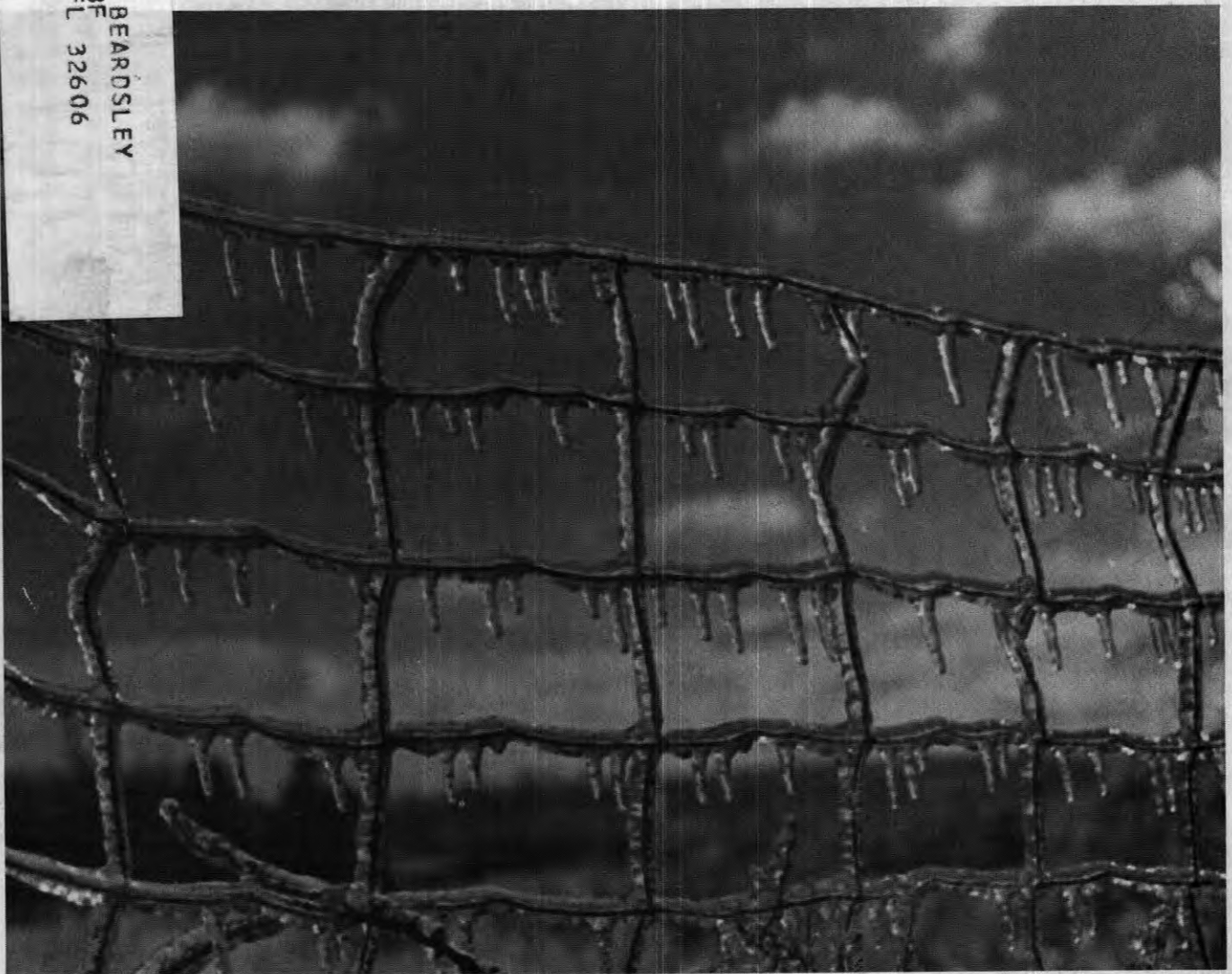


January 1/15, 1983

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

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Simplicity, when it removes encumbering details,
makes for beauty in music, in art, and in living.

It clears the springs of life
and permits wholesome mirth and gladness to bubble up;
it cleans the windows of life and lets joy radiate.



FRIENDS JOURNAL

January 1/15, 1983 Volume 29, No. 1

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AMONG FRIENDS

Meditation of a Latter-Day Samson

As large chunks of hair began to shed on my shoulders and my pillow, I took a quick look at the Old Testament story of Samson but found little that was relevant for me. He lost his hair—and his strength—because of political treachery. I was losing mine because of chemotherapy, which my doctor thinks will help restore my strength. (Incidentally, I can also expect to have my hair back as the treatment is completed.)

For more than five years I have been coping with lymphoma, a cancer of the lymph system. When the symptoms have been quiet, I have had good long periods of watchful waiting. It was in a period of "remission" that I came to FRIENDS JOURNAL. But now that the condition has become active again, I must turn to a more aggressive treatment program, probably extending over the next six months. That will mean up to five days in the hospital in each four-week period.

Fortunately the JOURNAL editor's schedule is somewhat flexible. I can read manuscripts and correct proofs even when I am in bed. And our devoted staff has already shown the ability and spirit to fill in around me as needed. My wife and I are moving on January 2 to a new apartment building across the street from Friends Center so close daily communication will be even easier.

In a more positive vein, I hope to keep alert to fresh spiritual insights that will at least indirectly strengthen my editorial perspective. When you consider that one out of four persons in the U.S. will have some form of cancer in his or her lifetime, you will see that I am involved in a very widespread condition and one which needs religious and social as well as medical attention. More broadly, of course, I am finding that a serious challenge to personal well-being can teach me important lessons. The most fundamental impact is probably the heightened awareness of the importance of living in the present moment. And then there's the awareness of my personal vulnerability. As I honestly accept my dependence on God and other human beings, my crusty ego is softened.

I also have begun to notice how many men my age have less hair. Maybe my balder pate will bring me closer to men who have quietly envied my full head of hair. May my pride give way to my falling locks!

To give you four or five more pages of news and views, the JOURNAL annual index will be printed separately this year. It will be sent free of charge to any subscriber on request. For automatic annual mailing to institutions and other index users, the list compiled this year will be retained as a reference for distributing future indexes.

I am delighted to note that at last the JOURNAL is able to begin a series of articles on dynamic Friends meetings. Amawalk (see p. 16) was nominated by members of four different meetings.

Olcott Sanders

January 1/15, 1983 FRIENDS JOURNAL

REFLECTIONS ON THE LORD'S PRAYER

by Elizabeth B. Conant

*Our Father, which art in heaven, hallow'd be thy name.
Thy Kingdom come, Thy Will be done, on earth as it is
in heaven.
Give us this day our daily bread,
And forgive us our trespasses as we forgive those
who trespass against us.
Lead us not into temptation but deliver us from evil.
For Thine is the kingdom, the power, and the glory.*

Amen.

For most years of my life, I have said the Lord's Prayer every day. The words learned in childhood bring clear memories of family prayers and church services, but when they no longer spoke to my experience, they began to change in meditation.

The earlier thrust seemed to be "out there": a father, in heaven, who comes down to us to do the nudging, the feeding, the forgiving, the leading. Yet my own sense of the holy has almost always been couched in inward experience, the mystery of God's movement within, often mediated by flow through another person. In fact, "God" is more verb than noun for me, and on occasion both the natural world and the human family almost crackle with that holy energy.

I would wish to honor that inward presence, calling it by many names to account for its richness. Muslim tradition includes a prayer of The 99 Names of God. What words would make up our own personal list? In those moments when it feels as though I were truly holding/hollowing/hallowing the light within, there is a fresh sense of body as temple, a phrase that in my youth seemed a Puritan whip in disguise. It is clearer now what a gift my body houses, and what a gift is the temple itself.

I was a teenager when I first amended the Lord's Prayer: Thy Kingdom come, through me, Thy will be done, through me. There is still the desire to be an agent of love and change, although there is more caution now about thinking I know the blueprint of either God's kingdom or God's will. It feels important to try to be grounded in spirit before taking any

action, lest the effort be limited by my own certainties.

There is something so fundamentally physical and earthy about asking for bread each day. Unless life's basic requirements are met, it is hard to move beyond the issues of survival, something to remember as I live in comfort. Yet, perhaps, partly because I am blessed with physical bread, there emerges a deeper hunger. Others might find different names for the need, or for the currency of nourishment. When I forget to celebrate the gifts of love and bread, I have lost my own capacity for loving, as well.

And what of trespasses? The headline reads, "Battered children grow up to batter their children." It is ever clearer how behavior is recycled, how we act possessed, how current events seem the external reflection of our own unfinished inner work. The verse "Be ye perfect even as the Father in heaven is perfect" dominated many of my early years. It now seems more important to try to be whole, including the painful process of meeting the shadow in myself and others. Arrogance is one such dark figure, the temptation to think I have "earned" my blessings, to see others as less competent or less far along the way. If connections with others provide a channel for holy energy, then separation chokes it off and leaves us isolated. How much of the world's neglect and cruelty comes from denying our deep connections with others and our earth?

To open intentionally to the perils of vulnerability and receptivity is a difficult task for those of us accustomed to being in charge. But that risk promises the energy of life itself, and harmony with the Christ within. Love, life, and light. The kingdom, the power, and the glory.

*Father, mother, spirit, child: be hallowed in me.
Let harmony flow through our lives, let justice and mercy
be proclaimed by our lives.
Help us to know our own dark side, and to understand
the shadow in others.
Lead us out of arrogance and separation.
For in vulnerability we will know love, which is
to know life,
And we would live,
live in the light.*

Amen.



Elizabeth B. Conant is co-clerk of Buffalo (N.Y.) Friends Meeting.

I never lost it!



Notes From a Quaker Jew

by Joy Rosnel Weaver

As I left a small auditorium one afternoon at the 1982 Slippery Rock FGC Gathering, I found myself close to panic. I walked calmly and smiled greetings to Friends along the path, but inside I was running. I had just been confronted with the realization that for the past 14 years I must have been an imposter in the Society of Friends.

The occasion was the Advancement Committee's threshing session on community outreach entitled, "What Is Our Message?" Early in the session the statement was made, and later defended, that those people raised in the Jewish faith who could not "accept Christ" should be encouraged to seek fellowship among Friends, but should not be permitted to attain membership.

Although there was some heated discussion on the issue, mainly from Friends who felt it to be a creedal statement, I came away feeling that I had attended not a *threshing* session, where ripe ideas were harvested, but a *thrashing* session where the whole, carefully nurtured crop of my religious belief was cut down and trampled into the fields.

In a sense, my problem is semantic,

but that makes it no less painful. It rests on the trinitarian upbringing of most Friends, who may not even realize that the names "Jesus" and "Christ" are not interchangeable. To me, however, having grown up Jewish, there is an exceedingly important distinction between the two. I can accept without hesitation, Jesus, *Jeshua Ben Yusef*, the Jewish leader who came to remind his people of their covenant with God and their obligation to live according to the Law, while adding a new commandment of love. It is the risen Christ of the Paulinist teaching I cannot accept.

I am far from a Bible scholar, but my religious quest has led to some serious reading in Judeo-Christian history, especially the transitional period of the first century. What I learned is that my beliefs tend toward those of the Nazarenes, the very early, pre-Paulinist Christians: the "convinced" Jews, if you will. Friends of more traditional Christian views would probably date their roots to the "convinced" Gentiles from Roman and Hellenic cultures.

It is in that difference in cultural roots that the significance in connotations given the name "Christ" arises. To the first-century Jews, the term "Anointed of God" applied to those prophets and leaders especially endowed with religious insight, those who "walked in the Light," as Friends would say.

It meant that among the Jewish

nation, God's chosen people, walked a few especially worthy of the ceremonial use of consecrated oils. As I understand it, the Aramaic word for "anointed" translated into the Greek as *Christos* (Latin, *Christus*), but the Gentiles, who used oils only for medicinal purposes, could not comprehend the religious significance of this title. Thus it became necessary to add the word "Lord." "Jesus Anointed of God" in Aramaic would thus become *Jesus Christos Kurios* ("Jesus Christ Lord") in Greek.

From that beginning, the Gentiles would have no trouble accepting Christ, especially since they were living in a crossroads of cultures where foreign gods were readily assimilated. In the same way, the mystical experience Paul described must have seemed only one more among many stories of risen gods. The real work was in convincing them that this god was the one true God, faith in whom would save them from sin and suffering.

The Jews, however, did not require a religion which would save them through faith alone. Friends certainly should be able to identify with the Jewish belief that each individual was free of sin and was responsible for the consequences of his or her own conduct. By listening to the voice of God, dialoguing, even arguing, each individual could overcome temptation or learn proper repentance for transgressions. No redeemer or savior was necessary because there was no overwhelming Original Sin from which to be saved. Faith alone was not the way to redemption. Redemption came through repentance and hard work. Suffering was part of taking responsibility for the consequences of one's actions.

God has a plan for the chosen people, and it was their duty to listen to God's "leading," follow God's law, and show they were worthy by their everyday conduct.

The plan for the chosen of God would culminate in the golden age of the Messiah when all the world would come to know the one God and to live in harmony in a world without war. The messianic promise did not mean that one individual would come to save them, but rather the coming of an era. God would lead the people, not by coming to earth in human form, but by inspiring leadership upon the earth, leadership by the anointed springing from among the

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chosen. It would be the fulfillment of the covenant made centuries before between the Jews and their God, a God so powerful that even his name must not be uttered: Yahweh—from the Hebrew letters, Yod He Voh He—I AM WHO I AM/I AM WHO I WILL BE.

The greatness and power of this one God could never be diluted by belief that God could be divided into three parts. Gentiles, used to multiple gods, could accept that, but not Jews. To them, Jesus could be Anointed of God; he could be Son of God, but he could not be God.

Like those first "convinced" Jews, the Nazarenes, I can accept only one God. My religion cannot be both mono-

theistic and trinitarian. God can manifest through Spirit (Word/Light) and through those very special "anointed" ones who still, I believe, live among us. But God remains one, not three.

Perhaps that means I should not have been accepted as a member of the Society of Friends. Yet I can think of no other way in which my beliefs are not Friends' beliefs. I try to live by the teachings of the Sermon on the Mount, the new commandment as well as the ten old ones. Waiting upon the Light to learn what God requires is beautiful and frequently rewarding. In the manner of Friends I try to take responsibility for the consequences of living according to that Light.

Still, the roots for that belief go deeper than the teachings of Jesus or his example as he suffered on the cross for "speaking Truth to power."

Like Jesus, I take my example from my ancestors, the Jews, who understood, through centuries of pain, that one must be willing to suffer for living one's religion. It is in God's plan.

Thus, I cannot renounce my Jewish heritage, nor can I renounce my Quaker practice. The warmth of loving concern growing out of the wisdom of Jesus' teachings keeps me alive in the Light. But still I cannot "accept Christ." I cannot declare, as a Christian, "I found it!" I can simply affirm, as a Quaker Jew, "I never lost it." □

An 18th-Century Jewish View of Quakerism

Excerpted from The Jewish Spy, being a philosophical, historical, and critical correspondence, by letters which lately passed between certain Jews in Turkey, Italy, France, etc., translated from the originals into French by Marquis D'Argens, and now done into English. London, 1766. From Letter 103, page 182, from Aaron Monceca, at Amsterdam, to Isaac Onis, a Caraita at Cairo, formerly a rabbi at Constantinople.

One of the most extraordinary Sects is that of the Quakers, which has neither Priests, nor Worship. They who are of this Opinion are not baptized like the Nazarenes nor circumcised like the Jews and the Turks. All the Religious Ceremony they have when they meet is to hear a Person preach a Sermon; but the Preacher starts up by chance. The first that has a Notion of being inspired, be it a Man or a Woman, declares what he or she thinks the Spirit dictates, and the Audience is very attentive. The Women are very careful to hide their Faces with their Fans, and the Men are covered with broad-brimmed Hats, which give them an Air extremely serious and gloomy. The Quakers are, perhaps, the only true Philosophers of all the Nazarenes. They never give anybody the



Martin Klover

Title of Sir, much less of Your Highness, or Your Majesty. They say that all such Words are the Invention of the Pride of Man; and that it is ridiculous to call mere Earth-Worms by the title of your Eminence, your Holiness, your Excellency, etc. And to avoid being guilty of it, they Thee and Thou even Princes and Kings. All the Reason they give for it is, that a great Man is not two Persons, and that Thou becomes him much better than You, which is gener-

ally larded with some superb Term, that he does not deserve. Their habit is generally very plain, without Plaits or Buttons, to the end that it may be a continual Lesson to them to be more virtuous than other Men, whose unprofitable and criminal Dress they have rejected. They never take Oaths; for they say it is horrid to prostitute the Name of the Most High in the Disputes of wretched Mortals; and that a Man who has a Mind to be virtuous ought never to affirm or deny a Thing but by a Yea and a Nay. I will confess to Thee, dear Isaac, that I can never say enough in Praise of this Custom of the Quakers; for Oaths are vain and superfluous, and serve to no Purpose. . . .

The last Virtue of the Quakers is never to go to War, and not to shed Blood upon any Pretext whatever. They say, that the Glory of Conquerors is a Fury fit for a Madman. They are grieved at the Murders which other Men commit, and gild over with the Epithets of Courage, Greatness of Soul, Magnanimity, or Love of their Country. They add, that if all Men were Quakers, content with possessing what they have, and careful to make the Unfortunate share with them, they would not, like famished Wolves, go and tear People to pieces, whom they never saw, or had any Knowledge of; and who never perhaps did them any Harm. □

Editor's note:

This discussion of a South African boycott began with an article by Jack Powelson. He suggested we might like to solicit another view to accompany his. So we asked Mary B. Anderson, who kindly agreed to respond to the basic issue—

but not with a point-by-point answer. She sent a copy to Jack, who in turn felt that his original statement should be shortened slightly and directed a little more to Mary's line of thought. Mary has written an "addendum" after reading Jack's revisions. So we arrive at the exploration in mid-exchange, and we invite others to continue the forum.

THE CASE AGAINST BOYCOTTS

by Jack Powelson

Suppose the Moral Majority should declare a boycott against Quakers, because some of us favor individual choice on the abortion issue. Suppose they should call for no funds for the American Friends Service Committee, no applications for Friends schools and colleges, no buying the goods that Friends produce. With education so precarious, even a minor success might sink a school. All economic activities in which Quakers are involved would be picketed, and if the public responded, Friends would go out of business. Would we be outraged? Would we change our minds on abortion?

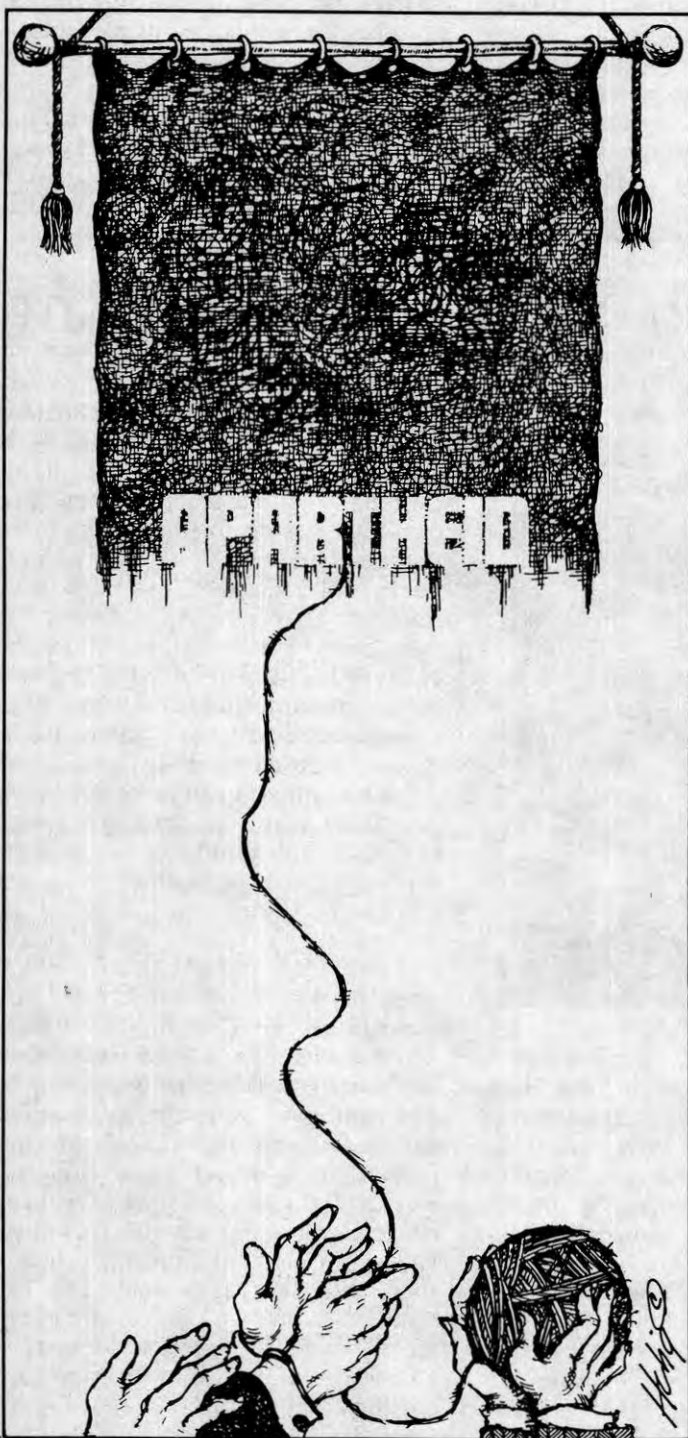
The president of the United States wanted to boycott the Soviet Union's proposal for a gas pipeline to Europe. We already boycott Cuba. Have the Soviets changed their minds? Have the Cubans? Many Friends oppose these boycotts. Is it because we oppose boycotts as a way of treating other people, or do we oppose only these boycotts? Is it all right for good people to boycott for laudable ends?

One kind of boycott I favor. This occurs when oppressed people strike directly at the object of oppression. I would have supported the Martin Luther King boycott of buses had I been there. I would not have bought British wool when Gandhi called for a boycott, even if I had not been too young and poor to do so anyway. If the blacks in South Africa should walk out of the mines en masse, I would join them by boycotting the products of those mines.

But now I refer to a boycott by the *non-oppressed*, in which the oppressed have *not* chosen to participate, which strikes out at one or a number of objects that are *not* the direct point of oppression, and which is likely to harm many people entirely innocent of oppression. Such a boycott is intended to coerce a people to change behavior from evil to good, the boycotters being the judges of which is which. The boycott would deprive that people of objects dear to them, including (possibly) their very lives.

Boycott by the oppressed may be done in a spirit of love (though it is not always so done), and if so, it can be understood that way by the oppressors. This is why boycott by the oppressed works. But boycott by the non-oppressed

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does not work. It is *never* understood in a spirit of love by its victims. It is *always* perceived as a threat and usually in a spirit of hatred. It brings moral rage to the boycotted. Just as Friends would never yield if the Moral Majority boycotted us to change our minds on abortion, so also will South African whites stiffen their resistance when *they* are pressured to do what they genuinely believe to be immoral.

Who would be the innocent victims of a boycott in South Africa? Suppose the OPEC countries should cut off oil completely. Suppose all American investments were withdrawn. High cost and lack of supplies might cause the loss of thousands of jobs, affecting not only South African blacks but also Botswanans, Malawis, Mozambicans, and Swazis who enter South Africa to work in the mines. Especially those from neighboring countries are already living precariously. How do we know their children would not starve if fathers lost their jobs?

I cannot believe that Friends who favor a boycott of South Africa have any real grasp of the *immense* harm it would do if successful: how people would die when the hospital generator runs out of oil, how they would agonize as children starve. Our neglect of these potential catastrophes is similar to (though not on the same scale as) the negligence of those who believe a nuclear war can be won. The notion that continued attention to those we have harmed will repair the immense damage is to me naive. How can we guarantee that our compatriots would care about the victims any more than did carpetbaggers after the Civil War? How can we be sure the harm *could* be repaired? The world is indeed an integrated society. When we take apart the laminations that bind us to others, not "all the king's horses or all the king's men" can put them together in the same century.

Some Friends tell me I have exaggerated, that dire consequences would not occur. Maybe not, but maybe they would. More important, who takes the risk: the boycotters or the boycotted?

So, what can Friends do instead? In the case of South Africa, we might work from whatever vantage point we have. We might consult with Friends there, discussing possibilities of sit-ins or nonviolent action. We might give financial support to the newly legitimized black trade unions. We might pressure multinational corporations to live up to the Sullivan

code (to hire and treat blacks and whites equally). There is much disagreement over whether multinational companies are adequately opposing apartheid. But one thing is sure: many of them do subscribe to the Sullivan code, and however marginal their opposition, it is better than that of South African companies. Surely we would do better to build upon this leverage rather than abandon it completely, leaving the companies to become South African.

The two most appealing arguments for boycott are that we must not profit from evil and that we must stand up for what we believe. How can any Friend who loves the oppressed not agree to these?

The problem with the first is that we profit from *all* intercourse with our fellow beings. When we buy at the grocery store, we profit (by having food), and so does the grocer. So long as trade is done willingly, all parties gain from it; else it would not happen.

But when goods are produced coercively, that is where conscience pricks. This happens wherever the choices of poor people are limited, so that they cannot move where they want to move, take the jobs they want to take, live where they want to live, or associate with whomever they wish. This happens in South Africa, Cuba, China, the Soviet Union, and Poland. It happened in the United States with slavery and with Japanese relocation camps. It happens in Sandinista Nicaragua with respect to the Miskito Indians. It happens in Argentina as children are torn from their families, never to be seen again. It happened when the Tanzanian army forced farmers into socialist villages. It happens through tribal discrimination in most African countries. It happens in Latin America where Indians are not admitted to the same jobs as "whites." It happens among the Mennonites with "shunning." Shall we single out South Africa because it is "worse" than the rest? (Is it indeed?) Shall we single it out because we have a "special relationship" born of our own experiences with racial bigotry? (Is that a good reason, or an ethnocentric one?)

Do we profit from all these coercions? Of course we do. Most socialist governments set farm wages low, and many will not allow farmers to take higher-paying jobs. They also force them to sell foodstuffs to government stores at fixed (usually low) prices. Thus profits are shifted from farmers to governments. It is these profits that finance the defense of the Soviet Union, a burden so great, when compared with per capita income, as to be impossible under a democratic government. If we trade with the Soviet Union, or any socialist country, or even most Third World countries, we too profit from this coercion. But is the oppression racial, as in South Africa? (Does that matter, really?) Very often it is, when one considers Asians in the Soviet Union, nondominant tribes in Africa, and Indians in Latin America.

Am I being picky in comparing so much of the world with South Africa? To the people in the Gulag Archipelago, or Solidarity leaders in detention, or mothers of missing children in Argentina, or prisoners in Cuba I am not. In any event,

The idea that boycotting is the only way we can stand up and be counted does a disservice to those who would work slowly, deliberately, and (I believe) more effectively.

the question is *not* one of degree, nor of special relationship. It is whether our way of life is one of "shunning" economically those who sin, for fear we might profit from their sinning. If we decide we must shun them, then we must shun no matter what the degree of sinning and no matter where it occurs.

Friends face three cruel choices. First, we may profit mutually from our trade with sinners. Second, we may shun most of the world, economically. Or third, we may ostracize one select group of sinners while profiting from our trade with other groups. These are the *only* choices we have, and we *must* take one of them. "I never promised you a rose garden."

Of course, we might argue that we cannot take on the whole world at once. Let us divide and conquer: South Africa first, then another front. If we say this, we are engaging strategy and not principle. But the principle remains: let us not do harm that good may come of it.

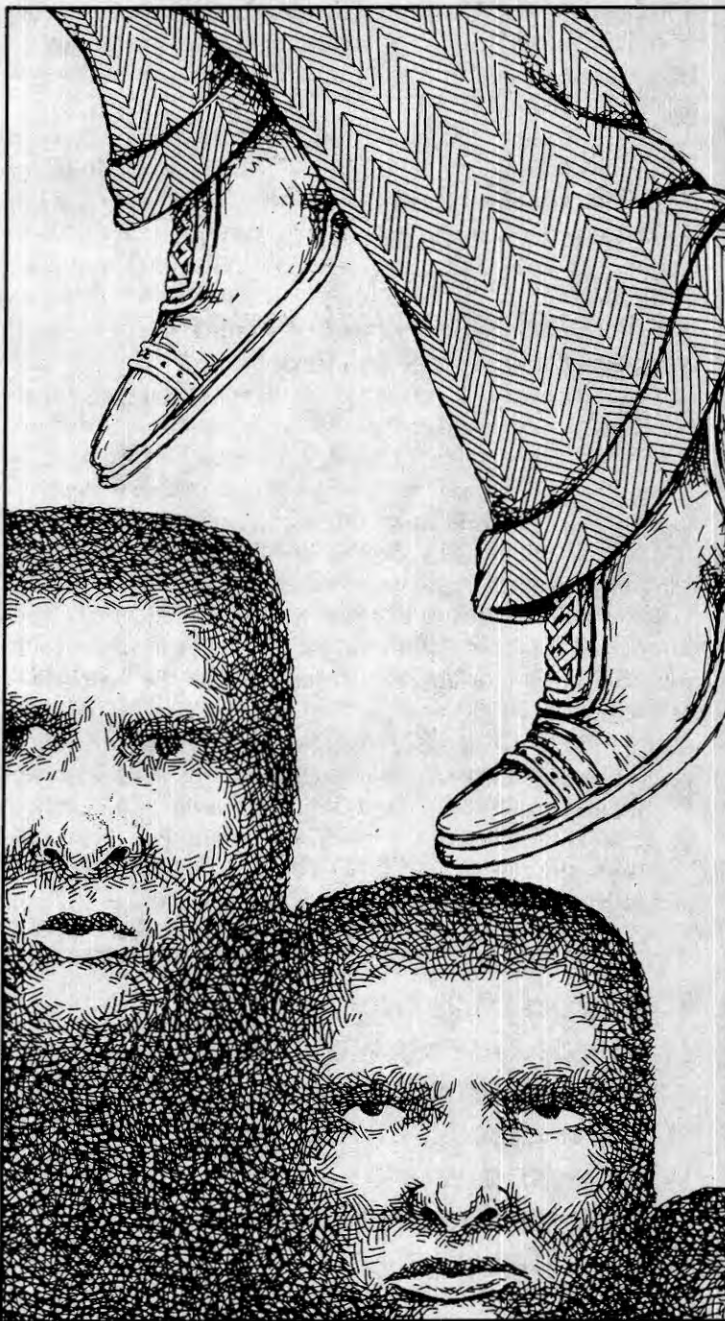
The second appealing reason for boycott is that we must "stand up and be counted." But Friends have always worked in quiet and persistent ways. Being "counted" does not require us to shout dramatically from a mountain top. Many denigrate as "mere symbols" the slow, small steps that I see: the Sullivan code, the antiracist policies of DeBeers Mining and IBM, the virtual demise of job reservation laws, the legal recognition of black trade unions. Those who depreciate little progressions are like the giant who stamped out little flowers. "I only want big flowers," he exclaimed.

The final question, therefore, is how we wish to live. Do we wish a world of confrontation, in which we use our massive purchasing power to bend others to our will, or do we wish a world of cooperation? I do not rule out using leverage; I even suggest it for boycotts *by* the oppressed, and I would pressure our multinational corporations to use the leverage they have in South Africa. But we must be very careful what kind of leverage we use, and when, and how.

When we threaten South Africans with a boycott, do we persuade them that there is *no* threat to them in dismantling apartheid? If we threaten to deprive the Russians of a pipeline, do we persuade them they may withdraw from Afghanistan with *no* fear of invasion through their soft belly? If we deny trade to the Cubans, do we persuade them to "let their people go" with *no* concern that these people might bombard them from the United States? I believe the contrary in all these cases. By boycotting, we persuade Russians, Cubans, and South Africans that there *are* such threats, for surely they believe that those who threaten them economically are but a step from harming them militarily as well.

I admire and love those who would boycott. But I must remind Friends of the age-old question of ends and means. Life is not a bundle of political goals but a way of reaching them. The idea that boycotting is the only way we can stand up and be counted does a disservice to those who would work slowly, deliberately, and (I believe) more effectively. Let us consider very carefully which way we choose, and if we consider well, the end will not deceive us. □

BOYCOTT AS NONVIOLENT ACTION



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by Mary B. Anderson

A boycott is not a tool to be used in isolation. Even as one works to end an unjust system, one must also work toward the building of a new and just one.

Would I have joined the Montgomery, Alabama, bus boycott in 1955? Would I have refused to have any commerce with or to enjoy any gain from Hitler's Nazi state? Would I have urged others—my family, my friends, my communities, my government—also to do so? Would I have refused to own slaves? Would I have urged others to free their slaves? Would I have refused to buy, own, or use any item gained or produced through the system of slavery? Would I have urged others to do so?

To each question, I answer, "Yes, I hope that my moral strength would have been sufficient for me to act this way." Do I, therefore, believe that all boycotts are right? My answer is no.

What are the principles by which I consider these issues? How is it possible to decide when a boycott is justified and when it is not?

Where systems of injustice, oppression, and violence exist, what is our responsibility? How may we respond?

We must, at a minimum, not support a system of oppression or encourage it. We must, at a minimum, not gain or profit from it. But more is required. We must actively oppose

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an evil system and, as important, we must *be seen* to oppose it. We must express our abhorrence for unjust systems in public ways.

Even more is required. We must also engage actively and publicly in efforts to establish just and unoppressive systems of human society. We must support the efforts of the oppressed when they act for their freedom, or we must discover and initiate alternatives and work actively for them.

Those of us who have chosen the way of nonviolence try to act in ways which are consistent with the goals we seek. To work for justice, we must be just. In joining against oppression, we must not become oppressors.

Where do boycotts fit within these means and ends? Boycotts are fundamentally a tool of nonviolent action. A boycott against an oppressive system may be undertaken as a moral action. The decision to boycott is forced by two kinds of questions.

The first is a private question. We must ask ourselves whether we in any way benefit or profit by continued involvement in the system. One who cares about injustice cannot feel comfortable occupying a position where he or she gains from its continuation. But boycotts are undertaken for more than the simple gaining of personal moral purity.

The second question, then, is public. If we do not boycott, will we be seen as supporters of the oppressive system—by those who are oppressors or by those who are oppressed? Does our involvement, in fact, support and encourage the system?

Why do I raise the issue of "appearances"? Does it matter what others think if we are clear in our own consciences? I stress the importance of being public about economic withdrawal because it is in this realm that a boycott assumes its character as a nonviolent tool. A boycott conveys a moral message. In doing so, it can appeal to that of God in the oppressor. It raises a moral standard for public scrutiny and response. It exerts "soul force."

Apartheid, in South Africa, represents a depersonalized system of slavery. While there is no one-to-one ownership of human by human, whites in that society collectively own and control the economic, political, and social rights of the blacks. Freedom and rights are defined by race. There is no ambiguity about the injustice of the system of apartheid.

There can also be little doubt that foreign economic involvement supports apartheid in South Africa. A number of South African national leaders have made this linkage clear, and the very fact that South Africa continues to court foreign investment aggressively further confirms its importance. Former Prime Minister John Vorster succinctly stated the connection when he said, "Each trade agreement, each bank loan, each new investment is another brick in the wall of our continued existence." Most nations seek external economic buttressing to be strong and to assure the survival of their systems; South Africa is no exception. If we have a means to oppose the oppression of South African apartheid and do not use it, we are guilty of complicity in that system.

Each step toward racial justice and equality in the U.S. is noted by whites and blacks and its impact felt. Each step away from enforcement of these principles is also noted and its ramifications felt.

Economic withdrawal or boycott against South Africa conveys two very important messages. To the oppressed it says that we will not contribute to their oppression. To the oppressors it says that we will not support the apartheid system. Beyond the communication of withdrawal from involvement, however, it also communicates positively that we stand ready to resume even more active engagement and support at such time as South Africa moves toward the creation of a just society for all its people. In this way, a boycott insists that evil shall be unsupported and helps to create a climate for change because it offers a new opportunity for support when change does occur.

A boycott is intended to be temporary because its purpose is to undermine an unjust system and to support change toward justice. It is nonviolent in that it engages those who act as oppressors and supports them in effecting change. Its effectiveness, therefore, cannot be measured only by its economic consequences, even as the effectiveness of conscientious objection cannot be measured only by its relation to the ending of war.

It was argued that to free the slaves would harm them because they would be rootless and unable to make their way in U.S. society. In fact, some slaves did suffer more in freedom than in slavery. But those who opposed slavery did so because its immorality meant that it could not be defended. To have worked only to free the slaves and then to abandon them to continual discrimination would have been insufficient. A boycott is not a tool to be used in isolation. Even as one works to end an unjust system, one must also work toward the building of a new and just one. If boycotting South Africa may harm blacks within South Africa, it is the boycotters' responsibility to address this directly, providing aid where possible to those who suffer and working beyond the boycott for a future society.

To respond to apartheid in South Africa with a campaign for personal and corporate boycott is especially important for U.S. citizens. We have a special responsibility toward South Africa for two reasons. First, few of us are completely clear of direct economic involvement in South Africa. Through bank accounts, pension funds, insurance policies, even scholarships, many of us more or less directly benefit from investments in South Africa by our banks, states, insurance companies, or colleges. We are not so remote as we might sup-

pose or wish. Second, because of our own history of slavery and racism, we are bound in a moral sense to South Africa. Each step toward racial justice and equality in the U.S. is noted by whites and blacks and its impact felt. Each step away from enforcement of these principles is also noted and its ramifications felt. Racism knows no national boundaries, and we who recognize it from our own experience and history hold special responsibility to address it everywhere it exists.

"Do not do harm that good may come of it." Means and ends are linked, and we must care about our actions as we seek justice and the elimination of oppression. The apartheid system in South Africa currently does harm. If we in any way support it, we are involved—today, now—in that harming. Shall we justify continued involvement by U.S. companies in the South African economy, which has its basis in apartheid, on the grounds that black workers may be more justly treated in these companies or receive higher wages than elsewhere? Shall we hope that this involvement will change the system? Are we engaged in the system that does harm today so that good might come from our engagement?

We are bound around this globe in interdependencies. This is as it should be among members of the human family. But all interdependencies are not positive. When slaves refuse the interdependence of slavery, we applaud their human spirit. When blacks walk rather than ride segregated buses or when Polish workers form a union, we support their exertions toward freedom. When we are not ourselves among the oppressed, but are nonetheless involved, what determines the degree of our response? Beyond the principles discussed above, I cannot suggest an unambiguous answer. When wrong is done, we must examine our genuine and present options in a complex, moral world.

Two aspects of South African apartheid seem to call forth the concerted action of boycott. First is the deep violation of God in humans which apartheid represents and enforces. There is no way in which apartheid can be redeemed. Second is that we are already engaged in South Africa's economy, so we have no ground for moral neutrality. We cannot choose whether or not to be engaged in that economy. We are there. Therefore, either we must decide to continue to be so engaged and to support that economy and society while working for change, or we must decide to exercise the tool of boycott to deny support for the present injustice and to offer support for a new, just society.

Addendum:

In the new article which Jack Powelson has submitted, he raises several issues to which I would like to respond. I shall limit myself to only one because of space. It is the important issue he raises concerning the relationship between an outside opposer of oppression and the oppressed group. He indicates that outsiders should take their cue from oppressed peoples' actions. They should not initiate a boycott but they may join one begun by the oppressed. He writes, "If the blacks of South Africa should walk out of the mines en masse, I would

join them by boycotting the products of these mines."

Where basic principles of human justice are involved, the role of the outsider has often been questioned. When he was repeatedly accused of being an outsider, Martin Luther King used to respond that he was not an outsider to any part of the human family, that the world was his community.

But what if the oppressed themselves are not objecting? I oppose sexism though all women do not. I am sure that Jack Powelson would agree that it is not necessary that *all* blacks in South Africa walk off their jobs before we join the boycott. By then our aid would be superfluous. But the fact is that many, many black South Africans, and some whites who share their abhorrence of apartheid, daily engage in risky acts of refusal to support that system. From the first nationwide campaign of resistance, the nonviolent Defense Against Unjust Laws Campaign of 1952; to the massive school boycott of 1955 (100,000 students participated); to the women's protests against the pass laws in 1956; to the nonviolent demonstration against passes at Sharpeville in 1960; to the nationwide protests of 1976 which led to and followed Soweto; and many, many other actions before, between, and since these; blacks in South Africa have been "walking out

of the mines."

The South African Institute of Race Relations and the International Defense and Aid Fund for Southern Africa each publish periodic lists of the protests, strikes, and demonstrations by South Africans. Anyone who reads these (and neither claims to be complete) must be struck by the numbers of actions and people involved in them. Not all of these are nonviolent, but many are. In virtually every case of strike or protest, including those named above, some strikers or protesters have been shot and killed. The list of South African organizations which request the help of international groups through boycott represents a broad base (though not everyone). They acknowledge the suffering they will experience if a boycott succeeds. They also say they suffer now. More blacks die who cannot find hospital space now than would suffer if a hospital generator fails because of a lack of oil. Children die *now* of starvation (50 percent of African deaths are of children under five years of age). They say that they are willing to suffer for their freedom. They ask us to help them gain it so that hospitals may be open to blacks and whites alike, so that black children may finally be assured enough to eat. □

International Defense and Aid Fund for Southern Africa



In the 1952 Defiance Campaign, over 8,000 people of all races were arrested for breaking segregation laws.



We Thank You for the Sense of Hope

by Chip Poston

We thank you, Lord of heaven and earth, that what you have hidden from the wise and prudent you have revealed to babes; yea, Lord, for such is your gracious will. Lord, we know that you are a God of caring, a caring so deep and personal we cannot even begin to fathom it. You have numbered every hair on every head, and not a single sparrow falls from the sky without your knowledge and consent. We know that in a nuclear war you would be the central victim. You would feel the pain of every death. You would anguish over the destruction of your beautiful and delicate Creation. O God, we beseech you: help us to avoid such a catastrophe!

Lord, we confess that we are all guilty of idolatry. We have chosen to put our trust in false idols of our own making—money, weapons, power, status, comfort—instead of in you; and once again the First Commandment lies bro-

ken in the dust. Help us to a deep and true repentance, Lord, as we turn away from nuclear weapons, and back to you, placing our faith and trust in the power of love.

We know you are a God of goodness, the author of all true peace. We know your nature is love, and the governing law of the universe is love. Now, Lord, help us to worship you in spirit and in truth, with deeds as well as words.

Teach us to be patient and humble as we work for peace. Show us the difference between righteousness and self-righteousness. As we confront others, help us to remember our own complicity in the evil of the arms race. Help us to remember that it is not flesh and blood we struggle against, but the powers and principalities who have captured so many of our brothers and sisters.

Thank you for your patience with us. We feel your strong, yet tender, hand at work in our lives and in this movement to stop the nuclear arms race. Discipline us; nurture us. Grant us the strength to continue, the courage to persevere. Use this time of crisis to show us the meaning of faith. Above all worldly wisdom and teaching, help us to heed the voice

of him who came on a donkey, in poverty and humility, saying, "Love your enemies. Bless those who persecute you. Overcome evil with love."

Lord, help us to remember that the work of the peacemaker is the work of reconciliation. Let us rise above our differences and find our true unity in you. Teach us to open our hearts and our hands to those around us. Give us the conviction to stand for peace and to act for justice. Make us sensitive to anything we do in our lives which contributes to the oppression of the poor. Teach us to love, not to hate; to give, not to take. Help us to create a new history. Help us to believe in miracles. And even as we struggle, help us to celebrate the gift of life.

Lastly Lord, we thank you for the sense of hope you give us; for it is only through hope that nuclear violence will be overcome. Fill us with hope, Lord God—hope that others can change, as we ourselves have been changed. O Lord, let it happen—make it happen! May this movement for peace take deep root in the hearts of people everywhere. Let it grow strong and wide, and spread until the vision of the prophet is fulfilled:

*And they shall beat their swords
into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword
against nation,
neither shall they learn war any more.*

*. . . The wolf shall dwell
with the lamb,
and the leopard shall lie down
with the kid,
and the calf and the lion
and the fatling together,
and a little child shall lead them.
The cow and the bear shall feed;
their young shall lie down together;
and the lion shall eat straw like the ox.
The sucking child shall play
over the hole of the asp,
and the weaned child shall
put his hand on the adder's den.
They shall not hurt or destroy
in all my holy mountain;
for the earth shall be full of the
knowledge of the Lord
as the waters cover the sea.*

(Isaiah 2:4, 11:6-9)

Amen. □

Chip Poston teaches English at the Arthur Morgan School, Burnsville, N.C. He is a member of Celo (N.C.) Monthly Meeting. His prayer was shared at a nuclear freeze rally in Asheville, N.C., last October.

DOING QUAKER THEOLOGY

by Charles R. Swank

Look again. Yes, you saw the word "theology" at the top of the page. And don't bother to turn to the cover of the magazine; it is *FRIENDS JOURNAL*. Right here in front of God and everybody, I'm going to talk about theology.

I think it's long overdue. We Quakers have been avoiding theology for quite a spell now, and I believe it is time to dust off that word and put it back into our vocabulary, because I believe we are becoming a bit careless about it. In our

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determination to remain noncreedal, we are becoming nontheological—a move I believe is dangerous to the Society of Friends.

"Noncreedal" and "nontheological" are not the same. Noncreedal simply means we do not require as a condition of membership into our Society that a Friend affirm belief in a written statement of the principles of our faith. "Nontheological," however, means we have lost our religion. The Theos (God) is gone and we become merely a society of friends, without being a Religious Society of Friends.

This compounds itself because we have little to give to our children. A Friend has said to me that Quakers cannot raise Quakers. Probably not—as long as our religious foundation is so sandy that our children have nothing

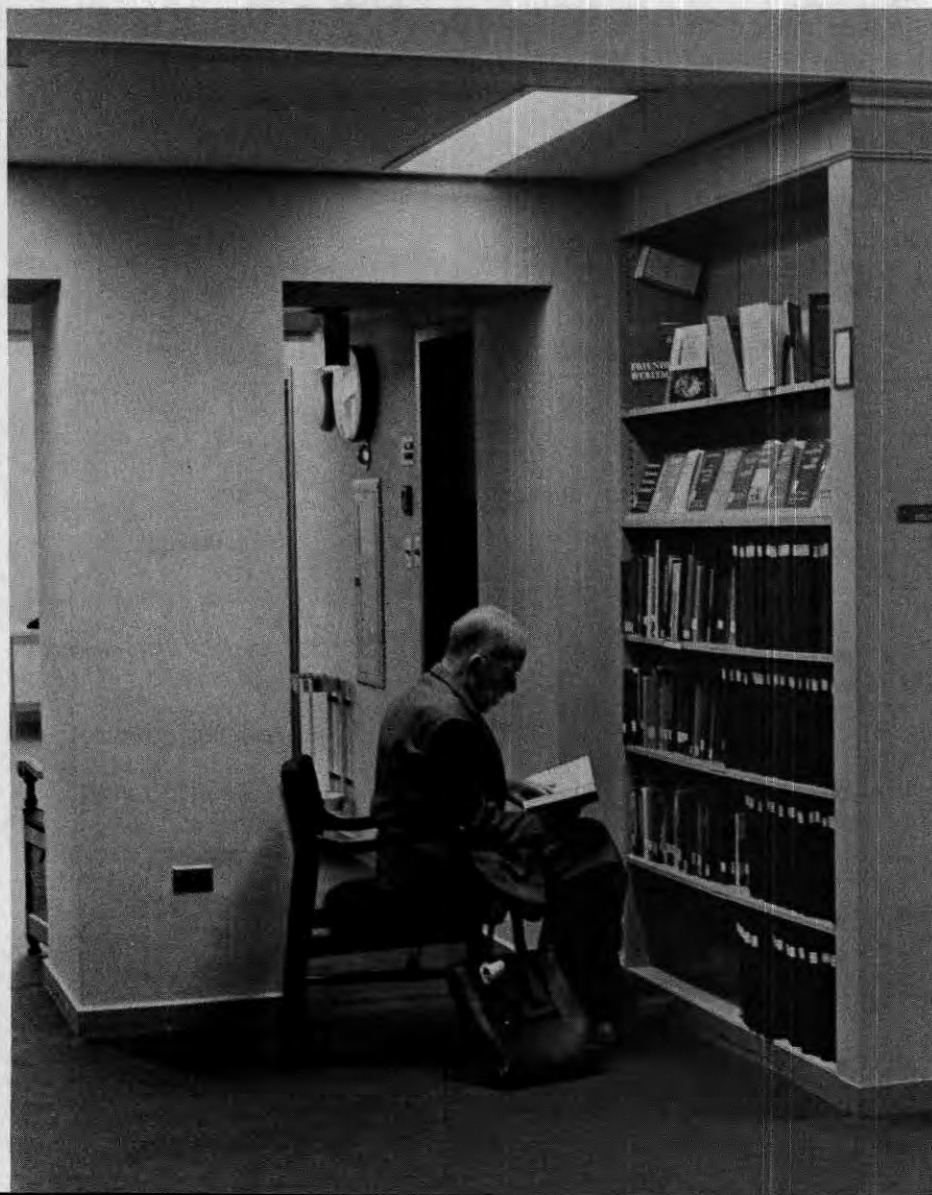
firm on which to build. If they can't figure out what we believe, how can we expect them to carry on their faith? And how can we provide that foundation built on a rock unless we ourselves know what we believe?

Some time ago I got tired of not being able to give a good answer when asked, "What do Quakers believe?" So I decided to write down my credo. I found the exercise stimulating, because I was forced to think through the fundamental principles of my faith. I had to confront myself with such questions as: Do I really believe there is that of God in every person? What sources of religious authority do I accept, and particularly how much authority do I credit the Bible with? What is my Christology, that is, what do I believe about Jesus and the term, "the Christ"? Are the sacraments as necessary as Protestants say or as useless as some Quakers say?

These and a host of other questions swirled through my head until I was finally able to arrange the theological furniture in some kind of order which made sense, at least to me. Now I can answer the question, "What do Quakers believe?" as far as any individual Friend can answer for the whole Society; that is, I can answer for myself with confidence, and be confident that many Friends share many of my beliefs.

Since I found that exercise so profitable for myself, I concluded that it might also be profitable for other Friends. I forced myself to write down my theology, albeit in a very condensed, six-page statement. I found that many of my former theological considerations, which had been fuzzy for many years, finally found their way into the light, and into better focus. I have heard many Friends try to talk about their faith with halting sentences, conflicting statements, rambling fence-sitting, and declarations of what they *don't* believe in. (Most non-Friends are just as bad, but they at least can rely on a formal creed to help them out of a tight spot.) But in my experience, Friends who can articulate their faith clearly and convincingly are rare.

That is not to say that I have discovered all truth. With each new insight



Meg Richardson/FGC

or opening I become aware of just how much more there is for me to learn. But it seems to me that we can be both seekers after truth and examples of strong faith at the same time. We all want to delve deeper into the mysteries of God and the truth of God. Yet to call ourselves members or attenders or adherents of Quakerism and not know what that means displays an astonishing lack of understanding. We would be shocked if that attitude existed in other areas of life. Can you imagine a biologist who doesn't understand the internal systems of an organism, or a mathematician who can't work algebra?

How, then, can we be comfortable as religious people who don't know religion? Perhaps one of the reasons many fundamentalist churches are growing so rapidly is that their members know exactly what they believe and are willing to tell others about it. Whether we agree with their theology is immaterial; at least they know what they believe.

Many Quakers, I fear, have little idea what to believe. They attend meeting because they like the silence, or agree with the peace testimony, or maybe even because they don't have to make a religious commitment. Or perhaps part of the problem is that we don't know how to "do" theology. We are bogged by the jargon. Justification, sanctification, homiletics, eschatology—what do they all mean? And do we have to know what they mean, or can we use our own language to forge our personal credo?

fathers who lived near the time of the historical Jesus? Can the "expert" be relied on for good advice? What role will the inward light play? These are some of the questions that must be faced and dealt with before one can proceed. Someone whose final authority is the Pope, for example, is going to end with quite a different set of articles of faith from one who sticks solely to the Bible. Friends who rely on the inward light may conclude that some passages in the Bible are of outdated moral worth, such as the assumption that slavery is acceptable.

A second question which must be answered is whether to proceed with an assumed belief in God and God's nature, or to go back to the very beginning and decide what to believe about God. To start with a theological foundation already built on an acceptance of the reality and nature of God is easier. But if you must start at square one with the existence and nature of God, be prepared for a difficult task.

Next, it might be helpful to determine what to believe about the condition of the human race. What of "original sin," or non-original sin? How bad are we? Do we really need to be saved? From what? Is part of us immortal? These questions are important to answer for our Christology to make sense. If we have no need of salvation, what is the meaning of the crucifixion? Each question requires an answer. And each answer leads us to another question. Search the authorities you have determined are authentic, seek the light of God through prayer, and see what answers can be found.

Central to the search is the question of Jesus. Who was he? Was he man? Was he God? Was he the full embodiment of God, but not "supernatural"? What did he say about himself? What did others say about him? Did he ever make the claim that he was God? What does the word "Christ" mean to you? These are questions that cannot be avoided when doing theology.

By systematically wrestling with these questions one by one, you can develop a set of religious beliefs for yourself. They may change. As you mature or experience new openings, you may change your theology. But at least there will be something to change. It is difficult to remodel a room in a house

that hasn't been built, yet we are constantly trying to remodel a faith that hasn't yet been formed the first time. Howard Brinton's *The Religious Philosophy of Quakerism* (Pendle Hill, 1973) is helpful in demonstrating how a faith can be built on the authority of one book of the Bible. One of the most helpful books, written in language most of us can understand, is L. Harold DeWolf's *A Theology of the Living Church* (Harper & Row, 1960).

As an example of what I am talking about, let's take the question of sin. First we have to define our authorities. For our example, we will have decided that truth may be found in a wide range of areas: church fathers, Bible, biblical scholars, early Quakers, modern theologians, and of course, the inward light. But we must also determine the rank of our authorities, so that when the experts disagree, as they will do, we will know what is to be our highest authority. For our purposes, the Bible, as interpreted by scholars, and our own prayerful experience of the inward light are to be the highest authorities.

Now we are ready to start. Begin by writing down what you think you believe. If you can, give reasons for it. Then, begin reading your authorities. Write out the points of agreement and disagreement.

Turn to the Bible in a modern translation. The Good News Bible (Today's English Version) and the New English Bible are both good. And use a good commentary. An excellent but expensive commentary is the *Interpreter's Bible* in 12 volumes, or use the one-volume *Abington Bible Commentary*. A dictionary of the Bible is helpful, along with a concordance. Read the material, jotting down points you wish to remember or discuss later. Crosscheck the references and look for discrepancies or support material. Read and consider alternative interpretations. Choose the one that makes the most sense to you. And at all times, seek the light in your heart.

As you continue to read, observe the direction the balance of evidence is pointing. Eliminate the least supported views and reduce the conflicts as much as possible.

When you have eliminated all you can without eliminating what you believe may be valid, you are near the end of



Meg Richardson/FGC

The first step in creating one's own theology is determining what sources we will accept as authoritative. Will we depend solely on the Bible? Will we reject it? Is George Fox our final authority? What about the early church



John Warring

narrowed down the areas of doubt. That is what I had to do at first. It wasn't until months later that more light was given me, which allowed me to pinpoint my views on different points of truth.

When you have followed this or a similar pathway to reach conclusions on the various points you believe are important, read it all together. See if it is consistent. This method sounds mechanistic, but it is merely an organized way of arriving at truths that may otherwise escape you if you approach the subject in a disorganized way, and it will force you to consider the possibilities. It will not let you escape facing the questions.

Your theology may, and probably will, change through the years as you receive more light and become better practiced at recognizing the openings of God. But as your experience changes, update your theology.

I believe it is important for us individually and as a religious society to know what we believe. That won't come

through osmosis. It will take study and prayer. It is a search that we can make alone in our homes and during First-day school with other Friends who are also seeking truth. It is a search that never ends, but through negligence sometimes never begins.

It was what I perceived as a balance of both social testimonies and action, and sincere religious seeking and sharing, that brought me to the Quakers back in 1970. I saw too many religious groups lose their balance, veering off to save the world through social concerns at the expense of the inward life and the community of love and support, or veering off into self-righteousness and quietism at the expense of the fruit of the spirit. Friends, I concluded, had maintained their strength in both areas.

I hope it is always that way, that our outward actions are a result of our experiential knowledge of God and God's truth, and that our inward lives continue to bear fruit in the world God loves. □

THAT OF GOD

It can be heard.

In the quiet corners of the heart
it softly speaks.

No command.

No request.

A guiding hand whose lead
brings joy and deepest satisfaction.

A simple destination.

All people are gently held
within its circle of love;
and if we quietly listen
we'll feel no hate for any person.

For each one has their reason
and we can understand. . . .

They see it differently.

Quietly we sit.

A cleansing warmth enfolds us,
easing pain,
clearing minds,
soothing furrowed brows.

Body, mind, and spirit are one in harmony.

We can then meet our problems
with vision and with heart.

And if we follow steadfast
perhaps we can impart to others
that inner strength.

.

A handshake then in parting;
And the knowledge we are loved
and understood.
And though the world falls round us
We would never be without
the quiet voice.

We must but listen
And let it have
its part.

—Pauline Brokaw

DYNAMIC MEETINGS . . . FIRST IN A SERIES



"ALWAYS TRYING TO DO SOMETHING
A LITTLE IMPOSSIBLE"

by Caroline Lane

A two-story frame structure with covered porch, Amawalk Meeting looks like a typical pre-revolutionary meetinghouse. It is located north of New York City in upper Westchester County. Vigorous throughout the 19th century, it declined during the 20th century except for a brief revival in the mid-1950s. During this decline, modernizations such as electrification and indoor plumbing were never undertaken. By 1965, Amawalk Meeting had five members, only two of whom lived in the area. Meetings for worship were discontinued. Occasional meetings for business were held in homes or by long-distance phone.

During this period, Purchase Quarterly Meeting urged that the meeting be laid down. The town of Yorktown inquired about taking over the meetinghouse for its historical society. The neighboring commercial cemetery began

to encroach on meeting property, declaring that Quakers were either already dead or dying out so what did it matter. Ralph Odell, who had maintained membership in the meeting, returned to the area with his wife after graduate study. They found that one wall of the building was pulling away as a result of leakage from an ancient wooden gutter. Clearly something had to be done.

The meeting had a legacy from former members to be used for building maintenance. A meeting for business by long-distance phone call approved that the fund be used to repair the building. While involved in the planning and execution of this repair, Ralph Odell became convinced that the meeting he had joined as a teenager was situated in a place not served by other Quaker meetings. He felt that people would come if they knew about the meeting.

In 1977, with the consent of the other members of Amawalk Meeting, the family of three Odells began holding worship meetings huddled around the

wood-burning stove. The quarterly meeting supported the venture, and Barbara Lane, who lived nearby, transferred her membership from Chappaqua Meeting. Thus the revival of Amawalk began with four Friends worshipping together throughout one winter.

Reasoning that the meeting must be publicized if the seekers in the area were to find it, Ann Odell wrote stories for local newspapers about every meeting activity from clean-up days to the candlelight suppers which were open to the community. At these suppers, the lack of electricity became an asset. The soft light of candles and kerosene lamps added warmth and intimacy to the sharing of food, conversation, and worship. Gradually, people who came out of curiosity and spiritual need joined in the activities and became part of the meeting.

Amawalk now has 24 members including children. There are from 25 to 30 regular attenders. Situated in a rural-suburban area in northern Westchester County, New York, it serves a wide area, particularly the towns along the Hudson River in the scattered communities of northern Westchester and southern Putnam Counties. The group ranges in age from infants to 83, but the average attender is about 30. Most are college educated; many are professionals, while several young adults are intentionally living at a subsistence level as part of their peace testimonies.

Increasing numbers is not the only factor in a dynamic meeting. Even more impressive is the extent to which the members and even very new attenders contribute time and energy in nurturing the meeting and in witnessing to the wider community. There is a joy and spirit of mutual caring among the Amawalk members that is visible in all their activities. How did this develop?

One of the first persons to join Amawalk recalls that when he first came to meeting, the Odells were gathering kindling. It seemed natural to join in. The shared activity fostered a sense of belonging. The very practical needs of firewood, water for coffee, and refreshments help keep everybody aware that all share in responsibility for the meeting. Clean-up and fix-up days are enthusiastically attended by whole families. Skilled workers patiently teach young and old to use skill-saws and

Caroline Lane is a fourth- and fifth-grade teacher in Bedford, N.Y. She is a member of Croton Valley (N.Y.) Friends Meeting.

other tools. Working together and eating together helps create a feeling akin to an extended family.

Amawalk's witness for peace and justice in the wider community is no less impressive. Moved by the extreme neediness of the Boat People in 1978, the five-member meeting offered to sponsor a refugee family. In March, they accepted the sponsorship of a family of seven. The very immediate and visible needs of this family encouraged energetic involvement of everyone. Canvassing for the nuclear freeze was a major concern during the past year. A table was set up in a local shopping center every Saturday from December through March, and more than 3,000 signatures were sent to that campaign. A Peace Fair has been held in June of the past two years bringing together organizations from the wider community with a peace message and gaining *New York Times* coverage. An outgrowth of the most recent fair is a Community War Tax Resistance Committee to study the issue and serve as a support group for tax resisters. Individual members were

involved in prison concerns, education, and civil disobedience during the Second Session on Disarmament at the United Nations last summer. A question frequently put to these individuals is: "How can we support you?" Thus the meeting is a center of spirituality expressed in a variety of ways by people reaching out into the wider community.

Amawalk Meeting is represented on committees of the yearly meeting and the quarterly meeting. One of their members served as a peace volunteer traveling to all the meetings in New York Yearly Meeting in 1982.

As I talked to the people of Amawalk about their meeting, I asked them if they could account for the amazing vitality. Certain structures and attitudes were repeatedly mentioned that help to sustain the sense of mutual caring.

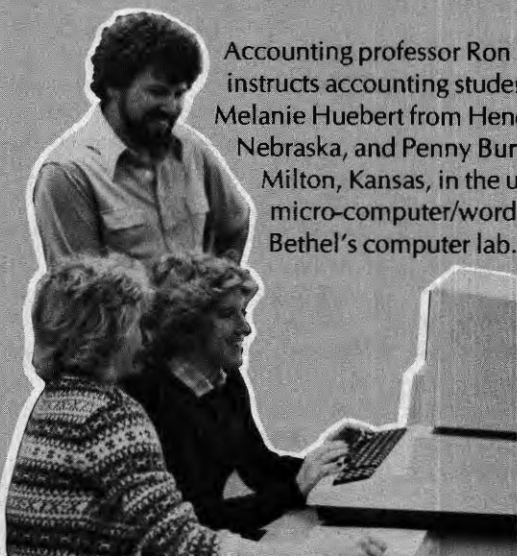
Although there are no designated greeters, there is always someone on hand to welcome newcomers. Since almost everyone has recently been a newcomer, all are sensitive to the feelings of seekers attending for the first time and make sure that the conversa-

tion groups after meeting include the visitors. Some of the families who attend have been friends. Indeed, they have encouraged one another to come. But other people see one another only when they attend the meeting and its activities. A newsletter is sent regularly to everyone, and personal notes are added to those who have been absent from meetings for a period of time.

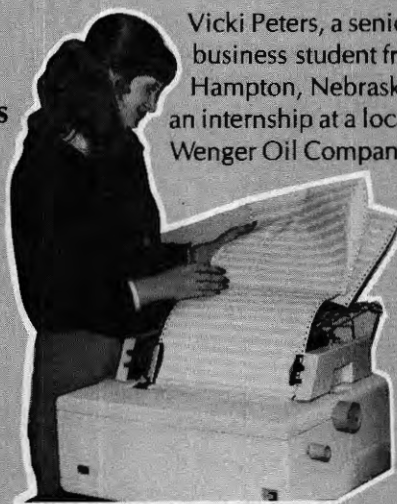
Meetings for business have become a special expression of this meeting's shared search. They are held monthly following the meeting for worship. Visitors and attenders are always invited to join. Seekers new to Quakerism are often curious about how the business functions of the meeting are handled. They find that there is a spirit of openness to new people and the insights and concerns which they have to offer. Experiences and viewpoints vary widely, but when a problem is before the meeting, there is a faithful commitment to the principle that through listening to one another with loving care and faith a way will open, difficulties are resolved. No distinction is made between the con-

OPTIONS IN BUSINESS AT BETHEL COLLEGE

- Accounting
- Economics
- Secretarial Studies
- Business Management
- Business Education
- Communications Minor
- Computer Science Emphasis

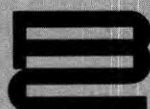


Accounting professor Ron Brunk instructs accounting students Melanie Huebert from Henderson, Nebraska, and Penny Burford from Milton, Kansas, in the use of a micro-computer/word processor in Bethel's computer lab.



Vicki Peters, a senior business student from Hampton, Nebraska, serving an internship at a local business, Wenger Oil Company.

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Thomas A. Wood
Headmaster

tributions of members and attenders when deliberations are carried on. Even children have felt free to state their viewpoints, and their ideas have been valued by the meeting. The clerk is scrupulous about consulting on all decisions the 83-year-old member who lives in Maine. One measure of the value placed on meetings for business is the fact that a family who moved to another state returned to Amawalk last year for every monthly meeting.

The influx of young families who want their children to experience religious education has made critical the inadequate quarters for First-day school. After a year or more of seeking solutions, the meeting has committed itself to erecting a separate First-day school building. In the long period of deliberation, newcomers frequently entered and began to question decisions already agreed upon. In each instance the group reviewed the bases for the decision until the newcomers were comfortable with it. Several people related an incident in which a person who had doubted the wisdom of the new building during discussions last year became the spokesperson who patiently said to a recent questioning newcomer, "Last year I felt as you do," and went on to explain how the decision had come about. For many people at Amawalk, this exemplifies how the spiritual message of loving concern for everyone in the meeting is transmitted to newcomers.

Since most people who come to Amawalk are seekers with little experience of Quakerism, there is a continuing need to explore the background and practice of Friends. The meeting has a small library, and people share their personal libraries as well. Several formats for adult education have been used to suit the needs. Some which had meaning for the people I interviewed were: a dinner meeting to discuss the implications of membership in the Society of Friends; seekers weekends and a retreat held at Powell House, the conference and retreat center of New York Yearly Meeting; and an adult study group which meets after meeting for worship to discuss faith and practice.

The First-day school is a major concern. A committee has agreed on a general curriculum and people take turns leading. The children are a vital part of all meeting affairs. During discussion groups and meetings for

business, the older children look after the younger ones in the spacious ground, which is well separated from busy streets.

Publications from the various organizations of the wider Society are used in the First-day school and the library. Most people are only beginning to learn about Friends General Conference, American Friends Service Committee, Friends Committee on National Legislation, and Friends World Committee for Consultation. The meeting has received its greatest support from the yearly meeting and particularly from Purchase Quarterly Meeting. Intervisitation, shared retreats, and shared sponsorships of quarterly meetings have enriched the spiritual life of this growing meeting. Material support has come from the quarterly meeting in the form of a substantial grant for the new building.

These procedures suggest some explanations of Amawalk's dynamic growth, but the spirit can't be explained entirely. These words from several of Amawalk's members were the nearest expressions: "The reopening of the meetinghouse was an acting out of a faith that there were people who would become involved in the meeting if they knew about it." "People have come seeking a way to express their spirituality. They neither want a religion just for Sunday nor a great many church activities without spiritual depth." Amawalk Meeting is "always trying to do something a little impossible, and newcomers are caught up in the community spirit." One person summed it up by saying, "We love the meetinghouse, and we love what happens in it." ☐

Editor's note:

Plans have been drawn up for the construction of a simple First-day school building at Amawalk Meeting—including two rooms with a small kitchen, bathroom, and an attached woodshed. Estimated cost for building materials and some labor is \$40,000 (much of the carpentry to be done by members, attenders, and others). Total funds received to date is \$26,000, including grants from Purchase Quarter and the FGC Meetinghouse Fund.

Contributions may be mailed to Carol Rice, 4 Depot Sq., Garrison, NY 10524.

REPORTS

Quaker Leadership Seminar Studies Disarmament Issues

William Penn House, Washington, D.C., held its annual Quaker Leadership Seminar November 15-18. This year the theme was "Toward the Peaceable Kingdom: Next Steps." The approximately 30 participants went by bus to the Pentagon where, after a presentation by Reed Hamner, director of Theater Nuclear Policy, there was a lively question and answer period. A similar session was held with representatives of the Arms Control and Disarmament Agency, and also one with William Maynes at the Carnegie Endowment Building.

An evening with Admiral Gene La Rocque (Ret.) of the Center for Defense Information was informative and exciting. La Rocque and others who for many years were in military service are now opposing nuclear armament and other aspects of government defense policy.

The Friends Committee on National

Legislation's building is only a few minutes' walk from William Penn House, and there Edward Snyder discussed with the seminar the need for a shift of priorities from armament to development. Pat Washburn for the National Peace Academy Campaign informed participants about the good progress which legislation for the Peace Academy is making in Congress. The tremendous possibilities for good or ill in utilization of outerspace were presented by a panel including Robert Bowman, Friends World Committee for Consultation representative at UNISPACE. During the concluding session Charles Price emphasized the possibility the human race has for affecting its own destiny, and Colin Bell—by his enthusiasm and specific suggestions—heightened seminar members' determination to persist in efforts for peace.

Along with all this, participants found free time to visit offices of their members of Congress and learn first-hand how our national government operates concerning matters in which Friends are especially interested. William Penn House plays a vital role by providing leadership and housing accommodations for gatherings such as this seminar.

Ralph H. Pickett

WORLD OF FRIENDS

A unique student loan challenge has been initiated by the student senate at Guilford College. The senate has pledged \$12,500 of student funds toward a loan fund, challenging alumni and friends of the college to raise double this amount in the next year to establish a \$37,500 fund to assist students at the college.

The "two-for-one" challenge is a unique response to federal cutbacks in aid to higher education—perhaps the first instance nationwide in which students have initiated a loan fund with their own money.

Members of the Library Committee of Abington (Pa.) Meeting have presented copies of *Philadelphia Quakers 1681-1981* to 50 neighboring churches and libraries. The books carry tercentenary greetings from Abington Meeting.

Two groups of East Africa Friends have been accepted for membership in Friends United Meeting. At sessions of the General Board of FUM in Richmond, Ind., this fall, applications were accepted for membership of Elgon Religious Society of Friends and East Africa Yearly Meeting (South), and their approval to Triennial sessions was

recommended.

The issue of membership centered around the following question: would recognition of the two bodies as separate yearly meetings further divisions among Friends in East Africa or, in recognizing a situation which already exists, would such acceptance serve as a call to Friends in East Africa to cement their friendships and work together as separate groups? Though not in total unity with regard to their decision, board members felt it best to move ahead instead of continuing to defer it.

Opportunities for summer community service in Mexico and the Caribbean are being planned for 1983 by the American Friends Service Committee and Mexican Friends Service Committee.

The projects in Mexico will be for a period of seven weeks, end of June to mid-August. Participants will be between 18 and 26 years of age and must be able to communicate easily in Spanish. Approximately half the participants will be from Latin America.

Two other projects are being planned, one in Cuba and the other in Grenada. Co-leaders are being recruited from the U.S. for the Mexico and Grenada projects. Applications for all projects should be submitted by March. Contact AFSC Personnel, 1501 Cherry St., Philadelphia, PA 19102.

"The Quakers find a way to help fix a home and maybe a program" was the headline of a recent *Philadelphia Inquirer* article. The



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article describes the efforts of several meetings in Concord (Pa.) Quarterly Meeting to assist a family in West Chester, Pa., to do essential repairs to their home.

West Chester Borough Council had delayed a decision to release county improvement funds to a family who qualified for such assistance. Concord Friends decided to help do the necessary repairs themselves. They scheduled a workday for November 20 and have raised over \$3,000 for repairs. Borough Council is now considering paying for building materials and arranging for the work on this home and others to be done by qualified volunteers.

Locally planned actions against military taxation to be held on Good Friday, April 1, are being encouraged by a growing number of Friends bodies. New Call to Peacemaking approved the idea in one of its workshops in June. The idea of a Good Friday witness was the subject of an "Epistle to All Friends in America" in July from North Carolina Yearly Meeting (Conservative). In August, Baltimore Yearly Meeting endorsed the idea and suggested it be broadened to include members of other churches. Friends Coordinating Committee on Peace endorsed the idea at its annual meeting in November.

The form of witness can be decided independently in each local area. Participants might gather together for worship followed by public witness. This could include an offering of letters from individuals, an appeal for support of the World Peace Tax Fund bill, a vigil at the local IRS office, collection of withheld funds from tax refusers to be presented to a local organization, etc.

Resources on the issue of military taxation are available from local groups in many areas. A national group which has good literature is Conscience and Military Tax Campaign, 44 Bellhaven Rd., Bellport, NY 11713; (516) 286-8825.

An effort is underway to collect signatures and funds for an ad in several newspapers and magazines opposing the payment of military taxes. For a copy of the proposed ad send SASE to Don Groersma, 402 S. Glendale, Ann Arbor, MI 48103. Deadline for signatures is March 15.

December 28 marked the 100th anniversary of the birth of outstanding British astrophysicist and Quaker, Sir Arthur Stanley Eddington (1882-1944). His investigations of the dynamics of galactic systems, the internal behavior of stars, and the theory of relativity "stimulated and influenced research on the structure and size of the universe." Eddington introduced

Einstein's theories to the English-speaking world and greatly contributed to their favorable reception.

The author of 12 books and over 100 papers, the recipient of numerous honors, Eddington was always conscious of the moral implications of scientific research; his work could not be used to destroy human life or serve to bolster inequalities in the distribution of wealth. A pacifist, Eddington wrote in 1940:

I have found in the events of the last 12 months no ground for any weakening of my pacifist convictions. It has become clearer than ever that the choice is between pacifism and a drastic militarization of the nation (continuing in peacetime) such as few would have contemplated two years ago.

Philip Noel-Baker, British Quaker statesman and ardent worker for peace and disarmament for over 75 years, died October 8. Noel-Baker's active work for peace began during his student years at Cambridge. He was a founder in 1914 of the Friends Ambulance Unit and served with the British

Ambulance Unit in Italy the following year.

Noel-Baker's distinguished career started when he became one of the first officers of the League of Nations Secretariat. After a stint as professor of international relations of London University, he entered Parliament as a Labour M.P. in 1929; he was to serve for 36 years.

His ministerial career (1942-1951) included Parliamentary Secretary for War Transport, Secretary of State for Air, and Minister of Fuel and Power. In 1945, as Minister of State, he led the British delegation to the Preparatory Commission for the new United Nations.

Noel-Baker wrote his landmark book, *The Arms Race: A Program for World Disarmament*, in 1968, and the following year he was awarded the Nobel Prize for Peace, the proceeds of which he used to promote disarmament.

He preached tirelessly on disarmament throughout the 1960s and 1970s. One of his last addresses was delivered to the U.N. Second Special Session on Disarmament on June 24, 1982.

FORUM

Other Qualities More Important

This is the second time I have taken pen in hand to respond to letters in *FRIENDS JOURNAL* implying that overweight is repugnant and arises from overindulgence (*Forum FJ 11/15*). It seems wrong to condemn out of hand by one sighting, discounting all other qualities a person may have besides being "fat."

For the information of our reader, overweight is the number one health problem in the U.S. Even so, many of us are not gluttons. Under a doctor's care, I eat less than many people would consider a "square meal"; in order to lose weight I must go under 700 calories a day when 1,000 is considered by informed medical opinion to be the least one should eat. I am not untypical. I am also a member of Overeaters Anonymous, an organization which works with persons who have eating disorders. This includes persons of supposed "normal" size but who may be bulimic (eat and purge) or anorexic, but are compulsive eaters nevertheless. Alcoholics and smokers are fortunate that they never need touch their addictive substance again whereas we must contend with food two or three times every day of our lives. Sugar and starches are addictive substances.

As an anthropologist I can state that even in supposed subsistence societies there were obese persons depicted in paintings and statues. Don't forget that

just 80 years ago the heavy, rounded woman was the ideal. Not everyone can aspire to be a Twiggy who was, after all, a pre-adolescent body with an angelic face.

The language of the letter was so unloving and so unkind. It angers me and it hurts to be told that my 20-year struggle is a product of overindulgence. The problems relating to eating disorders can be a life-and-death matter. Loving oneself and others, sharing, honesty, and truthfulness are qualities far more important than weight. "Being happy in your skin," as the French say, is more than many people can accomplish without the added burden of being called "Fatso."

Patricia Quigg Smith
Groton, Conn.

Evil Is Live Backwards

An interesting idea came to me in a recent dream. Evil was being discussed, and someone said that evil is live spelled backwards.

When we live opposite to the way we should, being enemies rather than friends, evil results. Obeying the Golden Rule, always considering things from the viewpoint of others, results in a much happier and divinely inspired Christian civilization, accepting Christ Jesus as our omnipresent guide.

The present overgrown, expensive armament production and preparation for warfare by nations is an example of wrong-way living with its increasing possibility of resulting in suicidal evil. Einstein advocated that the United

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Nations or a similar world government have the only military organization, drawing recruits from all nations, serving an international police force. Nations must abandon some of their independence, becoming more like states in the United States. National disagreements would be settled by a World Court. Civilization must change closer to living in the right direction to avoid increasing danger of the ultimate evil of all-out warfare with the probable result of radiant atomic extinction to all earthly life, except possibly certain insects which appear to be more resistant to radiation. It would take thousands of years for the radiation contamination to decay to a safe point for most forms of life. We still have time to change.

Clifford North Merry
Los Angeles, Calif.

Barriers to Communication

Peace is recognized more and more as the imperative for human survival, yet peace is impossible so long as prejudice, bigotry, and every form of social

injustice continues to prevail.

Few are the people who do not recognize this stark reality, yet in every sphere of meaningful activity we find pecking orders where power figures are permitted to speak while those seeking emancipation and simple justice are very politely told, "Your three minutes are up."

And then we are told, "This is not the place to discuss *that* subject."

So barriers to communication continue until the frustration reaches a point where we have a Watts—or on the international scene, nuclear war.

We tend to say, my God is for me alone and how dare you lay claim on Him, too!

We cannot seem to become adults who understand the *teachings* of Jesus, preferring to see him as a little baby in a manger or in the image of a painting by an artist who made certain Jesus had blue eyes and flowing blond hair. And so long as we continue to worship idols we cannot castigate other savages who worship idols.

Garry De Young
Hull, Iowa

Attention Still Required

The current newsletter of the Association on American Indian Affairs gives these statistics on our Native Americans:

Average Schooling	8 years
Average Age at Death	46 years
Average Family Income	\$1,500
Unemployment	45 percent

One of the very early concerns of Friends still requires attention.

A. Day Bradley
Newtown, Pa.

Not Just an Intellectual Experience

It is easy to identify with Larry Spears's article, "A Friend in the Making" (*FJ* 11/1). I feel compelled to comment on his description of meeting for worship, since my experience has been different. I find worship to be more than simply sharing what is on one's mind. A truly gathered meeting for worship may begin on this level, but after



"THE WAY IS OPEN! LET THE SPIRIT MOVE."

The 1983 Gathering of Friends will be held July 2-9 at Slippery Rock State College, Slippery Rock, PA (40 miles north of Pittsburgh). Over 1400 Friends from across the United States and Canada, as well as overseas, will meet for a week of workshops and worship-sharing, speakers and singing, crafts and good conversations. The only thing missing will be meetings for business: there are none!

This year's theme is "The Way is Open! Let the Spirit Move." Information about workshop titles, high school and children's programs, camping, bedroll, dorm, and apartment accommodations, and registration procedures will appear in the spring issue of the *FGC Quarterly*, to be mailed in March. For extra copies of the Advance Program and registration material, write Ken Miller, Conference Coordinator, at FGC. Don't miss this year's Gathering—make your plans now!

The Gathering is one of many FGC activities and programs, all of which are threatened by FGC's present financial straits. If we are to avoid cutting back on valuable programs, we need your support today. Please send your contribution to Friends General Conference, 1520-B Race Street, Philadelphia, PA 19102. Thank you.

a time the participants become aware of something greater occurring.

I can only express my own feelings when I say that there is a sense of being swept along in a tide of Power. This wave encompasses totally and sweeps the soul along in reckless yet carefully controlled abandon. There is total security in the midst of this Power. Indeed, the flood is tempestuous; yet somewhere in it lies the guarantee that we are safe. Complete acceptance of our humanness is there—in a love so total that one can be overwhelmed by it. I know instinctively that everyone in the room is feeling this too; we are joined on the final basic level that links all of creation.

Because this Power exists for me (and for all of us), the activists among us find the strength to further God's Kingdom. The homebodies among us find the patience and resources to raise families and guide communities. We can go out from worship girded to slay the Goliaths of our daily lives.

Is this proof of the existence of God, of the power of Jesus Christ, of the leading of the Inner Light? My own answer is an unequivocal yes! To

encounter God, the search must be made on a plane other than that of the intellect. And the discovery will come only in its own good time. Wait upon the Lord for they that do "shall run and not be weary, they shall walk and not faint" (Isa. 40:31).

Maria Arrington
Oreland, Pa.

Penn Didn't Invent Religious Freedom

I'm not sure what Olcutt Sanders means by the statement "the first public Roman Catholic mass in the colonies could be freely held in Pennsylvania" (*FJ* 10/15). It is clear that the first Roman Catholic mass in the English colonies was said in Maryland 50 years prior to the establishment of Pennsylvania. It was freely held in the same sense as the first Quaker meeting was held in Philadelphia. That is, although it was the religious service of the proprietor, the colonists were free to attend or not attend or to hold some other type of service if they so chose.

The Maryland colony was the first

founded on the basis of religious freedom. It did not get around to formalizing this principle until 1649, some 33 years before Penn's landing, when it passed "an act concerning religion." Several Catholics were actually fined for harassing their Puritan servants.

Like Penn's colony later, the Calvert colony fell victim of its own openness. At about the same time that the act was passed Maryland invited the dissenting Puritans who were being ousted from Virginia to settle in Anne Arundel County. These Puritans from then on gave the Catholics nothing but trouble.

It is interesting to note that it was from this Puritan population that Quakerism grew up and flourished following the visits of Elizabeth Harris and others. The Friends were also tolerated by their Maryland governors. Whatever persecutions they experienced came primarily from their Puritan neighbors.

William Penn did not invent religious freedom in the English colonies. George Calvert, first Lord Baltimore, did.

S. Clement Swisher
Arlington, Va.

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BOOKS

Making the Abolition of War a Realistic Goal. By Gene Sharp. *Institute for World Order*, 1980. 15 pages. \$1.50 from AFSC Bookstore, 980 N. Fair Oaks Ave., Pasadena, CA 91103.

Gene Sharp believes that the only probable way to disarm is to have an alternate method of self-protection. "People and whole societies will not choose to be defenseless." (While he agrees that nuclear weapons are more a means of extermination than of defense, people still believe in them as a deterrent, as a form of security for their way of life.) Thus Sharp prefers his term "transarmament"—meaning a change to another form of security—to the usual term "disarmament."

The present pamphlet abbreviates his thesis of previous writings that rulers are entirely dependent for their power on the cooperation of their subjects. When the invaded refuse this obedience, the aggressor collapses. "The theory that power derives from violence, and that victory goes to the side with the greater capacity for violence, is false." We are given brief historical sketches of when such nonviolent resistance was used with some success, from the Kapp putsch in 1920 to the Czech resistance to Soviet invasion in 1968. While the latter finally failed, it held off full Russian control for eight months—longer than military resistance could have done.

The author is less than sharp in his definitions of that always vague term "nonviolence." But it seems clear he plays down the chances of converting the opponent. While most Friends might prefer a more Satyagraha, Sermon-on-the-Mount attitude of trying to love and to be open with the human beings who happen to be on the other side of a conflict, Sharp is realistic about the average citizen's unwillingness to use agape.

But this reviewer thinks King's civil rights campaign may have suffered exactly on this point. Its setbacks came when the love ethic of its church beginnings became lost in its popularity with pragmatists who adhered to nonviolence only "so long as it works." As with military defense, casualties must be expected—although they would be fewer. But believers in all varieties of nonviolence could participate because it is by nature a democratic form of action.

Doubtless an enemy would be confused by this variety. There would be even more confusion if the process of transarmament over a period of time would include both

military and civilian defense, as Sharp suggests would be necessary before the former is phased out. A totally disarmed nation, posing no threat to the world, would be quite safe from attack. But possession of even a few nuclear weapons could cancel this security.

I hope this slim pamphlet gains wide study.

Franklin Zahn

Meeting Gay Friends: Essays by Members of Friends Homosexual Fellowship. Edited by John Banks and Martina Weitsch. *Manchester, England*, 1982. 96 pages. \$6.95/paperback.

Friends recognize that much of the misunderstanding, fear, and hatred in the world stems from the common tendency to see . . . groups as blocks, forgetting the varied and precious individuals who compose them. Differences between individuals, and between groups are to be prized as part of the variety of divine creation. Every person should be free to cultivate his (or her) individual characteristics and his (or her) sense of belonging.

Since 1969, when those words formed part of a statement on race adopted by Philadelphia Yearly Meeting, Friends have become much more sensitive to the conditions, subtleties, realities, and institutionalization of racism and of the challenge to begin to change society by changing ourselves. With the publication and, one may hope, wide readership, consideration, and discussion of *Meeting Gay Friends*, a similar process of consciousness-raising may occur about those among us who have a homosexual orientation.

The people who write in this small volume are indeed precious. And courageous. They share openly and frankly, and with some risk, about the joys, sorrows, fears, guilts, and other realities of their lives. They invite those of us who are heterosexual also to risk opening ourselves.

And it does involve risk. Consider this excerpt:

I am told I should not use such strong terms as "cruel and heartless." Perhaps not. The words seem valid to me. Which of my life experiences can I describe that might help nonhomosexuals to understand what it is like (or has been like) to be homosexual in a heterosexual society?

The person who wrote those lines, Tom Bodine, goes on to relate some of his experiences as presiding clerk of Friends United Meeting and Friends General Conference. His essay ends with a longing "for the day . . . when all Friends oriented as I am may have the chance to receive the blessings that have been mine, without the need, in Quaker circles at least, of living out a lie."

This book could be a significant step toward enabling all among us to live in the open, at least in Quaker circles, and being accepted, welcomed, and supported.

Jim Lenhart

A Quaker Woman's Cookbook: The Domestic Cookery of Elizabeth Ellicott Lea. Edited with an introduction by William Woys Weaver. University of Pennsylvania Press, Philadelphia, 1982. 310 pages. \$20.

The editor's purpose in presenting a facsimile edition of Elizabeth Lea's 1853 cookbook is to provide "a source and document for early American food research," though he adds that the recipes can be used by "anyone with a flair for experimental cookery." The book gives a detailed and fascinating look at homemaking in a well-run 19th-century American home. There was a demand for such books, 25 being published in 1845 alone, the year of the book's first edition. It went to 19 editions, despite the appearance of similar books by well-known authors.

Weaver provides a brief account of the life of Elizabeth Ellicott Lea, a well-connected Maryland Friend. Her life after marriage was spent mostly in Sandy Spring, Maryland.

Elizabeth Lea's recipes are practical, nourishing, and tasty. Weaver's analysis of them reveals the influence of Indians and blacks (use of corn meal and okra, respectively), Pennsylvania Germans (apple butter, scrapple), Tidewater Maryland (biscuits and 12 recipes for oysters); specific recipes are traced to Quaker sources. Weaver also provides a bibliography and a glossary to explain some of the old terms.

Fully one-third of Elizabeth Lea's book contains advice for other than food preparation: directions for laundering and dyeing, for making mattresses, cleaning teeth (and fixing the habit in children), and remedies for sundry ailments. Sections on treatment of domestics and the encouragement of pleasant family life, including training children to be generous and courteous, reflect the Quaker respect for the worth of each human being as well as the author's own good sense of order. Her final paragraph points to the cheering effect of house plants: "Many hours that would be weary or lonely are thus pleasantly occupied, and the mind refreshed." This observation stands against the housewife's day-long toil of building a fire for baking, making her own bread, yeast, starch, flavorings (tincture of vanilla, rose water), soap, growing herbs, and cleaning and laundering by human power. The book brings appreciation for our ancestors' way of life and gratitude for today's conveniences.

Jane R. Smiley

Abraham Went Out: A Biography of A.J. Muste. By Jo Ann Ooiman Robinson. Temple University Press, Philadelphia, Pa., 1982. 341 pages. \$22.50.

Here is a well-documented, detailed account of A.J. Muste's life, which is at the same time a review of the peace activities which he influenced as inspirer, coordinator, mediator, and reconciler.

The author does not minimize A.J.'s internal struggles while involved in matters of religion, labor, civil liberties, civil rights, pacifism, racial equality, free speech, economic justice, or political liberty. She does emphasize the respect in which he was universally held despite progressive changes of attitude and orientation.

Abraham Johannes Muste was born in Zieriksee, Seeland, Netherlands in 1885, emigrating to the U.S. in 1891. The book traces his education in a Dutch Reformed school and college in Holland, Michigan, later in New Brunswick Theological Seminary and New York University. He was married to Anna Huizenga in 1909. He served as a pastor; supported Socialist candidate Eugene Debs in 1912; vacillated regarding a stand on the war (1916-17); participated in the Lawrence, Massachusetts, Textile Mill strike; became director of the Brookwood Labor College (1921-33); and broke with pacifism in 1934 by supporting "wars of the oppressed against the oppressor, wars of workers' states against capitalist states, and wars of enslaved peoples against imperialist exploiters."

In 1936 he met Trotsky in Norway and subsequently, at the age of 51, underwent a "revelation" or mystical experience while in the Church of St. Sulpice in Paris, rededicating his life to Christianity. He became director of the Presbyterian Labor Temple in New York in 1937 and executive secretary of the Fellowship of Reconciliation three years later. By 1942 he was involved in counseling draftees and war tax resisters.

After Anna Muste's death in 1944 and A.J.'s release from the FOR secretaryship in 1953, he helped organize, coordinate, or direct a great variety of peace projects such as: the opposition to the civil defense drill in New York City; the peace voyages of the *Golden Rule* and the *Phoenix*; the protest at the Omaha, Nebraska, missile base; the San Francisco-Moscow Peace March; and the French atomic bomb test protest in the Sahara. Shortly before his death in 1967, he undertook to travel with the international pacifist delegation to Hanoi in North Vietnam. Truly, as was said of him, he was a man who "did not 'mellow' with age" but was active to the very end.

Misprints and inaccuracies are minimal in this book, but in the interest of the future reader at least one correction must be made.

On page 205 the name of the coordinator-editor of AFSC's monograph *Peace in Vietnam* should read C.H. Mike Yarrow instead of "Charles" Yarrow. One wonders, also, why on page 189 the author, a woman, in considering women's contributions to the peace movement, omits the Women's International League for Peace and Freedom.

Yet this book is important not only for the record but as an accurate characterization of a man who was able to exert a decisive influence on many a delicate international human situation. He lived his belief: "There is no way to peace; peace is the way."

M.C. Morris

Books in Brief

• **Report on Human Rights in El Salvador.** Compiled by the Americas Watch Committee and the American Civil Liberties Union. *Vintage Books, N.Y.*, 1982. 312 pages. \$3.95/paperback. This report is part of an effort to prove that El Salvador had not complied with the human rights conditions of the foreign assistance act, as President Reagan certified. It is a thoroughly documented, devastating account of the government of El Salvador's atrocities, and it explores the U.S. role in El Salvador (troops, military aid, and arms sales) since the coup of October 15, 1979.

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MILESTONES

Births

Johns—*Benjamin Arnold Johns* on October 28, 1982, to David Janney Johns and Helene Mann Johns. David and his parents, Walter R. and Josephine W. Johns, are members of Newtown Square (Pa.) Monthly Meeting.

Sayre—*Hannah Vaughan Sayre* on September 7, 1982, to Sarah Vaughan Sayre and Philip Sayre of Fort Kent, Maine. The mother and maternal grandparents, Victor and Deborah Vaughan, are members of Germantown (Pa.) Monthly Meeting.

Marriage

Brooks-Mason—*Daniel Paine Mason and Deborah Ellen Brooks* on November 13, 1982, in Our Lady Help of Christians Church of Abington, Pa. Daniel and his parents, Adelbert and Barbara Mason, are members of Abington (Pa.) Meeting. The couple will reside in Jenkintown, Pa.

Deaths

Abel—*Gwen Dutton Abel*, a member of Newtown Square (Pa.) Monthly Meeting, on September 18, 1982. Gwen had been in poor health for many years. She is survived by a son.

Conduite—On October 26, 1982, *Arthur O. Conduite*, 77, in Orlando, Fla. Jack was a longtime, loyal supporter of the concerns of Orlando (Fla.) Friends Meeting, where he was an attendee. Even though he had struggled with Parkinson's disease for a number of years, Jack was still a cheerful contributor to meeting activities. He is survived by his wife, Gretchen Conduite; son, James Allen Conduite; daughter, Catherine Jessica Conduite; sister, Josephine Booth; and two grandchildren.

Schwantes—*Glad de Groff Schwantes*, 83, on July 12, 1982. Glad and her husband, Paul, joined Purchase (N.Y.) Meeting in 1938, beginning a long period of happy service for the meeting, the quarter, and New York Yearly Meeting. Glad was a moving force in the establishment of Powell House and served on the board of directors and as finance chairperson there for many years. She was important in the formation and shaping of other New York Yearly Meeting projects as well, most recently, the Prayer for Healing Group and the Spiritual Healing Fellowship. Glad never faltered in her struggle to grow. She constantly sought for understanding, for ways to serve others with sensitivity and care, for what was right and necessary.

Tollefson—On November 15, 1982, *Gladys Jones Tollefson*, 82, in Richmond, Ind. Gladys and her husband, Harold, served pastorates together in Maine, Rhode Island, Maryland, Ohio, Minnesota, and Indiana. At her death, she was a member of First Friends (Richmond, Ind.) Meeting. Survivors are a son, Robert Tollefson; three daughters, Margaret Inglis, Elsie Carter, and Miriam Granzen; a brother, Harvey Jones; a sister, Doris Yule; 11 grandchildren; and eight great-grandchildren.

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Due to the demand for extra copies of our 11/1 cover ("Firepower to Destroy a World . . . Plus") we are making a two-page reprint available (with Erny Davies's "Why I Can't Be Still" on the second page). 10¢ each (with SASE); add 10% postage for more than 10 copies. —Ed.

Poets & Reviewers

Pauline Brokaw, long active in the peace movement, is a member of Community (Ohio) Friends Meeting. **Jim Lenhart**, former editor of FRIENDS JOURNAL, is associate executive secretary for information and interpretation of the American Friends Service Committee. **M.C. Morris**, Moorestown (N.J.) Meeting, is a retired professor of foreign languages. Housewife, librarian, and archivist, **Jane R. Smiley** is a member of New Paltz (N.Y.) Monthly Meeting. **Franklin Zahn**, long-time peace activist, is a member of Claremont (Calif.) Friends Meeting.

Resources

• **NARMIC** (National Action/Research on the Military Industrial Complex) is an AFSC program which regularly produces a wide variety of visual and audio-visual resources on human rights and disarmament issues. *Uncle Sam Goes to School* is a recent publication on military research being done on college campuses. Includes a map and table pinpointing locations of campus military contracts and amounts. 50¢ from AFSC/NARMIC, 1501 Cherry St., Philadelphia, PA 19102.

• **Quaker Religious Thought** is a publication of the Quaker Theological Discussion Group. A recent issue (#53) focuses on "Quaker Evangelism and Outreach" with essays by Alan Kolp, Ronald Allen, and Lawrence E. Barker. \$1.25 from QRT, Box 549, Alburis, PA 18011.

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New York City, The Pennington, 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call (212) 475-9193, David P. Gould, Director.

Books and Publications

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.

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meetings.

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Westtown parent interested in locating south-facing hillside with view, for future construction of small earth-sheltered solar house. Chester or Delaware County preferred. T. Engeman, 1515 Cherry St., Philadelphia, PA 19102 (215) 241-7215.

North Coast Jamaican house to exchange for living quarters (for one person) in the States—six months more or less. FJ Box L-766.

Tour of Quaker Britain, including contacts with several British peace organizations. For information, send SASE to Teddy Milne, 168 Bridge Road, Florence, MA 01060.

Positions Vacant

Baltimore Yearly Meeting seeks a full-time Associate Secretary to be based in the Sandy Spring (Maryland) office. The position requires a person with organizational and administrative skills and a talent and enthusiasm for working with young people. A good background in religious education is especially desirable. BYM, with 3,500 members, is affiliated with both FGC and FUM and seeks a person with an appreciation for the broader vision of Quaker faith and practice, and a personal commitment to an enabling ministry. Persons who may be interested in applying are invited to contact the yearly meeting office for a more detailed description of the position and qualifications. BYM, 17100 Quaker Lane, Sandy Spring, MD 20860, (301) 774-7663.

Moorestown (N.J.) Monthly Meeting is seeking a Meeting Secretary to begin April 1, 1983. The position involves 20-25 hours weekly from September to June. Salary is negotiable. A Friend is preferred but not mandatory. Job descriptions available. Address inquiries to Secretary's Committee, Moorestown Monthly Meeting, Main and Chester, Moorestown, NJ 08057.

Two teachers needed. Friends School, Tokyo, Japan, needs women sympathetic to Friends and Friends' testimonies to teach English conversation, two-year commitment preferred, one to start April and one September 1983. For further information contact the Friends Council on Education, 1507 Cherry St., Philadelphia, PA 19102.

Two positions available as live-in staff at the House of Hope, an ecumenical ministry to those in need in Garrett County, Maryland. Ministry involves coordinating services of volunteers and providing emergency shelter, food, transportation, and monetary assistance. Position available June/July 1983. Write: House of Hope, P.O. Box 24, Oakland, MD 21550.

Schools

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Summer Camp

Four-week Quaker music experience for 12-17-year-olds. July 1983. Write Friends Music Institute, P.O. Box 427, Yellow Springs, OH 45387 for brochure.

CALENDAR

January

15—Elise Boulding speaking on "Peace Work in a War Era" at New Hampshire Gathering of Friends in Manchester, N.H. 9:30 a.m. to 4 p.m. at the Unitarian Church. Registration forms available from Virginia Towle, Coordinator, P.O. Box 398, Rindge, NH 03461.

MEETINGS

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

EDMONTON—Unprogrammed worship, 11 a.m., YWCA, Soroptimist room, 10305 100 Ave. 423-9922.

OTTAWA—Worship and First-day school, 10:30 a.m., 91½ Fourth Ave., (613) 232-9923.

TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford). Worship and First-day school 11 a.m.

Costa Rica

MONTEVERDE—Phone 61-18-87.

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

Egypt

CAIRO—Worship alternate First-day evenings. Contact Ron Wolfe, Amideast, 2 Midan Kasr el Doubara, Cairo. Office: 33170. Home: 20567.

Mexico

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

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.

23—Open house at Friends Select School in Philadelphia, Pa., from 2-4 p.m.

February

18-21—Mid-Winter Gathering of Friends for Lesbian and Gay Concerns, 10th anniversary celebration, at 15th St. Meetinghouse, New York. Contact Tyla or Judy Burger-Arroyo for registration forms and information, 224 East 13th St., New York, NY 10003.

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. Charles O. Minor, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: (602) 774-4298.

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

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

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

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

Arkansas

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

California

ARCATA—1920 Zehndner, 10 a.m., 822-5615.

BERKELEY—Strawberry Creek, P.O. Box 5065, unprogrammed, 10 a.m. at 2465 LeConte.

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Cedar. 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.

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HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

HEMET—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—10:30 a.m., Huntington School Orizaba at Spaulding. 434-1004 or 831-4066.

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

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 625-1761.

ORANGE COUNTY—Meeting for worship, 11 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (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.

RIVERSIDE—Unprogrammed worship, 10 a.m. Young people's activities, 10:15. Dialogue, 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—Worship and First-day school 11 a.m. Discussion 10 a.m., 1041 Morse St., 266-3083.

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

SANTA CRUZ—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 427-0885.

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

SONOMA COUNTY—Redwood Forest Meeting. Worship 10 a.m., Library of Cardinal Newman H.S., 50 Ursuline Rd., Santa Rosa, CA. Phone: (707) 542-1571.

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. Mentalphysics, 59700-29 Palms Hwy., Joshua Tree. (619) 365-1135.

Colorado

BOULDER—Meeting 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—10:00 a.m. First-day school and adult discussion. Unprogrammed worship at 11:00 a.m. 892 Third Ave. Phone: 247-4550.

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—Worship 10 a.m. Russell House (Wesleyan Univ.), 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—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 Eagleview and Hunting Lodge Roads. Phone: 429-4459.

WILTON—Worship and First-day school, 10 a.m., 317 New Canaan Rd. 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. 122 E. Camden, Wyoming Ave. Worship 11 a.m. 284-9636, 697-7725.

CENTRE—1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd. Meeting for worship 11 a.m.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 10 a.m. Worship 11 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. 834-9237.

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. Worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wed. at 7 p.m.

Florida

CLEARWATER—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Clerk: Paul Blanshard, Jr., 447-4387.

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. 389-4345.

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

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Dr., 661-7374. Clerk: Ken Woodside, 233-9615. AFSC Peace Center, 666-5234.

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

SARASOTA—Worship 11:00 a.m., discussion 10:00 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 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: 985-2716.

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. Clerk: Steve Meredith. Quaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.

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, 878-6562, 231 Kahoea Place, Kula, HI 96790, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

Idaho

BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Shirley Fritchoff, 336-8525.

SANDPOINT—Unprogrammed worship group. Meeting in members' homes. Call Lois Wythe, 263-8038.

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 St. Worship 10:30 a.m. 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: 288-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: 445-8949 or 233-2715. Worship 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. Ogden Ashley, clerk, 664-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Agnita Wright, clerk. Phone 877-2914 or 422-9116 for meeting location.

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

DOWNS 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, 864-8511. Worship 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., Hephizabab House, 946 North Blvd. Phone: 848-1147 or 524-0099.

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

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

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

ROCKFORD—Meeting for worship First-days, 10:30 a.m., Friends House, 326 N. Avon St. (815) 962-7373.

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Co-clerks: Jeanne Thomas and John Arnold. (217) 789-1321.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: (217) 382-5853 or (217) 344-5348.

Indiana

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

COLUMBUS—Unprogrammed worship Sundays 9:30 a.m. Call Bill Dietz, 342-3725 or Jill Broderick, 372-2398.

FORT WAYNE—Sunday school 9:30 a.m., Sunday worship 10:30 a.m. Cook and Coldwater Rds. Call Pastor John Myers, (219) 493-3841.

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

INDIANAPOLIS—North Meadow Circle of Friends. Discussion 10:00 a.m. Worship 11:00 a.m. Children welcome. St. Nicholas Center, 1703 Roosevelt Blvd. For information (317) 283-7637 c/o Tharp Perrin, 4025 Washington Blvd., Indpls. 46205.

PLAINFIELD—105 S. East St. at the corner of U.S. 40 and East St. Unprogrammed worship 8:30 a.m., church school 9:30, unprogrammed worship 10:40. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Warren Staebler, 966-4786.

SOUTH BEND—Meeting at 10:30 each Sunday. Phone 256-0653 or 233-8672 for address.

VALPARAISO—Unprogrammed worship 10:45 a.m., First Methodist Church of Valparaiso, Rm. 106B, 103 Franklin St.

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

Iowa

AMES—Worship 10 a.m., forum 11. Collegiate Methodist Church, Rm 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

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

GRINNELL—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 238-7002.

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. (9:30 a.m. June-August.) 311 N. Linn. Co-clerks: Barclay Kuhn and Ruth Dawson. 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 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, 10:45 a.m. Don Mallonee, 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.
BRUNSWICK—Unprogrammed worship, 10 a.m. 76 Pleasant St. 833-5016.
MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.
ORONO—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.O. 866-2198.
PORTLAND—1845 Forest Ave. (Route 302.) Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. (207) 839-5551.

Maryland

ADELPHI—2303 Metzert, 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—Stony Run: worship 11 a.m. except 10 a.m. July & August, 5116 N. Charles St.; 435-3773; Homewood, 3107 N. Charles St., 235-4438.
BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 11 a.m. 332-1156.
CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. Clerk: George Gerenbeck. 639-2156.
EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Clerk: Carl Boyer, 758-2108. Lorraine Claggett, 822-0669.
FROSTBURG—Worship group 689-5637, 689-5829.
SANDY SPRING—Meetinghouse Rd. at Rt. 108. Worship 9:30 & 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. 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—Worship & First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Leverett. 549-0588; if no answer call 584-2788 or 549-4845.
BOSTON—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.
CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July and August, Sundays at 10:00 a.m. Phone: 876-6883.
FRAMINGHAM—841 Edmands Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.
NORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.
MARION—Unprogrammed meeting. 9:30 a.m. Sundays at Elizabeth Taber Library. Phone: 758-4270.
NORTH SHORE—Worship and First-day school, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Nancy Coffey, clerk, 922-2513.
SANDWICH—Meeting for worship each Sunday, 11 a.m. at East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rt. 6A (617) 888-1897.
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. Steward 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. Clerk: Nancy Nagler, 772-2421.
ANN ARBOR—Meeting for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Barbara Neal. (313) 971-2664.
BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.
DETROIT—Meeting, 10:30 a.m., 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 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., 25 Sheldon St., SE. (616) 363-2043 or 854-1429.
KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.
MARQUETTE-LAKE SUPERIOR—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

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: 926-6195.
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. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.
KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.
ROLLA—Preparative meeting, 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. (314) 341-3754 or 2464.
SPRINGFIELD—Unprogrammed worship and First-day school 9 a.m., 706 S. McCann, 882-4536 or 862-7028.
ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

Montana

BILLINGS—Call (406) 656-2163 or 252-5065.
HELENA—Worship, 7:00 p.m., First Christian Church, 311 Power, Box 1056, 59601. 442-8288 or 442-6345.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Discussion 10 a.m., worship 11 a.m.
OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.
RENO-SPARKS—Worship at 5:00 p.m., Kaiser residence, 550 K St., Sparks. Phone 358-6800 or 322-0688 to verify.

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.
CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.
DOVER—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Clerk: Lydia Willits. Phone: (603) 868-2629.
GONIC—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Edith J. Teague. Phone: (603) 332-5476.
HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meetinghouse, 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.
WEST EPPING—Friends St. Worship 1st & 3rd Sundays at 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

New Jersey

ATLANTIC CITY—Summer meetings, Pacific and South Carolina Aves., 11 a.m. Clerk: Hal Taylor, 609/965-4694.
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.
CROSSWICKS—Meeting and First-day school, 10 a.m.
DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. & Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (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-September: Union Street. (609) 654-3000.
MICKLETON—Worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. (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 9:45, meeting for worship 11 a.m. 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—Worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (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 and 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, First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. 873-0376.
LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 522-3699 or 523-1317.
SANTA FE—Meeting for worship, Sundays, 9 and 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 Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

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: 892-8645.

BULLS HEAD RD.—N. Dutchess Co., ½ mile E. Taconic Pk. 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: 853-2243.

CORNWALL—Meeting for worship and Sunday school, 10:00 a.m., Rt. 307, off 9W, Quaker Ave. Phone: 496-4463.

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

FREDONIA—Unprogrammed meeting 11:00 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship, 10 a.m., Chapel House, Colgate University. Phone: Andy Young, (315) 824-0700.

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

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

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

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

FLUSHING—137-16 Northern Blvd. Discussion group, 10 a.m. First-day school 11 a.m.

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Ln. Phone: (516) 922-0486.

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 Memorial Day through 2nd week in October, Circle at Quaker Martyrs' Monument on Sylvester Manor. Call (516) 749-0555.

SOUTHAMPTON-EASTERN L.I.—Administration Building, Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June, July, and August, 10 a.m.).

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Call (516) 333-3178 (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. Sundays, Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK—Meetings for worship, 9:45 a.m., 14 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 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—Worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

POPLAR RIDGE—Worship 10 a.m. (315) 364-7244.

POTSDAM—Worship and First-day school, followed by pot luck, 41 Main St., (315) 386-4648.

POUGHKEEPSIE—249 Hooker Ave. 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.

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—Worship 10:30 a.m., 821 Euclid Ave.

North Carolina

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

BEAUFORT—Worship group: 728-7019, 728-5279.

CELO—Yancey County, off Rt. 80 on Arthur Morgan School Rd. Meeting 10:45 a.m. 675-5936.

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

CHARLOTTE—Unprogrammed meeting for worship and First-day school, 10 a.m.; forum and child care, 11 a.m. 2327 Remount Rd. (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—Unprogrammed. Phone 323-3912.

GREENSBORO—Centre Friends Meeting 325 E. NC 62. Bible school 10 a.m.; worship 11 a.m. David Robinson, pastor. Phone: 674-5081.

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

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, 10 a.m., 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

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

WINSTON-SALEM—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. 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.

WENTWORTH/REIDSVILLE—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

Ohio

AKRON—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 929-9590 or 733-7883.

BOWLING GREEN—Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

DEFIANCE—Jon Shafer, (419) 596-4641

FINDLAY—Joe Davis, clerk, (419) 422-7668

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 861-2929.

CINCINNATI—Community Meeting (United FGC and FUM). Unprogrammed worship and First-day school 10 a.m. 3960 Winding Way, 45229. Phone: (513) 861-4353. Eileen Bagus, 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 Cophone Crozman, 846-4472, or Ruth Brownint rship 10:00 a.m. at Presbyterian Student Center, 1702 Green St., 29201. (803) 781-3532.

CUYAHOGA VALLEY—Meeting 4 p.m. Sundays, at 70 Barlow Road, Hudson. Robert O. Kirkhart, clerk (419) 853-4369.

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

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.

WAYNESVILLE—Friends Meeting, 4th & Hight Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10:15 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—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 SE 25th. Information, 632-7574 or 321-2779 (eves).

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. (E. of York Rd., N. of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. 884-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., worship 11 a.m.

BUCK HILL FALLS—Unprogrammed worship at The Inn, 10:30 a.m., May-Dec. 595-7378 or 595-7255.

BUCKINGHAM—Lahaska, Rts. 202-263. Worship 11 a.m.

CHEL TENHAM—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. 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. Worship 11-11:30 a.m. First-day school 11:30-12:30.

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

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

ELKLANDS—Rte. 154 between Forksville, and Canton, PA. May thru October. Meeting for worship 11 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 month. Five miles from Pennsbury reconstructed manor home of William Penn.

GOSHEN—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school 10 a.m., worship 10:45 a.m.

GYWNEDD—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Worship 11:15 a.m.

HARRISBURG—Sixth and Herr Sts. Worship 11 a.m. First-day school and adult education (Sept. to May) 10 a.m. Phone: (717) 232-7282 or 232-1326.

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, Haverford, First-day school and adult forum, 10 a.m., meeting for worship 11 a.m.

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

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

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

LANSOWNE—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) 966-2334.

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 Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Rd. and Rt. 926.

MARLBOROUGH—Marlborough Village, 1 mile S of Rt. 842 near Unionville, PA. Worship 11:00 a.m. Clerk, (215) 688-9185.

MEDIA—125 W. 3rd St. Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each 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 Girton, (717) 458-6431.

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

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

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

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

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

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

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Worship, 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 & 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.

SLIPPERY ROCK—Franklin St., United Methodist Church. Meeting for worship, 11 a.m. Phone: 794-4547.

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

SOUTHAMPTON (Bucks Co.)—Street & Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk: 357-3857.

SPRINGFIELD—W. Springfield & Old Marple Rd. Meeting 11 a.m. Discussion 10:15 a.m. (Oct.-June). 544-3624.

STATE COLLEGE—611 E. Prospect Ave., 16801. First-day school and adult discussion 10 a.m. Worship 11 a.m.

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

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

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); 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 Road. Meeting for worship 10 a.m. followed by adult class 3rd First-day.

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 & Warren Rds., Newtown Square, R.D. 1. Worship and First-day school, 10 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, First-day school, 11 a.m., except June-Labor Day, 10:30 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 6 Woodspring Ct., 29210. Phone: (803) 781-3532.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center, 57105. Phone: (605) 338-5914.

Tennessee

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

CROSSVILLE—Worship 10 a.m. (3rd Sundays 4 p.m.) then discussion. Eliot Roberts, 277-3854.

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk: Judy Cox, (615) 297-1932.

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. Margret Hofmann, clerk, (512) 444-8877.

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

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Hwy. Clerk: Kenneth Carroll, (214) 361-7487.

EL PASO—Meeting at 10:00 a.m. Sunday. Meeting house at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

FT. WORTH—Unprogrammed meeting for worship. Phone: (817) 295-6587 or 594-3456.

GALVESTON—Pottluck 6:00 p.m. Worship 7:00 p.m. Study/discussion 8:00 p.m. 744-1806 or 740-2154.

HILL COUNTRY—Unprogrammed worship 10 a.m. Discussion 11 a.m. Clerk: Robert C. Warrmund, 257-3635.

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

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 781-4507.

LUBBOCK—Unprogrammed worship group, 10 a.m. Sun. Call Jim Barrick 745-5223 or write 2012 71st St.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, John Savage, Phone: 682-9335.

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed worship 11 a.m. 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., Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801)-466-2723 (evenings).

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Phone: (802)-447-7980 or (802)-442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. (802) 862-1439.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802)-388-6453.

PLAINFIELD—Worship 10:30 a.m. Phone Gilson, Danville, (802)-684-2261, or Hathaway, Plainfield, (802) 223-6480.

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)-780-1653.

CHARLOTTESVILLE—Adult discussion, 10 a.m.; worship, 11 a.m. 1104 Forest St. Phone: (804)-971-8859.

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

McLEAN—Langley Hill Meeting, 10 a.m. First-day school, adult forum 11 a.m. Junc. 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: Galen Kline, 552-5098.

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

WILLIAMSBURG—Unprogrammed worship 10:30 a.m. 104 Kingswood Dr. (804)-229-6693 or (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

OLYMPIA—Worship 10 a.m. YWCA, 2nd & 4th, other Sundays in homes. 943-3818 or 357-3855.

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship, First-day classes 11 a.m. 632-7006.

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—10 a.m. Sundays. 522-0399.

YAKIMA—(Very) unprogrammed preparative meeting. (509) 965-3324.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle retreat, 1114 Virginia St., E., Sandra King, (304) 744-8176.

MORGANTOWN—Monongalia Meeting. Unprogrammed worship and First-day school 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, 10:30 a.m. Call 832-0094 or 235-5892 or write 612 13th St., Menomonie, WI 54751.

GREEN BAY/APPLETON—Meeting for worship & First-day school 11:30 a.m. Contact Bruce Willever, clerk, (414) 682-7175.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 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.

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