of literature, spanning the centuries from Old Testament days and the founding of Jainism to today.

No less than 20 quotations are from M.K. Gandhi and Albert Schweitzer. These two, says Altman, "left their words indelibly etched in more hearts than any of the others." The quotations from Thomas Merton have a similarly penetrating quality.

Altman's introduction to the section on "himsa" is apt. Himsa is "any act which depersonalizes" and is extended to all living creatures and the environment. It is the negative of reconciliation where the personal and institutional, the overt and covert interlock. As an illustration Altman observes that when the bank lends money to a dictatorial regime this ties in with the relinquishment of personal ethics. He also traces a relationship between corporal punishment and war and between wrong thoughts and poor housing or misuse of the world's resources. He rejects the plea that in certain circumstances the

individual is helpless to intervene.

George Fox may have been too himsa for Altman, but in a work of this scope surely John Woolman or James Nayler or Pierre Ceresole should have a word. No mention is made of these.

Some biblical and other source references call for attention. Typographical mistakes and irritating chapter titles in a fantastic typeface with a line printed over mar the ahimsa the writer aims to portray. Nevertheless, I recommend the book. It will help those whose minds on pacifism are not yet made up and enrich those whose are.

Eric Wyatt

**Towards Community: Some Experiences and Visions**, published by the *Towards Community Group of the Religious Society of Friends, Euston Road, London. 70 pages. Available from Pendle Hill for \$3.35*

Here's an excellent example of the kind of cross-fertilization that so enriched British and U.S. strains of Friends. Ten years ago U.S. Quakerism experienced an upsurge of interest and activity in intentional community, which among others, bore fruit in the Movement for a New Society in Philadelphia and elsewhere. In Costa Rica the Monteverde community is evidence of an earlier, similar concern, and West Coast Quakers have more recently been doing their own kind of pioneering in close communities.

Eight years ago there was convened in Stanwick, England, a kind of working party in Friends communities to explore thinking, trends, experiments, and visions of how Friends can capitalize on some of their own uniqueness in building durable intentional communities.

Now emerging from the "Towards Community" network, the present pamphlet is gratifying evidence of how well they have done their work. It is a most readable and inspiring collection of individually written articles on community—its spiritual dimensions, urban and rural communities in being, how personal growth is fostered, how communities promote relationships, etc.

The longest section is on existing communities: three meeting-related and a Methodist-related one, some experiments in London and Birmingham, one in Cornwall that fell apart, one in New Zealand that appears to be succeeding, an almost idyllic-sounding situation in a Life Center house in Philadelphia!



In all these, however, there is recognition of the special requirements and rigor that must be attended to if community living is to succeed. An excellent section on directions of present-day society and on new needs in communal living appropriately closes the booklet.

Perhaps these thoughtful, clear-eyed, and searching incentives to meditation and action will strike a spark in both England and the U.S. that will place community nearer the center of Friendly concerns.

*Jim Best*

**Feminine Spirituality in America—From Sarah Edwards to Martha Graham, by Amanda Porterfield. Temple University Press, Philadelphia, 1980. 229 pages. \$16.50**

We don't tend to lump together such women as Anne Hutchinson, Emily Dickinson, Victoria Woodhull, Mary Baker Eddy, and Martha Graham except perhaps in a list of famous/notorious American women. But from a perspective of feminine influences on American spiritual thought, author Amanda Porterfield has joined together in an unbroken chain these and other important, diverse Americans. Porterfield presents her unique perspective on

feminist history, being less concerned with politics than with spiritual power in the United States since the 17th century. She postulates:

...a spiritual tradition that has persisted through enormous changes in social and intellectual consciousness and has embraced and encouraged both self-expression and the self's capacity for transformation....Because they have often acted and imagined themselves as homemakers, women have found access to the universe's hospitality through the expansion of their own feminine desires, responsibilities, and powers.

With this theory as background, Porterfield begins with the history and literature of Sarah Edwards, wife of Puritan minister Jonathan Edwards, and a visionary in her own right. The idea of "building" a spiritual home in heaven occurred at a time when Puritan women were building physical homes in New England. As America became settled and more "domesticated," so did its theology, as seen through the writings of Moravian and Methodist women and perpetuated by writers Phoebe Palmer and Harriet Beecher Stowe.

The author calls Emily Dickinson

"the principal personality in a parade of immortal American women." Her unique achievement was her ability in her poetry "to diminish the conventions of domestic pietism to the proportions of her solitude and then to expand her uniquely domesticated self to the world of nature." Porterfield concludes that all the women in her history, although diverse in belief and abilities, were part of a sisterhood of the spirit.

The book combines detailed scholarship with clear writing, bringing both well-known and obscure writings to modern light. If, as theologian Harvey Cox has proposed, masculine symbolism in Christianity has contributed to the oppression of women and the narrowing of men, this book will help expand everyone's feminist consciousness of American Christianity. The title, however, leads one to expect a more spiritually "deep" encounter. Instead *Feminine Spirituality in America* sticks to the surface of the women's writings, examining them in a literary critique style. Perhaps the topic itself is too elusive; as a historical compilation and description, the book is most interesting. I regret that its price may keep the book off the average reader's bookshelf, where it surely belongs.

*Kate de Riel*

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# CONFERENCE REPORTS

## Giving Takes on New Meaning at Baltimore

"Gifts" was the theme for Baltimore Yearly Meeting's 310th annual sessions August 4-9, held for the 25th year at Western Maryland College in Westminster. The nearly 400 attenders shared memories, hopes, and current awareness of gifts in daily small group worship sessions and twice as a community of the whole. Conference participants, young and old, drew names and exchanged presents they had made. Nancy Brock Beck brought her talent of dance and knowledge of Shaker and Native American celebrations and enabled us to sing, dance, and honor giver, gift, and receiver.

Paul Lacey of Earlham College in the Carey Memorial Lecture "On Receiving What We Give" reminded us that development of the essential human gifts of hope, faithfulness, love, and wisdom occur only in relationships. In a world where there are more takers than givers and many—if not most—gifts are given out of obligation, we must both be open to and share God's free gift of grace.

A persistent theme was individual responsibility and personal renewal. Our peace committee requested pledges for individual work for peace rather than corporate resolutions. Task forces presented resource lists and information packets on war tax resistance and disarmament and suggested numerous other activities. Thom Jeavons' personal testimony of increased need to seek obedience to God's will before trying to solve the problem moved many to rededicate themselves. Young Friends challenged their elders to give blood, and many donated for the first time.

Awareness of our worldwide community was heightened by the presence of Dean and Freida Johnson of the Evangelical Friends Church, Eastern Region, and visitors and epistles from other Friends. The Johnsons described the work of the Friends Disaster Service in providing "clean up and restore" operations which move into crisis areas after a tornado, flood, or earthquake. They try to recognize physical, emotional, and spiritual needs and cultivate sensitivity in giving even as

Christ did, by "caring, supporting, feeling, and totally giving himself."

A report from the triennial gathering of Friends United Meeting and concern for East Africa Yearly Meeting led us to pass a minute encouraging FUM to assist member groups in finding unity by providing more opportunities for discussion and searching in publications and gatherings.

Commemoration of Hiroshima/Nagasaki Days was coupled with the announcement of the intention of the United States government to produce and store neutron bombs. Our collective concerns were expressed in a minute to the President for leadership and another endorsing the Law of the Sea treaty process.

*Margaret L. Meyer*

## Leaven and Salt in Today's World

A panel of Friends shared with us their experiences seeking and finding the elements of wholeness, introducing the theme for the 107th session of Illinois Yearly Meeting. The diverse paths of our seeking were explored through our spirits, minds, emotions, and physical activity.

Friends showed an increasing concern for the political direction of our country, particularly for increases in military spending and cuts in social and environmental programs. Increased numbers of young Friends in business meeting energized discussion, particularly on the issues of registration and the draft. Concerns were also raised about redress for the Japanese-Americans who suffered in World War II, and about national and state legislation such as Law of the Seas and the regulation of the funeral industry.

Colin Bell shared with us some of the nuggets of his life-long seeking, integrating the inward sources of Quakerism, the Peace Testimony, and action into a coherent whole.

As the Jonathan Plummer lecturer, Flora McKinney addressed the seeking and finding of wholeness. She spoke of loosening ourselves from bindings and invalidations from the past and reclaiming the zestfulness of children. She envisioned loving encouragement for our young and for each other, and cooperation replacing competition.

Both kinship and worship-sharing groups met this year, each seeking in its own way to unite us further. Friends shared their searchings, and interests were further developed in workshops, ranging from Bible study to the medical

consequences of nuclear war. Political matters as well as sheer tomfoolery pervaded the talent show, and some Friends unmasked new facets of themselves by taking on new faces with clown makeup.

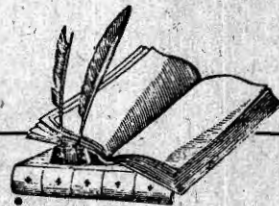
Reaching out to those unable to attend this year, we sent collective packets of letters and cards. We sorely missed Friends who died this past year but found a sense of their presence throughout the yearly meeting. We welcomed several new babies, reminding us of life's ongoing cycle. Much-appreciated letters and epistles brought other groups of Friends close to us.

Our junior high Friends followed the paths of seekers from early Christianity to our own meeting. One trail followed was a walk from Clear Creek to the Friends Yearly Meetinghouse, during which they discovered what these early Friends found which motivates our presence here in 1981.

Young Friends found a strengthening of spirit among them and enjoyed that special closeness of greeting the dawn together. Several had the opportunity to be confronted in their faith during mock draft board hearings to determine conscientious objector status. As a young Friend's T-shirt proclaimed, "Love life enough to struggle."

Yearly meeting was a time of seeking guidance in how to be leaven and salt in today's world. Despite an awareness of global and personal suffering, what made this yearly meeting memorable was Friends' willingness to witness that in joy as well as suffering there is that which is whole and holy.

*Ian Bowler, Pat Lucas,  
and Gail Rogers*



## Poets & Reviewers

**Michael Koran** is a member of 57th St. Meeting in Chicago (IL). He attends Cambridgeport (MA) Worship Group. **Rusty North** attends Port Townsend (WA) Worship Group. **Kate de Riel**, a parent and homemaker, belongs to Haverford (PA) Meeting. **Eric Wyatt**, a retired Quaker pastor, spent many years in Jamaica. He is active with Orlando (FL) Meeting. **C.H. Mike Yarrow**, retired from AFSC, lives in Boulder, CO. He is co-chair of the Southern Africa Working Party of AFSC.



# FRIENDS AROUND THE WORLD

A Friends school for disabled children is a concern of a group of Friends in the Bucks and Abington (PA) Quarterly Meetings. They are seeking spiritual support of the quarters to develop such a project. This is a particularly timely effort in this U.N.-declared Year of Disabled Persons.

To encourage attendance at business meetings, the Flushing (NY) Meeting newsletter contains the following message to members: "Here comes a renewed appeal for wider attendance at our monthly meetings for business! Could the sparse number present indicate that we are 'bored again Quakers,' as one of us asked?"

A hospitality directory, a list of bed-and-breakfast hosts within the quarterly meeting area, was published recently in the *Nor'wester*, the monthly newsletter of Northwest Quarterly Meeting (New England Yearly Meeting). The directory contains names and addresses of individuals in each of the monthly meetings "to encourage visitation among the meetings where distance is a factor and an overnight stay would be helpful."

Care of older meeting members is reported in the Richland (PA) Meeting newsletter. Philadelphia Yearly Meeting now has 20 facilities for older people. These statistics are provided on people over 65: 90 percent of men live with a spouse, compared to 45 percent of women; 85 percent live with a health problem but are not very ill; most with modest means want to live at home. There seems to be a return to the tradition of children caring for their aging parents, home health care and support being seen as important. Some meetings hold group sessions to help members fill out Medicare and other forms, also providing individual counseling. Richland First-day schoolers delivered bags of vegetables to senior citizens, the vegetable garden on the meetinghouse grounds being put to good use.

"Prayer and Holy Obedience in a War-Wrecked World" was the title of a two-day Quaker-Southern Baptist Colloquy held in Berea, KY, this summer. Participants were equal numbers of Friends (representing FGC, FUM, and EFA) and Southern Baptists. The format was the scheduling of four major lectures, followed by a responder and question period. The lecture themes were: Voluntarism and Holy Obedience; A Life of Prayer and Holy Obedience; Holy Obedience and the Call to Peacemakers; and Holy Obedience and Peacemaking. Southern Baptist speakers were Glenn Hinson, writer and history professor, and Glenn Stassen, peacemaking activist and Christian ethics professor; Friends speakers were Richard Foster, a writer and religion professor at Friends University, and Colin Bell, retired from the AFSC, "now living as a peasant in Virginia."

Robert J. Rumsey, a participant, commented, "A productive interchange occurred, though the majority of the speaking was by Quakers. Getting acquainted was an important element—a beginning at overcoming stereotypes of the other. Southern Baptist speakers had known Quakerism only in its 'Eastern' manifestation (Douglas Steere and Pendle Hill pamphlets were frequently and gratefully mentioned); to these persons the existence of a Richard Foster came as a surprise. Quakers had not known of the Southern Baptist dialogues in depth with other religions and churches."

"The Colloquy Planning Committee is considering whether future dialogues should occur, and if so, under what auspices."

Applications are being received for the T. Wistar Brown Fellowship at Haverford College for the academic year 1982-83. Fellows spend a minimum of nine months at Haverford College doing research in the Quaker Collection of the library and in nearby scholarly collections. The fellowship is usually awarded to mature scholars and the stipend is \$8,000.

Letters of inquiry may be directed to the Office of the Provost, Haverford College, Haverford, PA 19041. Deadline for applications will be December 31, 1981.

The Henry J. Cadbury Library at Friends Center, 1515 Cherry St., Philadelphia, was established by

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Philadelphia Yearly Meeting to serve as a resource for its members' ministry and concerns. In response to requests, it now offers library services to individuals and meetings outside Philadelphia Yearly Meeting on the following basis:

- Yearly meetings may borrow materials for their activities and concerns for an annual fee of \$50.00. Requests should come from committee clerks or staff.

- Monthly meetings may borrow materials for activities such as religious education or committee concerns for an annual fee of \$25.00. Requests should come from meeting clerks, secretaries, or committee clerks.

- Individuals are entitled to borrowing privileges for an annual fee of \$5.00. A reference is requested.

Attendees of meetings in Philadelphia Yearly Meeting and employees at Friends Center are requested to supply a reference and may borrow at no charge.

All postage is to be paid by borrowers. The annual subscription period is from July 1 to June 30.

A commitment to work towards the elimination of world hunger was passed in July in the form of a resolution by the National Senate of Belgium. So reports Edward P. Stabler, who has been "office sitting" with his wife the past two summers at the Quaker Council for European Affairs (QCEA) in Brussels. "In response, the groups which had been promoting the [anti-hunger] resolution called a rally the next day outside the Senate building. They planned a rally and then presented a huge bouquet of flowers to the Senate leader to thank the Senate for its approval."

The QCEA office helped in the promotional work leading to passage of the resolution, "and the staff was included in the happy rally." His letter continues: "Our summers in Belgium have made us realize that American... and European Quakers share many goals. We would benefit from better communication. For my part, the notion of a happy rally and the presenting of flowers to legislators came like a breath of fresh air. Much of the Quaker concern and work on national and international problems has a gloomy aspect. We should watch for opportunities to express joy and appreciation publicly when something we approve occurs."



# LETTERS

## A Note from South Africa

I found the last number (*FJ* 8/1-15/81) valuable as we were discussing the peace testimony with Soweto Meeting last week. Excellent articles.

W. Scarnell Lean  
Southern Africa Yearly Meeting

## Who Has A Right To Life?

Senator Jesse Helms of North Carolina, one of our most influential statesmen, made a statement on the floor of the Senate during a debate on abortion which is essentially the same in meaning and intent as the statements of draft registrants in support of their applications for classification as conscientious objectors. He said (as quoted by *The Congressional Record* of May 21, 1981, S-5469): "We are talking about the deliberate termination of innocent human life.... There is a little set of instructions, ten of them, that came down from Sinai about that."

The draft boards of the Selective Service System have always given weighty consideration to a CO's responses to the commandments of Moses. Let us hope that the publicity given to the statement of the prestigious senator on the commandment "Thou shalt not kill" will reach the ears of many CO applicants and eventually save the lives of many innocent human beings of all ages, in all parts of the earth.

Richard H. Post  
Quoque, NY

## Closing Pandora's Nuclear Box

As the world seems to be moving toward the terror of WWII, we pray that the world's political leaders, (with whom, alas, our destiny lies), will see that the only salvation from nuclear holocaust is global peaceful co-existence. In desperation we comfort ourselves that there must be—will be?—such a Utopia in our time.

Now let us assume that Earth has mercifully escaped the ultimate catastrophe. Where will all the nuclear weaponry and other nuclear facilities be disposed of? They cannot be detonated into the atmosphere—fallout would be deadly. Where, on or in the Earth, can all this hazardous (for millenia) material be put safely away? In the Grand Canyon? Deep in the Pacific Ocean? Deep under the sands of the Sahara Desert? Somewhere in the reaches of Outer Mongolia? Far beneath the

Antarctic ice fields, which seem further removed from civilization than the Arctic? Onto the moon? How?

Now is the time for the world's leaders, political and scientific, to give immediate and unrelenting attention to this horrendous problem which confronts us, war or no war. The proliferation of all nuclear materials must be stopped now!

Recently my husband finished reading the latest of his many science bulletins and observed, "When the atom was successfully smashed, humankind opened a cosmic Pandora's box!" Will our vaunted intelligence be sufficient for reclosing this box and permanently hiding it away from human reach? Where are we to safely return to the core of the earth the dangerous elements we have stolen from it?

Kaethe S. Crawford  
Pittsburgh, PA

## On "Outsiders" and "Insiders"

This is a comment on Douglas Heath's article (*FJ* 4/1/81), "Wanted: a More Radicalizing Quaker Education." I am grateful for its challenging philosophy of Quakerism and its lively reports on three Quaker schools (Scattergood, Argenta, John Woolman).

I question, however, two points, (1) that Quakerism, in being a "radicalizing" religion, is "certainly not a conserving religion" and (2) that "our religious perspective of what our society should be inevitably makes us 'outsiders' to such [conserving] institutions, including 'society.'"

I see no contradiction but rather consistency in a searching faith such as Quakerism being both "radicalizing" and "conserving." That revolutionary figure, Jesus, insisted he was a member in good standing of his synagogue and of the Jewish faith. In their prophetic witness, Fox and Woolman drew their strength from, and in turn nourished, the very roots of Christianity.

As to the second point, it is true that Quakers have not found it easy to relate to their society. They find it difficult to be good Quakers and hold public office. They often find themselves marching to a different drummer from that heard by many of their fellow citizens.

To position ourselves to begin with outside the body we wish to influence is to concede too much to the powers that be. To see Quakers as a people quite apart from our fellow human beings in other religious bodies and in places of responsibility in government is to flatter ourselves with a sense of inherent superiority. We are not likely to get far in reforming or perfecting institutions we have opted out of from the start.

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customs of their time, early Friends did not think of themselves as rebellious subjects or blasphemous Christians. If then they were persecuted and jailed, they still held that they were good members of their society. They continued to use such place and influence as they had to affirm and defend their cause. In time, society came around to many of their positions.

Ferner Nuhn  
Claremont, CA

### An Apology

I was recently told, by a member of the meeting I left ten years ago, that when I first became a Christian I tried anxiously to get the other Friends "saved." I have to take her word for this—she was one of those who tolerated me best!—because I can't recall using such evangelical language. I remember only the discomfort of my fellow worshipers when I tried to communicate experiences for which I had no adequate words, and the pain I felt as my fumbling efforts forced me gradually to the conclusion that these experiences were not shared.

I turned to the Quaker Theological Discussion Group then and came in contact with that current of ideas now being promoted under the heading of New Foundation. How exciting to hear of a distinctively Quaker type of Christ-centeredness—and of the possibility of a community free of hierarchy and ritual, which yet could act in unity through attending to the voice of Christ within! I at once abandoned a lurking thought of defecting to the Methodists, embraced what Lewis Benson called the "Quaker Vision," and asked where to find such a community—since it seemed obvious that the Society of Friends was not going to adopt this program *en masse*.

Mistakenly, I blamed the Society for this—as if an organization necessarily had a duty to fulfill the dreams of its long-departed members, however they came to be there, and even though a small minority may feel that the type of church which existed 300 years ago was a more excellent thing. If such a minority could impose its will on the whole, would it not be unfair to the many who in good faith joined Friends because they preferred a pluralistic and theologically fluid society? In fact, if the Society of Friends had been what I now longed for it to be, I myself could not have joined it in the stage of my spiritual journey at which I first came among Friends and would have missed out on the nurture which only a comparatively liberal religious fellowship could have offered me then.

In 1972 I took two steps with regard to my new-found vision, one of which I now believe to have been right and the other wrong. First, I determined to take

part in gathering an independent church fellowship—and this still seems to me the most viable way—perhaps the only way—to build on a "new foundation." Second, I went with Larry Kuenning to the nearest Quaker meeting (Cambridge) and proclaimed that "the Society of Friends is dead!" For this I owe it an apology: the Society of Friends is not dead; it is merely fulfilling social and spiritual functions different from those with which it began. And while I do not feel called to belong to it, I can no longer assume that others are not.

Lisa Bieberman Kuenning  
Oreland, PA

### Feminism Workshop Writes Women's Queries

The workshop, "Feminism, Quakerism, and the World" at the Berea FGC Gathering was one in which deep personal searching took place. We talked about the many ways, both in our own lives and throughout history, that women's experience has been devalued. We then considered our own experience with Quaker meetings, which ideally reflect a feminist consciousness and so should be supportive to us. We found in reality that meetings reflect to some extent the patriarchal values of society, and so all too often trivialized or ignored our concerns.

We therefore decided to write from our collective experience some queries to meetings to express these concerns. We offer them in the hope that they may raise the consciousness of meetings to become more sensitive to women's concerns. We also hope our queries may lead meetings to formulate their own queries and to take appropriate action.

*Women's Queries*

1. Is there a climate of love and trust in the meeting which invites and encourages everyone to be open about individual lifestyles including their satisfactions and problems?
2. Are individual lifestyles of meeting members and attenders recognized and accepted? These lifestyles include the traditional nuclear family, the lesbian or gay family, single persons, and the intentional community family.
3. How solid is the network of women in the meeting for providing both challenge and support to develop women's full potential?
4. Has the committee on ministry and counsel in the last year been aware of, approached by, or reached out to: lesbian or gay couples? single persons or single parents? women seeking more autonomy within marriage? elderly women faced with isolation and diminishing resources?
5. Does the meeting affirm and encourage nurturing qualities in men?

Ann Barclay  
Workshop leader



# CALENDAR

## November

6-8—National conference sponsored by Nukewatch and Wisconsin Peace Conversion Project, Madison, WI. Focus: recent increases in Pentagon-funded academic research, university investments, the draft, military and corporate recruiting on college campuses. Keynote speaker: Dr. Helen Caldicott. Nukewatch, 315 W. Gorham, Madison, WI 53703.

9—Friends Historical Association Annual Meeting, Arch Street Meeting House, Philadelphia. Dinner at 6:00. David Fraser, joint editor of volume 5 (Imprints) of *The Papers of William Penn* will highlight the evening program. For reservations send a check (\$6) to Friends Historical Association, c/o Eleanor Price Mather, P.O. Box 62, Moylan, PA, 19065.

13—Annual SANE Peace Award presented to Dr. Helen Caldicott, Holiday Inn, City Line Avenue, Philadelphia. Reception at 6:00 p.m., dinner at 7:00. Tickets (\$25) available from SANE, 1411 Walnut St., Suite 920, Philadelphia, PA 19102 (215-564-6244).

14—First annual Twenty/Forty Quaker Day, a gathering of Friends in their 20s and 30s sponsored by Friends Institute, Arch Street Meeting House, Philadelphia, 9:00 a.m. to 10:00 p.m. A talk on "Elias Hicks and the Bible" by Dwight Spann-Wilson, workshops, dinner, and square dancing. \$5.00 per person, child care available. Call Cookie Caldwell at work 215-241-7221.

21—Book Services Day, "Help for Monthly Meetings," from 9:00 a.m. to 1:00 p.m. Tours, resources, and workshops focus on how Philadelphia Yearly Meeting bookstore, library, and publications services can help monthly meetings. RSVP to Book Services Committee, 1515 Cherry St., Philadelphia, PA 19102, 215-241-7200 or 241-7225. (Free duplicate books will be available for monthly meeting libraries.)

21—"A Quaker Look at Living with Death and Dying," a conference sponsored by the Family Relations Committee of Philadelphia Yearly Meeting. 9:00 a.m. to 3:15 p.m. at Friends Center, Philadelphia. Phyllis Taylor will speak, and there will be morning and afternoon workshops. Call Arlene Kelly at 215-988-0140.

## Resources

• **New England Yearly Meeting** has published a large map showing the location of each meeting in the yearly meeting area. It lists each meeting by name, time and place of meeting for worship, name and telephone of clerk. Useful for travellers. Send self-addressed stamped envelope to Doug Cox, 100 Pembroke St., Boston, MA 02118.

• **Women and Smoking** is a 16mm film which gives a glimpse of three women of different backgrounds who attempt to give up

smoking. The film, coupled with a brochure **How Can We Reach You**, can be obtained by contacting local units of the American Cancer Society.

• **Peace Through Fellowship Cards and Gifts**, a colorful and useful brochure, pictures greeting cards, stationery, book marks, T-shirts and more. Available free from FOR, Box 271, Nyack, NY 10960.

• Also available from FOR is a useful brochure, **Proclaiming Shalom: A Speakers Bureau for the Religious Communities**. It contains short biographical sketches of 17 FOR members who are available to speak to schools, congregations, and communities—each experienced in articulating a unique vision of peace based in justice.

• **The Psychiatry of War and Peace** by Robert A. Clark is an essay written from the unique perspective of a psychiatrist, a Friend, and concerned peacemaker. It is available for 75¢ a copy/\$5 for 10 from CCCO, 2208 South St., Philadelphia, PA 19146.

• The 1981 edition of the **Handbook on Nonpayment of War Taxes** includes sections on ways of nonpayment, regulations on tax filing, personal experiences with nonpayment, war tax counselors, centers, and alternative funds. Available from Peacemakers, Box 627, Garberville, CA 95440; \$1.50 (discount for quantity).

• For Friends who enjoy music, for those songwriters in our midst, for all who enjoy gathering to "make a joyful noise" around the meetinghouse piano, **Friendsong** might be interesting to you. Friends United Press is considering the regular publication of new songs by and for Friends, a ten-piece set received by each subscriber. For a free sample and for more information write Friendsong, Friends United Press, 101 Quaker Hill Dr., Richmond, IN 47374.

• **Korea: Time for a Change** is a 25-minute slide show which argues that unification is in the best interest of both the Korean people and the U.S. 80 color slides with music, a script, documentation and discussion guide. Available through regional offices of the American Friends Service Committee.

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## Accommodations

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

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

## Announcements

**Do you pray for peace but pay for war?** Now you can avoid \$2,000 in taxes on earned interest legally. For information for your tax free account, write: Howard Savings, 1325 Howard Street, Evanston, IL 60202.

**Seeking new growth?** Join a co-ed work community. Learn homesteading skills. Quaker ideals. Runs September to June. Ages 18 and up. Helen Richards, Farm and Wilderness, Plymouth, VT 05056

## Books and Publications

**I Want To Be Free: Freedom and Slavery and the American Revolution.** 18 lessons. Grades 4-7. Emphasis: American history, basic skills, black/white understanding. Teacher's Guide with detailed lesson plans. Student materials. Ditto masters. For 20 students, \$115.00. Detailed information from Pathways, Inc., Box 8663, Philadelphia, PA 19101-8663.

**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 10113-0300.

**Other Lives, Other Dreams:** Teaching About People of Diverse Backgrounds and Experiences. Resource kits for teachers. Grades 4-7. First kit: William Still. Teacher's Guide, 13 ditto masters. Play, biography, worksheet, crossword puzzle. \$12.00 plus \$2.00 mailing. Pathways, Inc., P.O. Box 8663, Philadelphia, PA 19101-8663.

**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.

**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.

## 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.

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## Personal

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

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

**Adopted male child,** born December 13, 1946, wishes to recreate personal history for serious medical reasons. Seeks information and/or contact with Quaker woman born about 1898-99, descendant of William Penn, elementary school education, converted to Judaism at time of marriage to blond Rumanian. Mother of four, one son and three daughters. Self and daughters employed as seamstresses. Son a sculptor or cabinet-maker. Please reply in confidence as soon as possible to 212-429-7541.

## Positions Vacant

**Director: Conference and retreat center.** We are seeking a Quaker married couple or single person to provide spiritual and administrative leadership at Powell House, New York Yearly Meeting conference center. Position entails program direction, staff supervision, maintaining Friendly atmosphere. Please submit resumes and applications to Helen Angell, 131 Popham Rd., Scarsdale, NY 10583; phone 914-723-6907.

**The Nonviolence and Children Program** of Philadelphia Yearly Meeting seeks a staff person to work with Friends Meetings, schools and parent groups. The position includes leading workshops for young people and adults and office work. Send resumes by November 15 to Search Committee, Nonviolence and Children Program, 1515 Cherry St., Philadelphia, PA 19102.

**Position opening: General Secretary, Philadelphia Yearly Meeting.** Applications are being accepted for the position of general secretary of Philadelphia Yearly Meeting. An applicant should be a Friend of demonstrated spiritual depth; preferably a member of Philadelphia Yearly Meeting; an experienced executive able to provide leadership to Friends, and skilled at human relations. Duties: (1) To work closely with monthly and quarterly meetings to produce more effective interaction among Friends; (2) To serve as chief staffperson to Yearly Meeting, and as secretary to the Representative Meeting; (3) To represent the Yearly Meeting among Friends' and other religious and community organizations. Salary range: \$25,000 and over, commensurate with experience. Application deadline: 2/1/82. Anticipated hiring date: June 1982. Send resume to PYM Search Committee, 1515 Cherry, Philadelphia, PA 19102.

## 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."

## 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.

**John Sexton,** formerly with Scattergood School, would like to consult with Friends Meetings or groups of Friends interested in establishing or supporting secondary schools in the Middle Atlantic states after manner of early Friends. 301-323-7897.

## Wanted

**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.

**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.

**Names of organizations** to assist families in payment of high fees for adopting foreign "street" children. Seacker, Rt. 3, Markesan, WI 53946.

# MEETING DIRECTORY

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

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

## Argentina

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

## Canada

**OTTAWA—**Worship and First-day school, 10:30 a.m., 91 1/2 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, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

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

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



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

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, 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 Canter 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 Rds., Stamford. Clerk: Bill Dick. Phone: 203-869-0445 nights, 869-0601 by day.

**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.

**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.

**RIO GRANDE VALLEY**—Winter worship group. For time and place call 512-687-2457.

**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. Jeanne Thomas and John Arnold, co-clerks, 217-789-1321.

**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.

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

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

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

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

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

## Iowa

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

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

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

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

## Kansas

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

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

## Kentucky

**BEREA**—Meeting 10 a.m. Berea College, 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, Orono, 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., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

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

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

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

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

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

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

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

## Massachusetts

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

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

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

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

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

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

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

**NORTH SHORE**—Monthly Meeting. Each First-day, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. First-day school; child care for those under 6. Rick McCabe, clerk; phone: 617-639-0533.

**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.

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

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

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. 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. Moeschel, 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 La. Phone: 516-922-0468.

**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 Crosman, 846-4472, or Ruth Browning, 486-8973.

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

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

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

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

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

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

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m. College Kelly Center. 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 Koster, 525-2296.

## Oregon

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

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

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

## Pennsylvania

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

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

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

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

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

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

**GOSHEN**—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school 10 a.m., meeting for worship 10:45 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 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

**LEHIGH VALLEY-BETHLEHEM**—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

**LEWISBURG**—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of 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 Gorton, 717-458-6161.

**NEWTOWN-BUCKS CO.**—Meeting for worship 11 a.m. First-day school 9:45 a.m. Summer worship only. Contacts 968-5143 or 968-2217.

11:20. Summer, worship only. 968-3811.

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

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

**NORTHWESTERN PA**—French Creek Meeting



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**SPRINGFIELD**—N. Springfield Rd. and Old Sproul Rd. Adult discussion group 10:15 to 11 a.m., Oct.-June. Meeting 11 a.m. Sundays. Phone: 544-3824.

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

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

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

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

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

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

**WEST CHESTER**—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., New-town Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

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

## Rhode Island

**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**—Forum 10 a.m. Worship 11. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. Margaret Hofmann, clerk, 512-444-8877.

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

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

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

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

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

**HOUSTON**—Live Oak Meeting. Worship and First-day school Sundays 5:30 p.m. Mennonite Church, 1231 Wirt Rd. Clerk: Yvonne Boeger, 664-8467.

**LUBBOCK**—Unprogrammed worship group 1 p.m. Sun. Call Michael Wenzler, 782-8950 or write 2606 22nd St.

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

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

## Utah

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

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

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elm. 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.

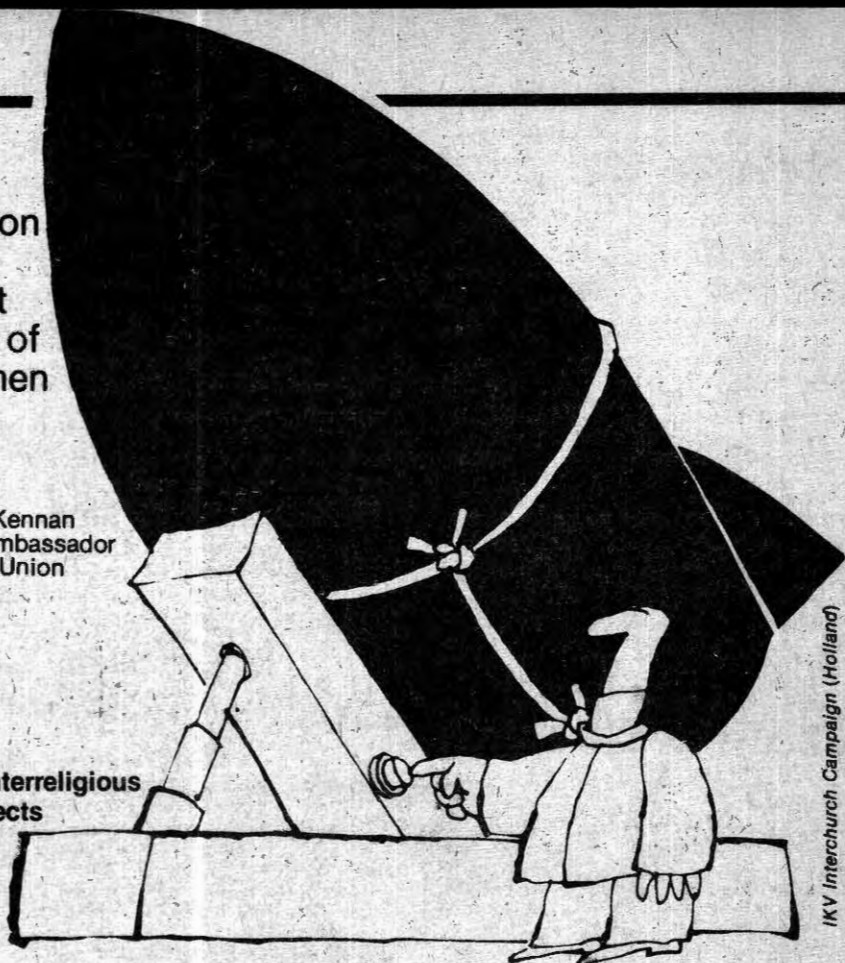
**MILWAUKEE**—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9846.

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

We have gone on piling weapon upon weapon, missile upon missile. . . helplessly, almost involuntarily, like the victims of some sort of hypnosis, like men in a dream, like lemmings headed for the sea.

George F. Kennan  
Former US Ambassador  
to the Soviet Union

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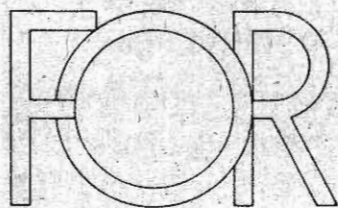


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