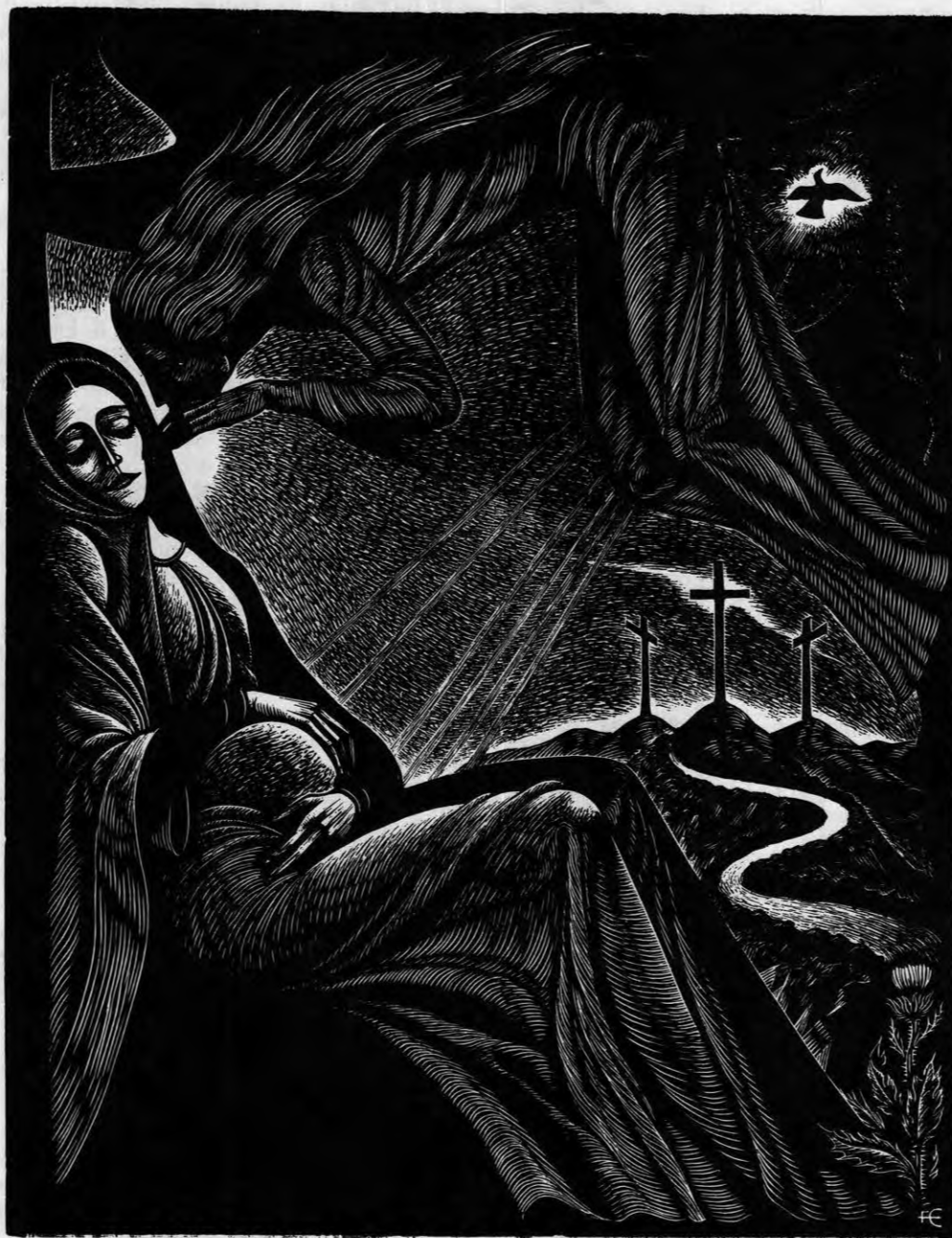


December 1989

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



SONG OF THE ANGELS
ARE QUAKERS CONCERNED ABOUT POVERTY?
WORLD BEHIND BARS

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Among Friends

Don't Stop the Gongin'

Stop that gongin' out there. Ain't nobody in here!" a sleepy voice cried into the Indian night as someone from the ashram tried to wake us for Hindu prayers. After a dirty, rattling, train trip, we hardly welcomed the chance to leave our beds at 4:30 a.m. In spirit, if not in body, we were indeed absent.

In religious tradition, the month of December is a time of preparation and expectancy, of waiting and readiness for the Spirit to come to us. As I try to focus on that, I find myself thinking of those travels in India last January as caricatures of my spritual journey. It was a time of wonder and opportunity, but also a time of responding when there was no energy or resilience left. Perhaps those images stick in my mind because the experience was one of being lifted out of daily routine and dropped into a strange land, with all familiar props removed.

Here's another snapshot from those days, this one a near-miss on the awareness scale.

Three weeks after the gong incident, most of us 30 women were ready to go home, a little weary of strange food, strange beds, and strange occurrences. Especially incomprehensible had been the aggressive stares of Indians to whom our motley, interracial, mostly Western group was a great curiosity. Needing to make one last trip to the post office, I braced myself for more stares and wished I could pass invisibly, or at least wear a bag over my head. I nearly made it back to the ashram without drawing a crowd, when a group of young men headed my way. I kept my eyes down and fought the urge to run. Not wanting to deal with another "cultural experience," I wanted to go home, where I could have my privacy back. But there was no escape. What would it be this time?

"You have beautiful shoes!" called a young male voice.

I stopped in my tracks, gawked at my feet, and couldn't help exploding into a grin. There on my feet were my ugly old Nikes, purple and blue, dusty and run down, laces flapping, and toes poking through. Beautiful? Not them, not I, and not that day.

I looked up to see who made the remark and met the eyes of four youngsters with nothing but friendliness in their faces. To them, I found out later, Western shoes, even worn-out ones, were exotic and pretty. I had nearly missed a joyful, surprising compliment, and a bid for friendship.

Moments of grace—of insight, strength, courage, and wonder—often come in small doses, in funny surprising moments, when we're least ready. And, with any luck, we won't sleep through it, pull a bag over our heads, or tell the messenger to stop that gongin'.

Melissa Kay Elliott

Someone should have hit a gong for us at FRIENDS JOURNAL the other day when we had our traditional group picture taken for the December issue. The portrait was a study in wandering attention, so we decided to try again later when we're more of one mind. Our best wishes are still with you this holiday time, but our faces are on hold.

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Forum

Friends and the Mideast

Thank you very much for the July issue on the Middle East. It deals wisely with a highly significant subject: the relationship of Quakers and Jews. Mel Shralow's article in particular eloquently presents the fundamentals of the Jewish experience, ideas which I have been trying to develop the courage and knowledge to express to the JOURNAL. Historically Jews have been persecuted in many places at many times. The United States itself refused to admit Jewish refugees from Hitler. When finally a homeland was approved by the UN, Israel was under attack from the moment of its birth and subject to terrorism by Arabs trying to drive it into the sea. Israelis are not free from violence and injustice, nor are Arab peoples or U.S. citizens. But sheer survival for Israelis has been far more threatened.

Jews as well as Quakers have generously helped me personally. Thus I grieve when a few Quaker individuals make comments to me which they would not make to Jews, or when statements of official Quaker bodies show more understanding of the Palestinians' positions than of the Jews'. If Israel were impoverished and needed agricultural and educational help, Quakers would probably be among the first to go. And then, if they were working with and helping Israel more extensively, they might come to perceive Israelis' perspectives as they perceive Palestinians' perspectives. But as it is, such help is not needed, and Quakers do not always respond to Israel's other kinds of needs: the need for security; the need for recognition of the right to exist (so recently acknowledged); the need for freedom from terrorism; the need for a refuge from the persecution so prevalent elsewhere.

Before we can help develop understanding between Arabs and Jews, we must develop understanding between Quakers and Jews. If we see all people as brothers and sisters, let us not exclude the Jews. A peacemaker needs insight into both sides of the conflict.

Elizabeth Taylor McLaughlin
Tuscon, Ariz.

Anyone who is tempted to believe that criticism of Israeli treatment of Palestinians is "disinformation" suffering from a "lack of substantiation" (*FJ* Forum, May) should read the translated selections from the Israeli press provided by Israel Shahak. ("From the Hebrew Press: Monthly Translations and



Robert Dockhorn

Jerusalem, site of the original city founded by King David

Commentaries from Israel," is available for \$30 a year from the American Educational Trust, P.O. Box 53062, Washington, DC 20009).

The articles Shahak translates recount many more terrible details and offer much more stringent criticism of Israeli practice than is available in mainstream U.S. media. Shahak is professor of chemistry at the Hebrew University in Jerusalem and chairman of the Israeli League for Human and Civil Rights. He was born in Warsaw in 1933 and is a survivor of the Bergen-Belsen concentration camp.

Jeffry Larson
Hamden, Conn.

As a Jewish reader of FRIENDS JOURNAL I would like to protest the article on the Israeli-Palestinian problem written by Mel Shralow. While the views expressed by Shralow are no doubt shared by a significant number of U.S. and Israeli Jews, they are by no means universal. You would do well to let more lettered, sensitive, and humane men, such as Michael Lerner of *Tikkum* magazine, or the political humanist Irving Howe, or Israeli writer Amos Oz, write on the subject. They have often and powerfully presented a case for Palestinian rights to a homeland as well as one against the often oppressive and brutal policies of the present Israeli government.

These men, as do I and many other Jews, even consider the Arabs to be our brethren (and the Friends our friends). "Hath not one God made us?"

Allan Weinstein
Lawrence, Kans.

Mel Shralow makes some valid observations in his discussion of Jewish and Quaker points of view concerning Middle East solutions.

I have reservations about two statements, however. He states that "most Jews think of Quakers as hostile to Israel." I met scores of U.S. and European Jews in West Jerusalem and

Haifa in 1984 and 1988 who did not share this stereotype. They told me the Quakers they met supported homelands for both Jews and Palestinians. Both groups share a moderate Zionist point of view.

Why is Mel Shralow shocked that Quakers equate the status of Israeli Palestinians with that of blacks in the States a generation ago? If he had ever talked with Palestinians in East Jerusalem or in Haifa's Arab ghetto or in Shefar Am east of Haifa, he would have learned what it means to be a second-class citizen.

Worse yet, if he had probed the status of Palestinians in the Occupied Territories as some of us have, he would have been shocked to learn that the Arabs there occupy about the same status as blacks in South Africa—a powerless minority without any citizenship rights. Many Israeli Jews I met know this and are determined to do something about it.

Donald M. Royer
Richmond, Ind.

On June 4 I completed a long-awaited journey to Israel. My husband and I traveled two weeks there with an organized tour. We hiked, camped, and visited the usual high points in Israel. The feelings that arose in me were unsolicited and were not initiated from interactions with people. I felt a strong sense of pride and deep respect for the Israeli people.

It is rare we hear of how responsible Israelis have been to the land, to the well-being of the human condition these past 41 years. The land, once wasteland, has been cultivated and planted, and it now produces necessary food products. Land has been set aside as sanctuaries for all faiths. Land is being preserved in parks for people of all nations to enjoy. Biblical animals are being bred and returned to their natural habitat. Public health conditions have been upgraded for all people, regardless of race, religion, or creed.

I experience a tremendous sadness due to the treatment of the Palestinian

Viewpoint

Punishment Not the Answer

The relationship between U.S. covert operations and drug smuggling is well known to historians. From China in the '50s to Southeast Asia in the '60s, to Afghanistan in the '70s, and to Latin America in the '80s, wherever there has been a covert war abroad supervised by the CIA's covert operations branch, there has also been a rise in the U.S. supply of illegal drugs from that part of the world.

Recent investigations have shed some light on the reasons for this correlation. The Senate subcommittee that looked into the relationship between drugs and the contra war against Nicaragua concluded "on the basis of [the] evidence, it is clear that individuals who provided support for the contras were involved in drug trafficking; the supply network of the contras was used by drug trafficking organizations; and elements of the contras themselves knowingly received financial and material assistance from drug traffickers. In each case, one or another agency of the U.S. government had information regarding the involvement either while it was occurring or immediately thereafter."

Successful interdiction and prosecution by local authorities were called off by the Justice Department. U.S. government agencies co-operated with drug smugglers and money launderers, and U.S. tax money as "humanitarian aid" was funneled through known narcotics fronts.

All this took place while the administration postured about its "War on Drugs."

From 1980 to 1989 the wholesale price of cocaine in the United States declined 80 percent as a result of an enormous increase in supply. One important reason for this glut was that drug enforcement took a back seat to foreign policy goals, especially obsession with Nicaragua. The same mentality that "anything goes" in support of the contras led to the Iran-contra scandal and to the poisonous flood of narcotics into our own country.

All U.S. citizens are hurt by this shameful history, but people of faith have special cause for grief. We accept moral responsibility for the actions of our elected leaders, and we do not accept the idea that "anything goes," even in legally declared wars, much less in secret, undeclared ones.

The idea that war is hell, and therefore

there are no rules, is rejected by the Judeo-Christian ethical tradition. That part of the tradition which recognizes moral justification for war in certain circumstances explicitly rules out immoral tactics, such as deliberate injury of civilians, torture, and mass destruction. No end, however noble, can ever justify those means. Most would agree that commerce in death-dealing narcotics is in the same category.

In addition to this moral concern, there is a purely amoral, practical one: like poison gas, which can blow back to kill one's own forces, alliance with drug traffickers can result in disastrous weakening of one's own society. That is exactly what has happened to us. The drug crisis is a national security threat many times more grave than the Nicaraguan revolution. Our government has sown the wind, and we are reaping the whirlwind.

In this context, the present administration's "War on Drugs" appears at best inadequate—at worst, hypocritical. We are asked to accept more jails, police, prosecutors, and judges. We are told there must be more searches, random urine tests, and more infringement of personal civil rights. Generals and drug czars chide us for insufficient eagerness to give up our rights. Meanwhile, inner city victims of the crisis—mostly African-Americans—are to be punished more severely, but nothing is said about the social conditions that lead to drug abuse, nothing about poverty, illiteracy, unemployment, hopelessness—all of which have increased calamitously during the past eight years.

Of course, nothing whatever is said about the relationship between covert contra resupply operations and our current drug peril.

People of faith of every political persuasion might ask whether this punitive approach is adequate, indeed whether it is really designed to solve the drug crisis at all, whether it is really a public relations campaign to benefit the administration.

It is easier and considerably less embarrassing to the government to focus on individuals instead of on root causes. But our religious heritage commands us not to bear false witness and to be ready to acknowledge our own faults. The drug scourge will not abate until we have confessed and corrected its causes, among them the misery of the poor and the cynicism of our covert operations.

Bill Teska

Bill Teska is an Episcopal priest who serves the Christic Institute in Washington, D.C., as liaison with religious groups.

refugees. Mel Shralow's thoughts are similar to those that arose in me, as a Jew on my first trip to my land of origin. All people can lay claim to Israel's depth and richness of history, yet which people will be responsible for preserving its living history as the Israelis have? Creative solutions are critically needed to conquer the deeply ingrained hostility between Jews and Palestinians.

I seek an avenue to express concerns for existence of an Israeli state with Quaker teachings I received while I waited 20 years to touch the soil, breathe the air, and drink the sustenance to affirm my birthright identity of being a Jew.

Kathy L. Orchen
Crozier, Va.

I found your July issue extremely interesting in its examination of current events in the Middle East. The article by Mel Shralow seemed especially on the mark.

I was, however, disappointed in your continued characterization of Mubarak Awad as a moderate advocate of nonviolent civil disobedience. In Saudi Arabia's paper *Al Majala* on Nov. 17, 1987, Awad was quoted as saying, "We have already said, and we continue to say, that the PLO is our only legal representative and the only one authorized to speak on behalf of the Palestinian people. . . . As for ourselves, our activities complement those of the PLO."

In other words, it is correct and proper if and when nonviolent disobedience supports or complements a terrorist organization involved in, and committed to (through the Palestine National Covenant), violence and murder.

I do not think this is what the word "nonviolent" means. Mubarak Awad is saying one thing to the Western press (and *FRIENDS JOURNAL* in particular), and another to the Arab press, as are many others.

This espouses neither the Quaker principles of Truth nor nonviolence.

Solomon Tuller
Brooklyn, N.Y.

Sharing Christmas Joy

To me, the stupid red nose of Rudolph the reindeer has become something of a red flag, symbolic of trends in Quakerism toward exaggerated pluralism, secularism, and superficiality. Fortunately, there are perhaps stronger trends toward depth and

Continued on page 6

Forum *continued*

spirituality and growing religious perception.

Our meeting has a tradition of many years of having three carol sings on the Sunday evenings before Christmas, a time of continued joy. We sing from a collection edited with skill many years ago, corrupted more recently by addition of what an English visitor calls shopping mall songs. Now a new edition representative of contemporary Quakerism is being edited. Although it has been agreed we should have songs of a religious nature with words and music that command respect, "Rudolph," I am told, still survives. It has, after all, become a modern folk song as worthy of inclusion as, say, "Deck the Halls." Carol singing is a time for joy and merriment. Where's your sense of humor? One Friend remembers the beginning of our carol sings when he was a boy; the main purpose was always—and still is, he says—to have fun.

There are dozens of songs that better deserve inclusion than either "Rudolph" or "Deck the Halls." They need not be old; new, singable songs with meaningful words can become familiar and part of tradition. And joyous!

Ross Sanderson
Baltimore, Md.

Friends and Population

Stan Becker's article, "Population as a Friends Concern" (*FJ* August), stimulates me to share with you some of the main ideas of the Brundtland Report that I picked up at the International Federation of University Women's conference in Helsinki in July. We were more than 900 women from 42 countries exploring themes of peace, sustainable development, and protection of the environment.

The report was produced by the UN's World Commission on the Environment and Development headed by Prime Minister Brundtland of Norway. At Helsinki we learned that sustainable development means meeting the present needs of humanity without economically and environmentally compromising those of the future.

According to the report, current development systems often result in the poor remaining in poverty while the affluent increase their wealth, while, at the same time, our natural environment is destroyed. The report affirms that global poverty and inequality are not compatible with sustainable development. What is needed is a new era of economic growth



which enhances the economic status of the poor and at the same time does not destroy the environment.

One of the recommended ways of doing this is to give the poor the economic, social, and political choices which allow them to develop their independence and self-respect.

Ending the First World's exploitation of the Third World so a more equitable sharing of the world's resources may come into being is an issue the report urges be addressed. Also, government policies in regard to agriculture should be changed. Government subsidies to First World countries should be eliminated to improve global food security. Third World countries should be encouraged to grow their own primary food staples rather than concentrate exclusively on producing luxury agricultural products for export.

Energy efficiency policies in alignment with sustainable development are important. There is no present mix of energy resources that the report recommends. Safe energy everywhere must be top priority of all governments.

The writers of the Brundtland Report hope to make the concept of sustainable development an overriding goal of economic institutions, international agencies, and governments worldwide.

Jean P. Patterson
Costa Rica

With Friends Like These

I enjoyed the challenging article by Fred D. Baldwin entitled "With Friends Like These" (*FJ* July). He made many reasonable observations regarding the sense of many Quaker articles.

I do not know if my interpretation of our Peace Testimony speaks for most, but the way I feel is this: there is no justification to take a life (in war or via capital punishment). Those of the gun may take my life for refusing to fight, but they can never take my soul. If Jesus walked the earth today as a man, I do not think he would follow a government's lead and fight with weapon

in hand. Humans must rise to a higher level of consciousness, and the cost undoubtedly will be very high. If a great military power took over all nations of the world, the planet would be too large to govern and in time the ruling power would be overturned or weakened by fragmentation.

We must consider humankind in terms of centuries and not decades. In that light, these sacrifices are worth it (for our children's sake), though they will require great individual strength and faith.

Joseph B. Gooze
Stamford, N.Y.

Fred Baldwin says "an honest peace testimony must either be radical in its reliance on faith, or, if pragmatic, be open to all available facts." I rely on a faith that is pragmatic.

I know that in a nonviolent struggle some of the resisters will be killed. In a violent struggle some of the resisters will be killed, but they hope to kill more of the other guys to make a point. Which approach is more practical? And which is morally more justified?

Pragmatically, I say that the total number killed in a prolonged nonviolent struggle will be far less than the total killed in a prolonged violent struggle. And it is far more probable that whatever resolution comes from nonviolent resistance will be enduring and beneficial to all survivors.

I do not understand how people can argue that the way to prevent others from destroying us with doomsday weaponry is to vow to destroy them, even if it's only for revenge. They have no right to do that to us, and we have no right to do that to them. We can't prevent what they do. We can only prevent ourselves from launching into an orgy of destruction. And we can have faith that if we hold back, somehow the human race will survive and become wiser and better. That is pragmatic.

Otto Steinhardt
San Francisco, Calif.

FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters. Submissions to Forum should be no longer than 300 words. Submissions to Viewpoint should be limited to 1,000 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.



SONG OF THE ANGELS

Once more the Wise Men turn
 Their eyes, their steps to follow
 The Star which they see burn.
 They know that it portends
 A meaning they must learn—
 The Star that sends
 Mysterious beams of light
 Into the night.

Once more the Angels sing
 Songs over hill and hollow.
 Heralds of peace, they bring
 News of the Christ Child born,
 of a new age entering
 Our world so ravaged, torn
 With violence and with fright
 In this dark night.

Once more we hear and see,
 Why do we never follow?
 A new Nativity
 Lies at our padlocked gate.
 The world cries piteously.
 Why are we always late
 With longed for rays of light
 In our dark night?

Mary Hoxie Jones

Mary Hoxie Jones is a poet and author who lives at Kendal-at-Longwood near Kennett Square, Pa. She is a member of Haverford (Pa.) Meeting.



little air, "See, this is my room!"

I looked into the room—just wide enough for a bed and a table to stand next to each other. There was one chair at the table and two small pigskin trunks one upon the other at the end of the bed. The only light was a skylight in the roof.

Now she almost dragged me to the chair and begged me to sit down. "Hai, now you're here! I'll go and make us some tea, for I have much to tell you," she said. I begged her not to bother, but I knew she would. She reached up to a shelf above the table and took down two very worn-looking teacups. Then she took a tin can, which had previously held butter, and placed a large pinch of tea, which had clearly been brewed before, in each cup. I thought to myself, "Where is she going to get boiling water?" Then I remembered that in each courtyard we had passed through there had been a smoldering fire. This was a common occurrence. She started out of her doorway, and I thought with horror she was going to lift the heavy kettle and bring it here. I started to follow her, but she pushed me back and said she did it all the time. I let her go. And with a

Ten Red Eggs for Jesus

by Grace Yaukey

When my husband and I were missionaries in China about 50 years ago, we lived in an inland city 750 miles up the Yangtze River from Shanghai. The gate of the mission compound, which included a church, a hospital, homes for nurses and doctors, and homes for the missionaries themselves, faced a street called "In front of the Pagoda Street." The street itself was always busy, for it was a market town with tea and produce being brought in for shipment up and down the river. It was an important city for that area.

It seemed each time I went out to visit or to buy something, I came into contact with an old blind woman who somehow had gotten my name. She kept

calling, "Mrs. Yao, Mrs. Yao, come and see me! I have so much to tell you. I live in a rented room at the base of the pagoda." I had put her off so many times that one day in late November I decided to give in to her persuasion and let her take me to her room. She clutched my arm and almost pulled me along. When we reached the entrance to the first courtyard at the base of the pagoda, we stepped in. She paused a moment, then she said, "You see there are many courtyards like this with many rooms around them. Mine is a little distance farther in and not really a room at all. It is just a leftover space the landlord has made a door for."

We walked on and then I saw what she meant. At about the third courtyard we went through, she pointed to a door unlike the others. It had obviously been made as an entrance to leftover space. When we reached it, she took a key out of her pocket and carefully fitted it in to the lock of the door. Then she clutched me by the sleeve, pushed the rickety door open, and said with a grand

practiced step she went to the fire, lifted the kettle, brought it in, filled the cups about half full, and returned the kettle to its place.

Now at last she sat down on the edge of her bed beside me. She said with sudden excitement, "Now I can tell you all I have wanted to tell you for such a long time. When I was a girl I lived with my family out near the mountains. My father was a farmer, and I had two brothers, and there was also my mother. One day my father said he was going to the market town nearby to sell some of his vegetables and to make a bargain about the rice he would be harvesting soon. I asked if I could go along, and he agreed.

"When we came back that evening, he seemed pleased and excited, and, when my mother asked him what had happened during the day, he told her he had met a man at the market, a fine-looking gentleman. I remembered then that I had seen this man and he had looked at me as if I were a piece of goods to be bought or sold. I could not

Grace Yaukey, a poet and author of several books, lives in Takoma Park, Md., and is a member of Sandy Spring (Md.) Meeting. She was born and raised in China, with her sister, Pearl Buck. Now sight-impaired, Grace dictated this story to a friend.

understand why he did this. I was just a child of 12, my feet only slightly bound because I would surely be engaged to a farmer's son and have to do hard work. But I had noticed the way he looked at me, and now back at home when my father spoke of him to my mother I felt strangely uneasy. Nothing more was said that day. A little later I came to understand that this man was coming to see us when he came this way again and he wanted to see me at that time.

"The place where we lived was not far from the Yangtze River. Chinese junks and steamships of all kinds used it as a thoroughfare. I had heard about the luxury of some of the steamships, especially those owned by foreign companies.

"When my mother knew that the man who had spoken to my father was coming to see us, she became very quick-tempered, and I noticed she looked at me out of the corner of her eye in a curious way. Once or twice she cried a little, but said nothing at all to me.

"Well, Mrs. Yao, that was the beginning of my becoming a Sing-Song girl on the great steamers that come. Sometimes British, sometimes French, sometimes Chinese. I had never seen such rich places. There were fine chairs and tables, mirrors, and entertainments. Before I went the first time, a woman taught several of us how to do a little dance. If we had had small bound feet,

'They say there is soon going to be a celebration of the birth of this man Jesus. Tell me who he was.'

this would not have been possible, but as it was we did not dance so much as pose. We sang little songs and made graceful gestures."

After quite a long pause, the old beggar woman, seeming to come back from a long distance in her thoughts, said, "Ah-yah, ah-yah, I shall never forget all the things I saw during the days on the steamboats. Then one day I missed my step in a dance and almost fell. One of the women came and held my face up to the light, and she

said, 'Your eyes are not as clear as they used to be. I see a film growing there; you will soon be blind.'"

Now she stopped talking and drew in a deep breath, wiping her face with a handkerchief pinned to the front of her jacket. She shook her old, grey head: "That was the beginning of the end. In just a few months I could not see well enough to perform, and the woman who was in charge told me she would have to drop me the next time they reached the port nearest my home."

The beggar woman again paused, seeming to come back from a great distance. I said, "What did you do?"

"Well," she said, "I tried to earn enough working in a food shop and doing anything I could because I knew my father could no longer arrange a good marriage for me because of my eyesight." She drew in a long breath and again wiped her face. She said things had gotten worse, and she had to put on her oldest garment and start to beg. She soon found she had to join the beggars' guild and pay them a certain percentage of what she collected.

"What about your mother and father?" I asked. I thought she would let them know what had happened to her. She said they both died when there was a cholera epidemic. Her brothers were married and had their own families.

She said she has this little room and goes begging every day. She had a question to ask me. She said there were signs in the compound across the street. The big sign over all said "Jesus Society." Smaller signs indicated "Jesus Hall" and "Jesus Hospital." "Who is this Jesus?" I was going to start explaining to her when she went on, saying she'd heard there would soon be a celebration of the birth of this man Jesus. "Tell me who he was," she asked.

I told her as simply as I could the story of Jesus' life, why my husband and I were in her country, why we had the hall where people could come to listen and to learn, why we had the hospital. She listened very carefully, and then her face lit with a kind of interest, and she said, "The people on the street are saying there is to be a great feast to celebrate the birthday of your Jesus."

"That is so," I said, "and all will be welcomed. The children will have a play." She broke in to say the paper lantern-maker was making a beautiful thing to hang from the center of the ceil-

ing of the hall.

For a moment I did not know what to say. This poor blind beggar woman knew so little and yet seemed to know so much. I felt that old as she was, there was a great wealth of soul in her, ready to be opened. The weeks went by. I saw the beggar woman often on the street, and we greeted each other like old friends. Several times she asked me how long before the birthday feast.

The children practiced their play, the young people their songs. There would be small gifts of candy and peanuts for the children at the end of the service. My husband prepared his Christmas sermon, and I practiced Christmas hymns on the organ. The decorations committee used both paper flowers and evergreens to decorate the windows and the large front door.

Then at last the day came. The great doors to the street were opened and the people started to come in, the men filling one side of the room and the women the other. Small children seemed to be everywhere. Babies wore embroidered caps with little silver images of Buddha. After all, it was a celebration, and they wore the best they had. I went to the organ and began to play the hymns. The group that was to sing came forward, and the service began.

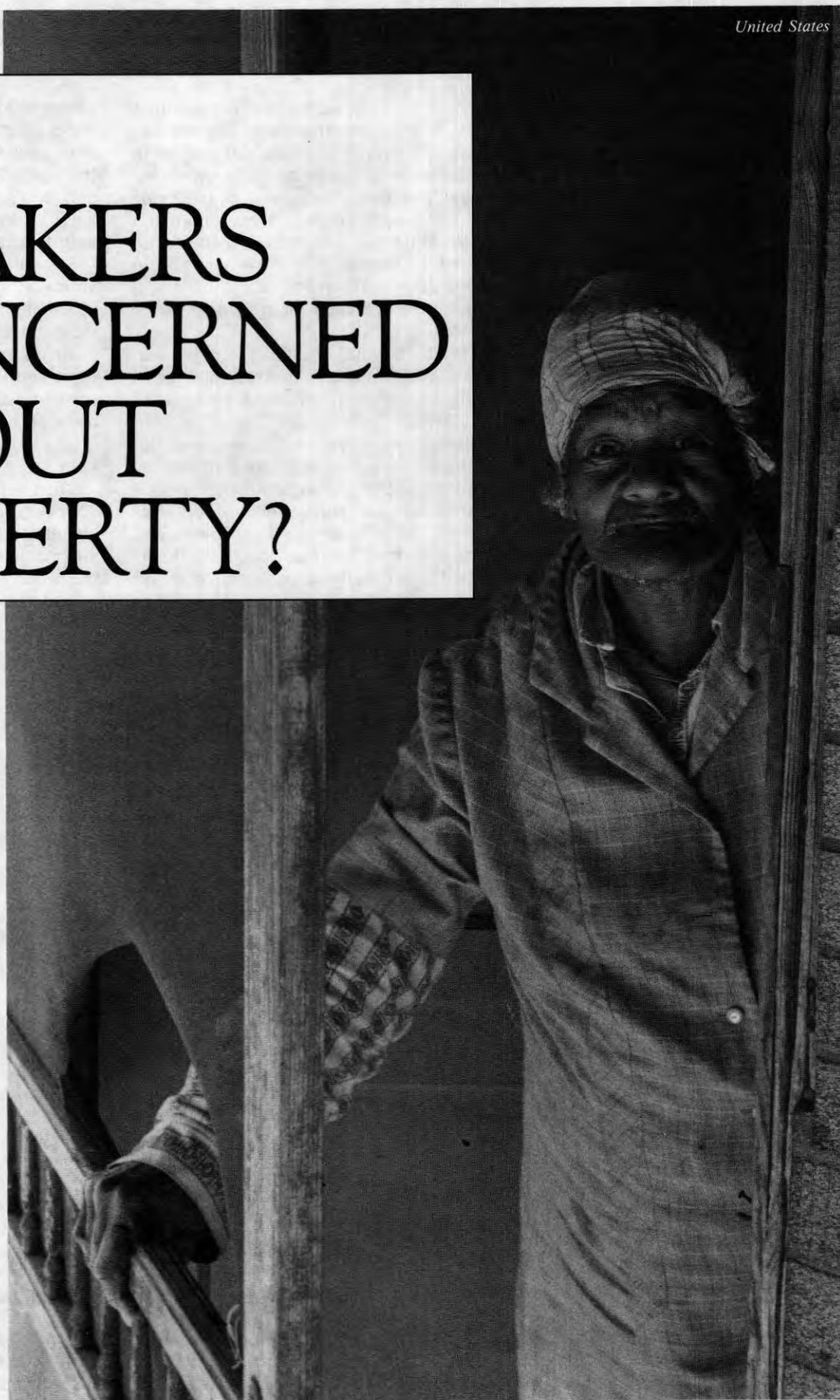
When the opening hymns were over, I sat down in a place reserved for me in the first row. Suddenly I became aware someone was pushing very hard to squeeze in beside me. It was the beggar woman. She had on a clean jacket, and in her hair she wore two silver hair pins. In her hand she carried a bundle tied up in a square of red cloth. She said nothing of this until the service was entirely over. When the crowd began to break a little, she took the bundle in both hands and presented it to me. "It is our custom to give ten hard-boiled, red eggs as a birthday gift when a first-born son is born," she said. "Now I bring these ten eggs to you to give to your Jesus on his birthday."

The thought flashed through my mind that she needed those eggs herself far more than any other people I knew. But I could not refuse her gift. For it was not a gift to me, but to this Jesus she was just beginning to learn about. I bowed and accepted the little bundle with both hands. I thought I could take them to children at the hospital, so, in that way, they would still be a gift to Jesus. □

ARE QUAKERS CONCERNED ABOUT POVERTY?

A large
proportion
of the people
on our
planet today
are ill-fed,
ill-clad,
ill-housed,
illiterate,
and ill.

by Leonard S.
Kenworthy



John Day Haviland / American Friends Service Committee

Over a period of nearly 350 years Friends have been in the forefront of many movements for human betterment such as equal rights for women, improved conditions for minorities, the abolition of capital punishment and the rehabilitation of prisoners, education for everyone, peace, and other causes.

By and large Quakers have believed society should be changed and could be changed. Hence they have often been champions of what should be rather than what was. Frequently they have combined idealism and realism, considering them complementary rather than contradictory.

With such an enviable record of achievement in so many fields, it is surprising, disappointing, and humbling to realize Friends have seldom grappled with the fundamental causes of poverty. All too often we have been experts in applying Band-Aids where surgery was needed.

Surely it is time we become deeply concerned with the basic causes of the pervasive, persistent, and pernicious poverty which plagues so much of humanity—locally, nationally, and

U.S. Poverty

Obviously poverty in our country is not new. But, despite our mounting wealth and our increasing employment, it not only persists, it is on the increase. A recent Census Bureau report estimates the number of individuals living below the poverty line as 32 million or 14 percent of our total population; other authorities place it even higher.

Two staggering statements indicate what such a situation implies. One is the fact about half of low-income families pay more than 60 percent of their incomes for rent. The other is the fact welfare is the chief source of income in 31 of the 82 counties in Mississippi.

Such poverty in the midst of plenty is devastating to individuals and a disgrace to our nation. It is a part of the American nightmare rather than the American dream.

Unfortunately poverty in our country is becoming more complex and more intransigent than in the past. And it is exacerbating a host of other problems: ill health, the use of alcohol and drugs, crime, single-parent families, child and spouse abuse, personal feelings of isolation and frustration, and cynicism about the role of government units, to mention only a few.

Some poverty is visible, with bag women, panhandlers, and people who sleep on the streets. But much of it is invisible to most of us—in the ghettos of our large cities, including street corner gangs of unemployed black youths; on the backroads of rural areas, where many of those who live in poverty are white people; and on reservations for native Americans, whose conditions are the most appalling.

Several trends in U.S. poverty are also apparent. Although rural poverty still exists, urban poverty is increasing more rapidly, with experts now referring to a new "urban underclass" of marginal people, often spanning several generations. Furthermore, children and young people are increasingly the victims of poverty; 40 percent of individuals in that category are now under 18 years of age.

The number of black youths who are unable to find work, largely because of lack of education and skills, is formidable. Likewise, the number of immigrants who are poverty-stricken is on the rise, especially people from Central and South America, the Caribbean, and parts of Asia.

Who are the U.S. poor today? Ob-

viously they are legion and of many different backgrounds. They include disabled war veterans, the mentally-ill, the victims of alcohol and drugs, and the many illiterates and unskilled workers in our midst. But they also include many migrant workers, those out of work because of shifts in our economy, a large



Terry Foster/AFSC

United States

number of single-parent households, many of the elderly, and others.

Some of the poor will never be restored to active, productive lives and will need to remain institutionalized or be placed in such facilities. But the vast majority have not yet slipped over the edge of the economic and social precipice and can be pulled back from the brink and restored to productive living.

It would take pages to spell out the many approaches which seem to be needed to lessen U.S. poverty, but here are a few suggestions:

- Increase daycare for young children, especially for those from homes of welfare recipients.
- Restore health benefits dropped in recent years from our state and national budgets.
- Develop subsidized, low-cost housing.
- Provide improved and practical education, especially for potential dropouts. Improve vocational training for young people and retraining for adults when needed. Foster adult education and literacy.
- Modernize old plants and develop new products, thus increasing productivity.
- Promote international trade, particularly with underdeveloped countries.
- Enlarge assistance to the elderly.



Mohulatsi Mokevane/AFSC

Mozambique

globally. I hope we as Quakers will soon begin to view poverty as one of our top-priority problems, eventually becoming pioneers in the struggle against poverty as well as pioneers in the struggle for peace.

Leonard S. Kenworthy is author of more than 40 books on Quakerism, world affairs, and the teaching of social studies. He is a member of both Brooklyn (N.Y.) and Kendal (Pa.) meetings and was a member of FRIENDS JOURNAL Board of Managers for years.

More than anything else the reduction of our national military budget would provide funds for many of these programs.

Poverty in the World

On the world-wide scale facts on poverty are even more frightening, the statistics even more staggering than those for our country.

Actually, a large proportion of the people on our planet today are ill-fed, ill-clad, ill-housed, illiterate, and ill. For them life is a constant struggle merely to survive.

The 159 countries in the United Nations are often divided into three, or even four, categories, as follows:

- **The First World** consists of 22 nations, largely in Europe and North America, with 700 million people, producing 70 percent of the world's goods, and having a yearly per capita income of more than \$4,000.

- **The Second World** is composed almost exclusively of Communist countries, with 700 million people in 15 nations, a yearly per capita income of slightly more than \$1,500.



S.A. Johns/AFSC

Bangladesh

- **The Third World** contains approximately three billion people in 122 countries, a yearly per capita income of less than \$800.

- **A Fourth World** sometimes is set off from the Third World. That group claims more than a billion people living in 40 of the most impoverished nations, with inhabitants earning less than \$200 per capita yearly. To understand what that means, try drafting a yearly budget for a family of seven or eight based on that income. Such poverty is almost impossible to understand for those of us who live in comparative luxury (including almost all U.S. Quakers).

Hence, poverty needs to be placed alongside overpopulation, violence and



John Day Haviland/AFSC

United States

wars, pollution of our environment, and burdens of debt as a top priority of our global community.

Fortunately there are some silver linings to these dark clouds. There are the fantastic results of the Marshall Plan after World War II, largely in Europe. There are the dramatic recoveries of Japan and Germany after that cataclysm. And there is the surge in the economies of such countries as Hong Kong, Malaysia, Singapore, South Korea, and Taiwan in recent times. Yes, changes for the better can be achieved, even rapidly.

In the short space possible in this article one cannot do justice to the many global ills which need to be examined and corrected, but here are a few suggestions for a start:

- Stem the rapid rise in the world's population.
- Adjust the debts of the Third World and promote international trade.
- Foster agricultural as well as industrial production, especially in Third World countries.

- Promote a practical education for all individuals, including adults.
- Greatly increase health personnel and facilities worldwide.
- Support multinational rather than bilateral assistance to needy nations.
- Strengthen regional and international organizations, both governmental and nongovernmental, working on problems of poverty.

Friends' Involvement

The historic record of Friends on this subject is creditable but not outstanding. Largely it has been one of the efforts of individuals rather than groups.

Probably the most noteworthy contributions of Friends in the early days was their establishment of a single-price system of buying and their formation of banks to protect the savings of individuals. Undoubtedly the most radical proposals regarding poverty came from John Bellers, sometimes called "the father of socialism," in which he called for measures to reduce poverty, contained in his famous Program for a College of Industry.

In more recent times several Friends have been outstanding in their efforts to combat poverty, ranging from the personalized testimony of Wilmer and Mildred Young in aiding sharecroppers of the South to the many public testimonies of Bayard Rustin as director of the A. Philip Randolph Institute, associated with the A.F.L.-C.I.O.

Probably the most radical statement issued by any Quaker group came in 1918 when London Yearly Meeting issued its proposal known as the Foundations of a True Social Order. For years that pronouncement set a high standard for English Friends to implement.

In 1987 London Yearly Meeting issued A Statement on Poverty which decried polarization developing in British society into rich and poor. The statement also affirmed the right of all individuals to share in "life's good things," declared British Friends to be at odds with priorities established in their society, and pledged Friends there to examine the causes of poverty rigorously and press for changes to "enable power and wealth to be shared more evenly within our nation." Since then pages of *The Friend* have been filled with suggestions for implementing that forward-looking document.

In 1983, Philadelphia Yearly Meeting appointed a task force to examine in-

dustrial policy in the United States. But its members could not reach agreement except to urge individual Friends to come to grips with the many problems of poverty.

In 1971 a small but dynamic group of Friends organized the nationwide Movement for a New Society, which worked for nonviolent social change before disbanding last year. [See George Lakey's article in *FJ* Sept.]

Especially praiseworthy have been recent and current efforts of the American Friends Service Committee (AFSC) and Friends Committee on National Legislation (FCNL) in making pronouncements and developing programs for multi-pronged attacks on poverty.

Although the AFSC is best known for relatively short-term relief and rehabilitation after international catastrophes, it has also developed many longer-term projects in recent years. Typical of such projects are a fuel and food bank in Appalachia, work on nutrition with native Americans on reservations in the Dakotas, and assistance to small farmers of California. Abroad there is such work as pre-school education for children in the Gaza strip, health education programs in Chile, and a study of economic possibilities for nomads in Mali in West Africa.

Highly commendable too has been the leadership role played by FCNL. In its Statement on Legislative Policy, issued in November 1987, that organization devoted two of its four major proposals to "a society with equity and justice for all" and "a community where every person's potential may be fulfilled." The statement called for a wide range of legislative proposals: decent and affordable housing, expanded programs for children, community-based and long-term services for the impaired elderly and disabled, employment for all who wish to work, support for development efforts abroad, universally available basic health care, and many other measures. This comprehensive program is especially valuable because it has involved thinking and planning by Friends across the country.

Meanwhile the Evangelical Friends Alliance has developed a Disaster Relief Project which has responded in several situations involving tornadoes, floods, and earthquakes.

Friends World Committee for Consultation has urged Friends to contribute one percent of their annual income to a fund to assist individuals and groups

in several nations to launch self-help projects.

Despite these promising practices, Friends have been woefully remiss in their pronouncements and in their programs to promote a more just and humane social and economic order locally, nationally, and internationally. Are we too comfortable? Too complacent? Too overwhelmed by the enormity of this task?

Actions by Individuals

A long-term program for individuals and/or families might include some of the following points on poverty:

- Develop the attitude that changes in our economic and social order are needed and that changes can be made. Since such conditions were created by men and women, they can be altered by them.

- Recognize the fact that even though the task of eradicating or ameliorating poverty is enormous, individuals can tackle some aspect. As Thomas Kelly wrote, "Would that we could relive the whole world. But a special fragment is placed before us by the temporal now which puts a special responsibility for our present upon us."

- Realize that such efforts are part of our religious calling as embedded in the story of the Good Samaritan, in Jesus' second commandment about loving our neighbors, and in the part of the Lord's Prayer which admonishes us to strive for the creation of the Kingdom of God on earth as it is in heaven.

- Become informed on the multifaceted problem of poverty, with special attention to local conditions.

- Help inform others on one or more of the aspects of poverty.

- Examine our individual and/or family lifestyles in the spirit of John Wool-

At the Last Supper They Ate Beans and Tortillas

He came to Tucson
and found the food kitchens closed,
the public washrooms padlocked,
and the downtown merchants wary of one
more bearded transient.

At the corner of Stone and Congress
a druggy boy playing guitar,
hopeful cap at his feet,
said, "I don't know what this dude's into,
but there's something,"
and followed him.

It gets tougher all the time, the stranger thought.
Still, we take what there is,
children of one father,
carrying the world on their fragile shoulders.
At least this one doesn't smell of fish.

At McDonald's
they shared a burger and a Coca-Cola.

Valerie Taylor

*Valerie Taylor is 74, a Quaker by conviction,
and a member of Pima (N.M.) Meeting.*

man (slightly revised here) when he wrote: "May we look upon our treasures and the furniture of our houses, and the garments in which we array ourselves, and try whether the seeds of poverty have any nourishment in these possessions or not."

- Consider whether our careers might be related to some aspect of the improvement of our economic and social order.
- While continuing to support "hand-out" programs, concentrate increasingly on efforts to help people help themselves, working *with* people rather than *for* them.
- Help support and perhaps work with a few carefully selected organizations, both Quaker and non-Quaker, which concentrate on long-term solutions to the problems of poverty.

Probably you will think of other ways in which your talents and treasures can be used significantly in anti-poverty efforts.

Actions by Meetings

Several suggestions in the foregoing section also apply to Quaker meetings and Friends churches. In addition, members and attenders of such groups might well reflect on the following possibilities for action:

- Consider seriously and react realistically to queries in *Faith and Practice* on concern for the economic and social order.
- Probe carefully the economic and social needs of your local members and attenders and the people in your immediate community to ascertain whether additional help could be rendered.
- Continue, expand, or initiate the use of your meetinghouse for groups such as Alcoholics Anonymous, Meals on Wheels, and Habitat for Humanity.
- Keep members and attenders informed on various aspects of the war on poverty through the meeting library, First-day school or Sunday school classes, with special attention to education of young people who can carry on work in the future.
- Support, and in some instances work with Quaker organizations which carry on programs dealing with poverty, such as the AFSC, the Disaster Relief Unit, and the FCNL.
- Examine carefully efforts of Scandinavian countries that have virtually eliminated poverty while developing a unique form of democracy.

Wider Actions

Much of what I have suggested also applies to the possible activities of national bodies of the Religious Society of Friends and by the worldwide Quaker family. But there are other ways those groups can examine causes of poverty and take action such as the following:

- Publication by Quaker magazines of articles on poverty and possibly a cooperative issue by them from time to time.
- Preparation of study group packets and audio-visual materials on poverty by Quaker groups on topics in which they have special competence.
- The convening of conferences by such groups as Earlham School of Religion, Pendle Hill, Powell House, and the Quaker Conference Center and provision for worship-study groups at yearly meeting sessions and at national conferences of Quakers.
- Promotion of visits by Friends to other countries and bringing Quakers from other parts of the world to the United States to examine together the problem of poverty.
- The formation, eventually, of a national task force or international work group on Friends and poverty.
- Strengthening of the Quaker Program at the United Nations and its annual international Quaker Team at the time of the meeting of the General Assembly.
- Working cooperatively with a few other denominations in the way the Brethren, the Mennonites, and the Quakers joined forces in New Call to Peacemaking.

Conclusion

For too long many of us have been satisfied with donating our old clothes to the needy, providing a few cans of food at Thanksgiving and Christmas, and writing a check to some charitable organization.

As we move into the 1990s and the 21st century it is this writer's hope Friends will place a concern for poverty alongside our concern for peace, wrestling with this complex and baffling topic and eventually helping bring decency and dignity to millions of people here and elsewhere. Certainly we owe that to ourselves, to the people of our country and of the world community, and to our God. □

"...AND A LITTLE CHILD

Who Are

by Althea Postlethwaite

This is the third in a series of brief articles about the experiences of the author working with small children at Miami (Fla.) Meeting in the 1970s. The author was committed to using the skills of Children's Creative Response to Conflict, which encourages cooperation, communication, and affirmation.

How beautiful the world must have been before human beings were upon it! And how beautiful our children's views before they are taught . . . worse.

Across the street from our CCRC nursery school was a Head Start group of all black youngsters (despite the national standards that call for groups of half white, half black). Often when they walked past the meetinghouse garden where our three- and four-year-olds were playing, they were invited to come in, but one of their teachers would always respond, "We haven't time today." This rejection troubled our group. The children asked if they shouldn't go across the street and invite the Head Starters to a party. Since there were perhaps 50 of them and only 12 of us, each of us would have to play host to four or five. Still, that seemed possible, but serious little Sara had some reservations. She called the children into a circle to hear her thoughts on the party.

"First, we haven't thought what we'd eat," she said. This led to quite a great discussion and ended in a decision to make lots of chocolate chip cookies on the day before the party. Jerry even offered his mother's help "because we all know Althea can't help us make good cookies if we're all in the kitchen at the same time." Vicki would ask her brother to shop for the cookie ingredients "after Althea makes the list." Money concerns

Now retired from social work and teaching, Althea Postlethwaite is a member of Orchard Park (N.Y.) Meeting and an attender of New Garden (N.C.) Meeting.

SHALL LEAD THEM."

My Brothers and Sisters?

were far from their minds. How wonderful! (But I made some quick calculations to see whether or not cookies for 60 or 70 would mean a trip to the bank after school.)

Dodd then escalated the affair by contending that the kindergarteners and first graders of our school would be mad if we didn't ask them, too (100 cookies more), and what about games? "They're bigger than we are so we have to play grown-up games." For the next ten minutes I learned what three- and four-year-olds think grown-up games are. Finally, we settled on Isabella, Old Roger is Dead, and Mulberry Bush. Pin the Tail on the Donkey was rejected, much to the sorrow of our Vicki, who said it was the only game she had ever played at a birthday party.

Deciding what time of day to hold the party was difficult. If we held it in mid-morning, when we'd seen the Head Start children pass our school, we would have to forego snacktime. But if we made the cookies, surely it was only right that we have both snacks and cookies. And what about drinks? Jerry solved that problem by announcing that his uncle had given his family two big jugs of juice. Since

his sisters didn't like it, we could certainly have it all.

I could write four pages on our first journey to the Headstart school when we delivered our party invitations to the children on their playground (not a teacher in sight). And then there was the advent of the cookie-making project!

How could I ever describe the state of the meetinghouse kitchen afterward? But finally, the Thursday of the party arrived. At the appointed hour, our 12 party makers crossed the street to the Head Start playground, carrying cartons, hampers, jugs, and baskets. There, waiting for us, were the now familiar students but also many more. Another Head Start group (of 50) had joined them for the day!

Josh took over leadership of my very concerned youngsters. "Althea will figure out about the cookies, Sara and I will start a game of Isabella. Dodd, you and Joe can go back and tell the other kids [the kindergarten and first grade] we haven't enough for them today." I nearly burst with surprise and joy and, oh yes, pride.

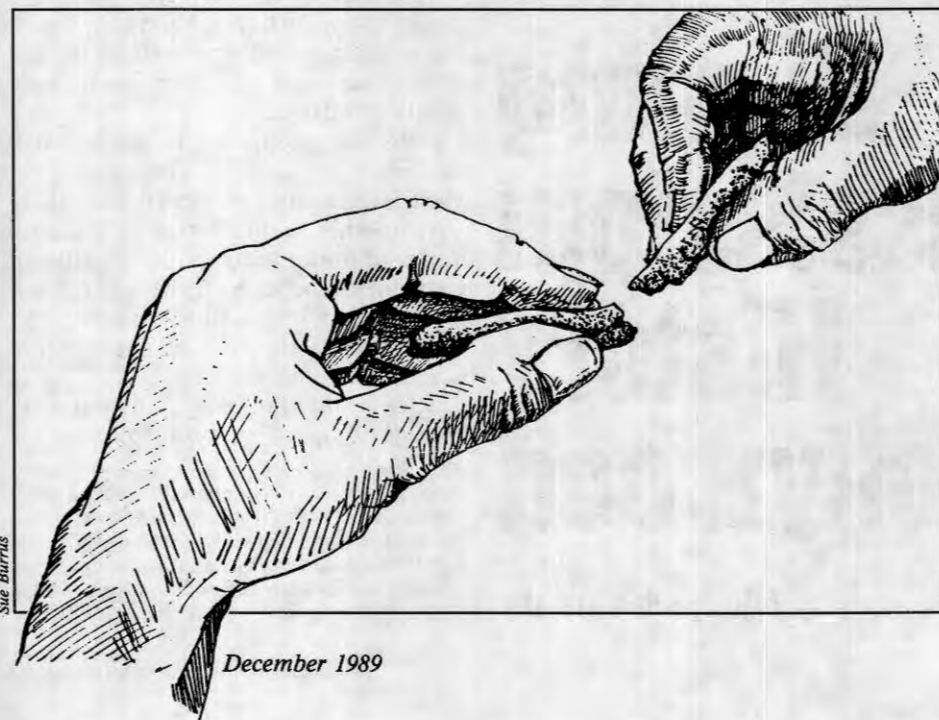
Carrying out my mathematical assignment, I checked with the Head Start

teachers: there were 97 children and six teachers that day, which, with my dozen, made 115. We had 130 cookies. No problem, we'd just reduce our cookies to one apiece and put aside the last 15 to give our older group when we returned.

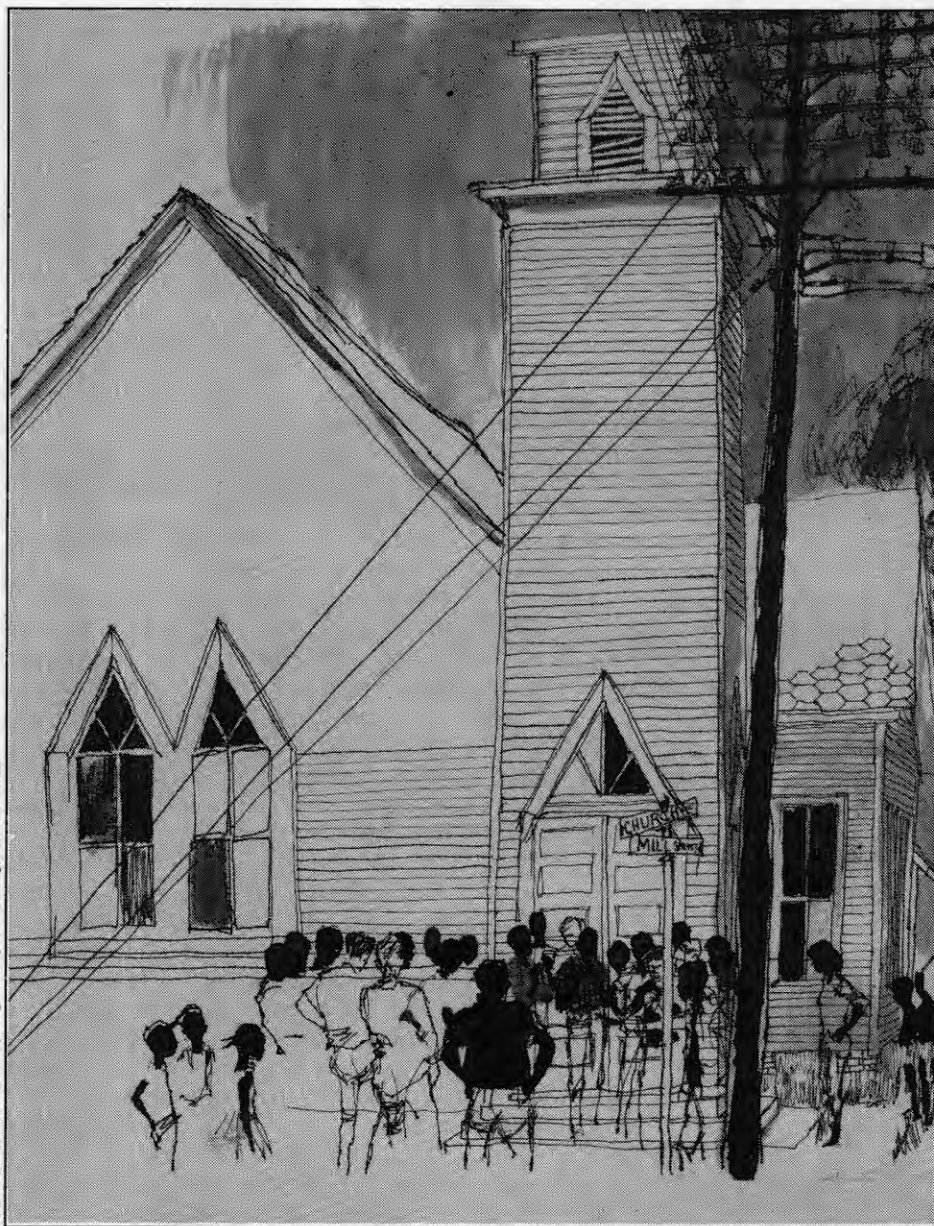
Isabella was almost over when I joined in, quite as confident of the party's success as any child there. But the limits of my ingenuity and generosity were about to be tested further. Here came our kindergarteners and first graders across the street. They'd heard of all the juice that Jerry brought and they surely remembered the smell of chocolate that had hung over the whole building the day before. There was no time to wonder why our messengers, Dodd and Joe, had failed to stop them. How could we now stretch 27 cookies to satisfy 30 people? I could see that to many of our nursery schoolers, as they played Mulberry Bush only halfheartedly, the dilemma was all too apparent.

I need not have worried. Julie, one of our self-appointed cookie-passing directors, declared that since there weren't enough cookies for everyone, Friends School children would get only half a cookie each, and the breaking of cookies began. However, there was no consensus in the Friends School group about this decision. The first graders felt entitled to a cookie each if the Head Starters were each to get a whole one. Julie rose to the occasion again and asked me, "If we kids [the nursery schoolers] didn't get any, would we have enough?" Thank goodness, it turned out that we would.

When mothers and fathers picked up their sons and daughters after school that Thursday, the accounts they heard of the party varied greatly: "we didn't get any cookies but we had enough for everyone"; or "those kids liked us so well, they asked us to come over to their playground"; or, best of all, "it was the best party I ever went to, and Althea didn't have to worry a bit. We did it all ourselves." □



December 1989



Burning Mississippi History in Hollywood

by Michael Yarrow

This year marks the 25th anniversary of the nonviolent invasion of Mississippi in 1964 by 1,000 Northern students, lawyers, ministers, doctors, and teachers. At the time I was working for the Friends Peace Committee in Philadelphia, Pennsylvania, as alternative military service. When the opportunity arose, I used vacation time to become a voter registration volunteer in Sunflower County, Mississippi. Civil rights groups had invited us to help register blacks officially—and unofficially, as well, in a “freedom registration” to demonstrate blacks’ desire to vote. The project also organized freedom schools across the state.

On the first day of the invasion, as I moved into the house of an elderly black couple in Ruleville, Mississippi, three young men—a Queens College student, a pacifist social worker from New York City, and a black plasterer from Meridian, Mississippi—were arrested by a deputy sheriff and held long enough for the Ku Klux Klan to organize their murder. The anniversary has been commemorated in a number of ways: by the release of a film about the murder, *Mississippi Burning*; a journey from the site of the murder to New York City; a public apology for the murder by the lieutenant governor of Mississippi, who is a native son; and reunions of the volunteers in California and at Queens College.

The film, *Mississippi Burning*, a celebration of white male violence, provoked for me a summer-long reappraisal of the 1964 campaign. I attended the Queens College reunion, reread the letters I wrote home as a young college student that summer, and read three recent books about the summer and its context. I now feel a greater appreciation for the effectiveness of the nonviolent civil rights campaign.

Mississippi Burning received seven Academy Award nominations, indicating the film industry considers it more than just another formula cop film about forces of justice being goaded into illegal and violent tactics by forces of tyranny and violence. The film academy apparently sees the film as a profound statement about racism.

I found the film compelling but profoundly disquieting. I am troubled by

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the disempowering version of history in which the only significant historical actors are violent white males, in this case the Klan and the FBI, while blacks are portrayed as intimidated victims in need of rescue by the white knights of the FBI. To the extent this portrayal is convincing, and it is repeated in movie after movie and TV cop show after cop show, I am afraid it tends to intimidate viewers into the role of spectators to our own history and promotes the view justice can only be effectively pursued by violence. The film reflects the Ku Kluxing of U.S. culture—the celebration of white violent vigilanteism—rather than the reality of the history it seems to tell.

Perhaps the best way for me to reexamine that history—to tell some of the story the movie ignored—will be to share excerpts from letters I wrote home to my family during the long, hot summer of 1964.

To begin that history, let us recall that Cofo, the coalition of civil rights groups which sponsored the summer project, held training sessions at a college in Ohio in June. As project participants, we started to struggle with our racism. (I cringe as I look back at the racism expressed in my letters.) We learned about the history of civil rights work in Mississippi, how to do voter registration canvassing, and how to protect ourselves:

“Just the precautions are scary: be aware of cars without tags, they are always dangerous; never go out alone; never go out after dark; never be the last out of a mass meeting; watch for cops without their badges; listen for an accelerating car outside; turn off the globe light and tape the door lights on your car; if you wake up at night thinking there is danger, wake everybody up. (There seems to be an instinct for self-preservation.) The Negro civil rights workers from Mississippi told how they played like real Uncle Toms to the cops when in real danger. They advised us to play like Northern kids just come down to see how things are, to say we had read all this stuff in the Northern press and couldn’t believe it. They stressed the importance of sticking together—going to jail together, taking the blows for someone else.”

It was a moving and frightening week. A white Southern lawyer who had taken a courageous stand for racial equality said he admired our courage. The volunteers, college and post college

liberal idealists who were 75 percent white, found the young black civil rights workers impressive. They were calm and articulate; their courage had stood the test of beatings and jailings. They were often suspicious of us—of our unconscious racism, easy self-assurance, and assertiveness—but touchingly concerned about our welfare.

On the drive into Mississippi with the son of a California congressman and two other students, the fear became almost overwhelming. We were followed by a CBS camera crew, who made us cross the border twice so they could get a good picture while people in a pick-up truck looked on from a bridge above. The press reported Mississippi was preparing for the invasion by hiring new police, establishing temporary jails, and arming. As we drove to Ruleville across the shimmering delta cotton plantations, every truck with a rifle that passed us made us sink low in our seats. When we arrived at the shade of Fannie Lou Hamer’s pecan tree and received a warm if stiff welcome from members of the Ruleville movement, we started to relax a little.

I shared a bed with a student from Berkeley in the six-room home of an elderly couple, the Shields:

“The first night we lay down on a double bed under a window which looks



Mike Yarow in Mississippi, 1964

out on the road and sweated and watched cars and pick-ups with rifles in the gun racks go by. One time the door slammed and we both hit the floor. It

turned out to be Mr. Shield locking up for the night. Everyone got a kick out of that story in the morning. These shared fears connected us with people who had lived under them all their lives. The lady next door is lame and quite heavy. We were talking next day about being scared. She said with a smile that at the time of the shootings in 1962 she was so scared she tried to climb the pecan tree in her front yard. When she found this impossible she squeezed under her house. An elderly woman down the block slept in the bathtub for a month.”

Although the Mississippi news about the disappearance of the three civil rights workers suggested it was a hoax, Student Nonviolent Coordinating Committee (SNCC) staff and blacks in Ruleville assumed the three had been murdered:

“In order for you all to understand the reactions of the people here to the loss of the three fellow workers near Philadelphia, Mississippi, you need to know the background in which such a thing took place. These people live under the almost absolute power of the white community. This relieves the whites of most of the external limiters to their use of power. Until the civil rights movement started, the only protection Negroes had from arbitrary use of force or violence against them was their ability to ‘Uncle Tom,’ to convince ‘the man’ that they were willingly subservient. As the Negro community becomes united in its determination to stand up, it becomes much harder for Negroes to be pushed around. Perhaps one of the most exciting things about this town is the way Negroes talk to us or wave to us in full view of their employers or the police. But even with the strong movement that is growing in Ruleville, justice seems far off. One man told me that he hasn’t been able to get compensation from the railroad even though he has been totally disabled for six years. Others have been fired or taken off social security for registering to vote. The lady next door was told by the mayor that she might be beat up if she took in some freedom workers. Recently three field workers were killed when they fell off an overloaded truck coming back from the fields. A state trooper told the director of our project that if he had a chance he would grind him into the dirt like a bug. When the



mayor came around to investigate the shooting into three houses a year ago where SNCC workers were staying, he said he wished they had got a whole bunch of them niggers. The sentiments are so violent and dangerous that I will never be able to laugh at the ridiculous racists again.

"In this context people don't get too excited about the tragedy in Philadelphia. Negroes are being murdered weekly down here! People express a sincere concern and compassion but this just isn't anything out of the ordinary. It also must smart to see the president and everybody getting excited the first time a white gets it.

"Our project leader in Sunflower County is Charles McLaurin, whom I met in Ohio. McLaurin is a dynamic, clear speaker whose determination, good humor, and calmness about dangers are massively impressive. Last night at the mass meeting he told the 40-50 high school kids who have gotten involved about some of his personal experiences. He wants them to know the dangers they are getting themselves in for. He has been working in Sunflower County for some time. In an effort to keep him from getting in trouble, his mother gave him money to go to Chicago. He said he took the bus all the way and then saw in the newspapers that his friends were in jail and took the next bus back. Then

he told of his first beating, how they took him out of the cell after dumping the beaten body of his friend back in the cell. He said he was so mad his body sort of became detached and the blows didn't hurt even though they knocked a tooth loose. Mac related this all with a certain easy humor which is the product of being able to look back on terrible experiences. He meets the future with these experiences under his belt. This makes him what the mayor calls a 'dangerous rattlesnake.' His experience, lack of fear, and easy way of kidding folks into taking risks for the movement make him effective. His experiences also make him keep his distance from the white volunteers.

"We started the week of voter registration in Ruleville where a number of black residents have already tried to register. One of my first assignments was to babysit for three children while their mother went to Indianola to register. It took over an hour for these young children to overcome their fear and suspicion and play with me.

"Tuesday night four or five houses were pelted with bottles. Last night the small church in which we meet was set on fire. Luckily it isn't far from the house of somebody who is active in the movement. He saw them light it and the fire department arrived to put it out before it did much damage. This morn-

ing as we gathered for our staff meeting the sheriff, the mayor, and the FBI arrived. The mayor thought we must have done it since we found it out so soon. The FBI didn't even take samples of the broken glass to check for fingerprints. Our main fear now is the haunting question of what is the next step in this escalation.

"Last evening we went up to Drew, the tight little plantation town to the north of here, to do the first canvassing the town had experienced. Whites streamed through the Negro neighborhood glaring at the residents.

"Sometimes they would call a Negro over to their car and send him hurrying back to his house. The police kept talking into their radios as they cruised by. Most of the people were not at all receptive. I talked to some kids who want to start a group. Then I talked for 15 minutes to a woman who said she might take our Freedom Registration Form though she was afraid to go to the courthouse.

"After a number of canvassing trips to Drew and Indianola people started signing the Freedom Forms and a few were willing to go to the courthouse to try to register. It is a big decision for people who are very vulnerable. All we can offer is the example of Ruleville where a united movement provides some protection from harassment.

"Mrs. Anderson is the village sage. She lives in a little shack under a huge pecan tree. She is light skinned. Her grandfathers were both white planters. She is well read and articulate. She feels very bitterly the lack of justice for Negroes. Today she said, 'I have never celebrated the 4th of July before but I believe I will this year. I'll do it calmly though.' Finally a few weeks later Mrs. Anderson told me that the night before she had been talking to her father (long dead), and he thought it would be good for her to go down to Indianola to register.

"In Drew I met a 70-year-old-man, with a wooden leg and a strong, piercing gaze. He had been in the First World War and said he hadn't seen more freedom as a result. He said now he was about to die anyway and would much rather go fighting for freedom than any other way. A few days later he went to the courthouse to try to register and after a long wait was denied."

Finally in each town McLaurin, the project director, called rallies:

"Yesterday we were arrested in Drew, Mississippi. We were holding a rally in a vacant lot with about 15 kids from Drew joining us while the adults watched from across the street. A black student from Mobile, Alabama, gave a song sheet to one of the onlookers. The police arrested him for passing out literature. I was worried about what would happen to Fred so I handed song sheets to some girls on the edge of the rally. A cop rushed across the street and told me to come along. I was taken to a little, square cinder block jail from which I heard Fred's courageous, off-key rendition of a freedom song so I joined him as we came near. Shortly four more of our group joined us. We laughed about how integrated we were, black and white, women and men. One SNCC staff person who had been arrested 105 times said this was the first time he had seen anything like it. At 10 P.M. 14 FBI agents arrived [at the jail] to interview us. The two SNCC staff people were not enthused about talking to them. We said we wanted to see our lawyers first. The problem is that in the past FBI agents have reportedly turned statements over to the local police, thus giving away the defendant's case. This fear was confirmed the next day. One of the guys overheard the chief of police ask the FBI for our statements, and the FBI man said, 'Well, we'll talk about that later.' I tried to get the agents who interviewed me to promise not to give my testimony to the police. They were evasive.

"The next evening 30 people were arrested, including 10 from Ruleville and



Page 18:
Fannie Lou Hamer
and friends

Left:
"We own this
country as much
as anyone else."
Charles McLaurin in
Indianola

Below:
Ruleville teenagers
canvassing
in Drew

10 women and high school students from Drew. The little jail was crammed with people and surrounded by grim-faced white men with high powered rifles in the gun racks of their trucks. The police were nervous. We were bused to the county farm and county jail in Indianola. This time it took several days to raise the \$4,800 in bail.

"In Indianola the Baptists contributed a school they owned for a freedom school. We had a rally in the new freedom school. The room was packed with 250 people. Over 100 signed up to participate in the freedom school. Just as McLaurin was about to start his speech the Negro policeman barged in. Mac explained that this was private property and he had no right to be there. He said he was there to protect people. Mac asked if people wanted his protection. The crowd answered a resounding 'No!' As the cop was ushered to the door he drew his gun and said, 'I am going to kill somebody.' Mac said, 'He drew his gun!' This intimidated the cop who withdrew to consult with the chief. He has an unsavory reputation of intimidating and beating his own people. He was escorted back in by several riot helmeted white cops. We sang 'Ain't gonna let no policeman turn us round,' and tried to settle down the crowd.

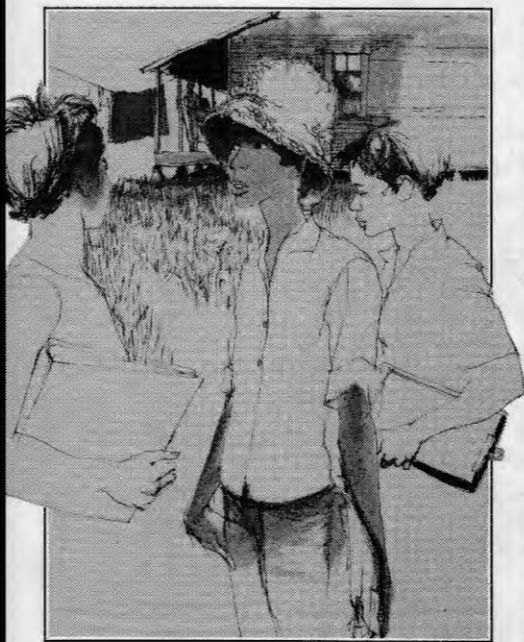
"In this setting Mac started to talk. He didn't play down the danger. He congratulated the people on their courage, spoke of those who had died, and called on all present to be ready to die. He said that there were people on the Indianola police force who should be out picking cotton. This was met with great applause and laughter. He said the chief of police in Greenwood had once admit-

ted that the reason for hiring Negro policemen was so they could kill Negroes without causing a 'racial incident.' 'That,' he said, 'is why they hired Slim.' He said it was pitiful the way Negro men grew up and thought themselves men but when they met a white man of the same age they stepped down before him to the role of a child again. He talked of children needing to see their fathers as heroes. But in Mississippi the Negro isn't left any dignity or honor. He encouraged the audience to go down to the courthouse the next day (18 did)."

As I was leaving Mississippi at the end of July to return to my job in Philadelphia, Pennsylvania, high school students in each town were mobilizing and the freedom school in Indianola was booming. I hated to leave.

I feared after the volunteers left the national spotlight would turn elsewhere and the movement would lose momentum. This may have been partly my racist conceit. Fannie Lou Hamer, who gave the moving testimony at the Democratic convention that August about her beating, firing, and eviction for trying to register to vote, summed up what happened after the summer:

"There was no real civil rights movement in the Negro community in Mississippi before the 1964 Summer Project. There were people that wanted change, but they hadn't dared to come out and try to do something, to try to change the way things were. But after the 1964 project when all of the young people came down for the summer—an exciting and remarkable summer—Negro people in the Delta began mov-



ing. Now in 1966, even Negroes who live on the plantations slip off the plantations and go to civil rights meetings. 'We wanted to do this so long,' they say. When some of us get up and blast out at the meeting, these women go back home—these men go back home—and in the next day or two the kids come. They say, 'My mother told us what you talked about last night.' That's great! To see kids, to see these people—to see how far they've come since 1964! To me it's one of the greatest things that ever happened in Mississippi. And it's a direct result of the Summer Project in 1964.'

It was probably fortuitous that most of the volunteers left at the end of the summer. Their enlarged sense of entitlement which came from their privileged upbringing and their commitment to its application to all regardless of race or class seemed to provide a catalyst for the emboldening of black community. Another factor was undoubtedly the perception in the black community that, with heightened media and federal government attention to the state, this was an opportunity to seize. The loving ecumenical effort to rebuild some of the 34 churches which were burned that year in which Quakers such as Larry Scott and Robin Harper participated must have also encouraged those blacks who had risked so much.

By harboring the civil rights workers, attending meetings, registering to vote, and many smaller acts of defiance, black Mississippians old and young assaulted the racist system. When we left, their patience and subtle knowledge of the oppressive system allowed them to negotiate a revolutionary change in race relations with a minimum of violence. After the summer the federal government re-

quired equal racial representation on the boards that administered the Head Start preschool enrichment program for economically disadvantaged children and on the cotton allotment boards which determined how much cotton each farmer could raise. Slowly the terms of the racial contract were renegotiated in county after county.

The summer's campaign created demand for the Voting Rights Act of 1965 by providing evidence of the massive subversion of the Constitution—80,000 people signed the freedom registration forms, 17,000 attempted to register at the county courthouses, and only 1,600 successfully registered. After we left, the black population continued to register and vote in ever-increasing numbers. Now Mississippi has the highest number of black elected officials of any state, including a black congressman. Also, the governor participated in planning commemoration of the 25th anniversary of the Klan murder of the three young civil rights workers.

At last summer's reunion of volunteers I met Charlie Scattergood, the man with whom I had shared a bed in the Shields' home. He had returned to Sunflower County recently and reported that a girl who had attended the freedom school that summer was now a nationally acclaimed poet, while another boy had become a prominent novelist. He also reported that after a year-long boycott of the Indianola business district by the black community the county school board reversed its decision to skip over the qualified black candidate country school superintendent. The courage of the black population also inspired northern volunteers so that we went back to fight paternalism on campus, and racism in the North, to oppose the Vietnam War, and eventual-

ly sexism. How could movie makers ignore these people and their story of a successful nonviolent campaign?

Why couldn't Hollywood make a film about the black heroes and sheroes of Mississippi, about Charles McLaurin, or tall, erect 69-year-old Mr. MacDonald, who dedicated his life to the movement when they shot up his house, or Fannie Lou Hamer? She was a wise leader, who said in her booming voice, "I am sick and tired of being sick and tired."

One last comment on *Mississippi Burning*: This is a film about vicious white racism marketed to a predominantly white audience. To avoid making the audience squirm, the film makers filled the screen with their imagined images of poor, dirty, rural Southern Klansmen contorted by hatred and ignorance. A Northern, urban, middle class, white audience can feel smugly aloof from U.S. racism.

In my conversations that summer with white Mississippians—in church, at the stores, on the street, or as I was being arrested—they insisted they treated Negroes well in Mississippi. I concluded that people, no matter how amiable, can be oppressive or brutal to others if they are raised to expect those people to perform certain services for them. One of those services is typically to boost their egos by playing out the inferior role. If the servants assert their right to liberation from servitude, the masters often feel unjustly deprived of their right to be served, and then become brutish.

How many of us today expect such services from women, racial minorities, children, parents, poor people? There are many ugly double standards in our culture. I can only hope future film makers will focus more honestly on them and on the courageous efforts to create a society that empowers us all. □



The
Freedom
School

© 1966 by Tracy Sugarman

World Behind Bars

by Alex Herbage



Joseph Tritzsch

A voice from the inside asks for compassion and fairness.

I arrived at the Federal Correctional Institution, Sandstone, Minnesota, on a very cold, bleak, late February afternoon to serve out the balance of my 15-year sentence. It had been imposed some three months earlier by the Federal District Court in Orlando, Florida, in return for an agreed guilty plea to three counts of a 25-count indictment.

In the meantime, from the time of sentencing, it had taken me some three months to travel from Orlando to my final destination in Minnesota: three months of traveling by bus and plane, punctuated by long holdover stops in overcrowded and dirty federal prisons and local county jails.

This was not a new experience. Prior to being sentenced, I had already been held in custody, without bail, for more than two years. First, I was detained more than 15 months while awaiting outcome of extradition proceedings in London's notorious Pentonville Prison. Later, when appeals in London were exhausted, early one December morning I was escorted from the United Kingdom by two U.S. marshalls and the United States Air Force.

As in the United States, bail in England is supposed to be readily available, particularly to nonviolent, first-time offenders. In England, too, bail is often refused, on objection from the police or prosecutors. Defendants denied bail are, as a result, often at a grave disadvantage in preparing for trial, particularly when complex issues are involved. Remand, in this manner, removes essential "fairness," allowing the defendant to be seen as an already guilty person, and making a mockery of the axiom that one is "presumed innocent until proven guilty."

Although my final destination was known to be Florida, I was flown to Dover, Delaware. From there I was escorted to the Baltimore, Maryland city jail to find myself a near lonely white face among several thousand black ones. This is not uncommon: for while the black minority make up 12 percent of the U.S. population, more than 40 percent of the prison and jail population is black. There in Baltimore—that first night in a U.S. prison—was to be my worst ever. I was assailed by every ter-

ror imaginable, brought on by fears of remembered stories of the sordid brutality and inherent inhumanity of U.S. prison life, where, particularly, black resentment and hatred for whites is known to overspill.

Finally, exhausted and dropping with fatigue, I slept. Waking the next morning was to be an extraordinary experience, for I was to meet a kindness and gentility from my black brothers, who shyly pressed me to accept small gifts and tokens: a bar of soap from one, a razor from another, offers of cigarettes and chocolate bars—gifts they could ill afford. In actual truth, the ten days spent at Baltimore remain one of my strongest memories of how those oppressed can band together and give each other hope, and on my last night, I was deeply touched when they asked if I would like to join in their simple worship with them. On leaving, one of the guards, also black, told me their generosity stemmed from acceptance of me as being one, like themselves, from a victimized minority.

Ten days later, I was on the road again, now bound for Florida. Transportation of federal prisoners is the responsibility of the U.S. Marshal's Service, and while in transit, prisoners are housed overnight in small, local town or big city jails.

Conditions in such local jails are almost uniformly bad: dirty cells, cold slop served as food, total apathy and indifference by local jail officials and officers. One night I spent in a tiny local jail in South Carolina would have qualified as the setting for a Steinbeck novel or a Tennessee Williams play about the worst of the deep South.

In transit, prisoners are shackled with handcuffs and chained with leg irons. Even if one is a remanded prisoner—as yet untried or convicted—one is treated as a convicted criminal. This chilling experience is calculated to instill and bring home a feeling and knowledge that whatever may be said or believed by one's family or friends in the world outside, one has already been judged and found guilty by the system itself. Prosecutors, police, and jail staff alike treat all accused persons as guilty and deserving of punishment, an inescapable fact that cannot be swept aside and which often has a profound effect on the mental attitude of the accused defendant.

Finally, I arrived at my destination: Seminole County Jail, some 25 miles from Orlando. This jail was a brand new

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facility with a design typical of many such facilities being built today. From the outside behind the high wire fence, it resembled a series of solid concrete block houses reminiscent of wartime fortifications.

Inside, prisoners are classified into federal, state, or local categories. Then they are housed in separate units, each consisting of a common area, or day room, surrounded by a dozen or more two-man sleeping cells. Prisoners live—day in, day out—in this totally artificial, air-conditioned cocoon, or concrete dungeon, denied both the scent of fresh air or the warmth of the sun.

County jails officially are intended only for short-term stays. Normally, a prisoner who has been sentenced may not spend more than six months under such conditions (two years in some jurisdictions). After this they must be transferred to a state prison or camp. Yet federal as well as state prisoners can be, and often are, held for months in such overcrowded and unsanitary conditions while awaiting the outcome of trial proceedings in the local courts.

In such jails the standards of food, medical attention, and general care are deplorable, while the units represent a

Rehabilitation plays a very minor part in daily prison life. Boredom is the inmate's biggest enemy.



Joseph Trisch

jungle area into which only the bravest of officers would venture. Such jails are often perceived, particularly in states like Florida, as profit earning centers for the local community. Yet, even in a brand new facility as that at Sanford, where I was held, no facilities existed at all for inmates to confer privately with their lawyers while preparing for trial. Indeed, all conferences had to take place on a crowded bench in a noisy corridor while the normal life of the jail went on all around. Such conditions were considered not only normal but suitable for those facing trial.

A defendant is forced to the conclusion that any possible trial will be but a judicial farce. The fear is compounded as one becomes increasingly aware of the inherent injustice and force of the plea bargain system. Virtually outlawed in other civilized countries, the plea system remains the mainstay of both federal and state judicial systems in the States today.

In essence, a defendant is often indicted and charged with a multiplicity of charges, bearing, in all, a staggering amount of possible punishment upon conviction. Such accusations make for good copy in the media, which in turn creates an unhealthy climate for any possible fair trial. Worse, as trial time itself approaches, the defendant finds himself pressured by both defense and prosecution lawyers to accept a plea. The bargain is made for a lesser sentence agreed upon in return for a swift guilty plea and no trial.

The pressures and conditions mounted against defendants sway many to accept such arrangements rather than face the risk and threatened punishment of almost unimaginable length. Prosecutors, courts, and even defense lawyers all like plea bargains. They clear clogged court calendars and allow for swift, satisfying justice well calculated to advance ambitious political careers. They do not, however, serve the true ends of justice. Indeed, if any one measure is required to bring the U.S. justice system into conformity with its responsibilities, it would be the outlawing of such "judicial blackmail."

I do not intend to advocate, of course, that no one in prison today deserves to be there. But there are, undoubtedly, many imprisoned who would not be there except for their fears of the outcome of a long and expensive trial. We must not be satisfied with a criminal justice system in which innocent people

can be imprisoned for long periods of time—or worse, be judicially executed.

During the past four years, I have lived with, talked to, and known many hundreds of prisoners. By far the great majority of these have been black or from other ethnic minorities. Far too many are illiterate and often cannot even understand spoken English. They remain confused about the judicial process and why they are even in prison!

For nearly a year now I have worked as a law clerk in the institution's law library at Sandstone. Here daily I come into contact with such inmates and try to cope with their legal queries, problems, and requests. At Sandstone alone there are now more than 900 inmates in a facility built to accommodate half that number. Of these, more than half are foreigners, largely from Latin America. Most do not understand English, let alone speak it. Yet, with one or two notable exceptions, none of the federal staff or employees speaks a word of Spanish!

Virtually every such foreign-born prisoner, principally here for some sort of drug violation, has had an immigration detainer placed against him by the Immigration and Naturalization Service (INS). Such detainees result in the denial of equal treatment or rights afforded other inmates. Even properly written queries on behalf of such inmates, addressed to the local INS office, are just ignored and not even acknowledged. This fact alone leads to much of the bitter ethnic conflict and resentment experienced in places like Sandstone and was indirectly a cause of the Cuban prisoners' riot at Atlanta in 1987.



American Friends Service Committee

"Rehabilitation" plays a minor part in daily prison life. Educational and recreational facilities are minimal; boredom is the inmate's biggest enemy. Homosexuality is rampant. It is easier to learn how to plan and conduct crime than to learn how to avoid it! Too many prisoners in federal custody are housed hundreds, if not thousands, of miles from family and friends. It seems as though it is an official policy to place as many difficulties as possible between inmates and families to have visits. Yet, again, official encouragement of strong family ties is the avowed intention of the bureau, whereas the actual policy contributes to family tensions and breakdowns.

Difficult prisoners—those who fight the evil in the system legally in the courts—are often harassed, and many find the ultimate sanction of "diesel therapy" applied against them. Moved continuously, such prisoners are denied access to mail or telephones and can remain submerged in the system for weeks, if not months. Meanwhile, court applications and deadlines will go by default.

Federal prisons and institutions have at least one resident chaplain. In addition, service and group study meetings are held for other denominations and religious groups, including non-Christian organizations such as Jews and Moslems. I have been fortunate. With persistence I have gradually built a small network of supportive F(f)riends. I welcome letters from Quakers who write to me, and have even, to my great joy, been allowed to have a visit by Friends from a meeting about 70 miles away, who were allowed, with the support of the chaplain, to conduct a meeting with me in the chapel.

But such support, whether spiritual or merely social, is difficult, if not impossible, for the average inmate to obtain. Gaining the confidence of those on the outside of the wall is not easy.

Many early Quakers, such as Elizabeth Fry in England, played a significant role in helping mold public opinion and instituting much needed prison and penal reform. I hope through this article to play some part in persuading Friends today to think, talk about, and reconsider their own personal attitudes toward those whom society has rejected and imprisoned. Many behind the walls and fences long for human contact—maybe only a letter, help, or assistance. Prison visiting organizations acknowledge their problem in recruiting suitable people as potential visitors. Perhaps you too may have a role to offer. □



Barbara Benton

The snow falling, the streets begin to blur,
Whiteness softens the season's insistent lights,
Each house intently trying to outdo
The garish greeting of its bright neighbour,
But up ahead, in the darkness of other nights,
The hilltop prison's hulking into view.

And here's the concrete stairs that climb the hill
Flanked by two enormous candy canes,
And season's greetings striding down the lawn
In six-foot script attempting to conceal
The face of jail, the cages and the chains
And doors that open when a lifetime's done.

In maximum security the bells
Dictate the repetitions of each day:
The shouted talk, the endless round of bets,
And always the return back to the cell
Where there at last the weak, no longer prey,
Can count their months, their years, their cigarettes.

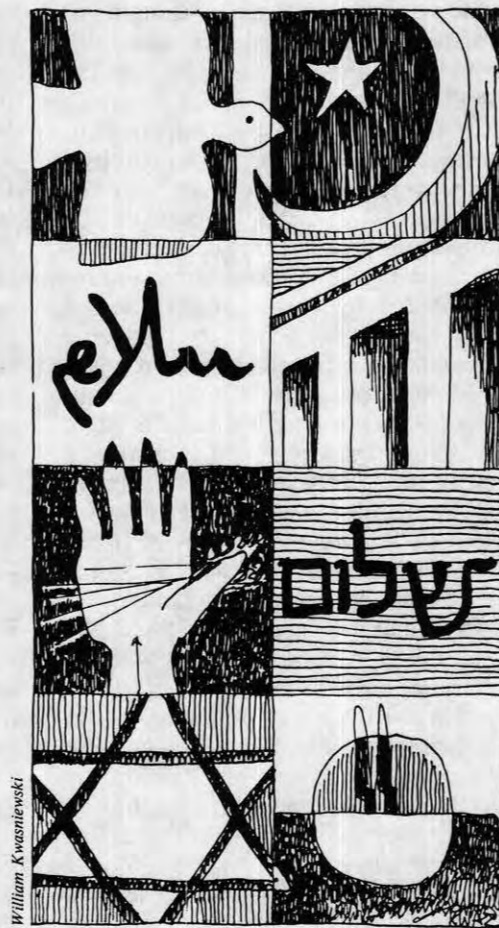
Tonight as I pass by I think of each
Of them: Orlando with his schoolboy pranks,
Mad Dog, Dennis, Richard, Shotgun, and Spoon,
And James who was determined he would teach
Himself to read Shakespeare, and Mark "the Shrink,"
Emil who had stories he wanted known,

And more, too many more of them. They wait.
Doubtless some will go to early graves
And take others along, and some outlast
Their folly and ours, somehow control their hate.
But it's Christmas: my thoughts turn other ways.
My car is warm, the prison quickly passed.

I think of Christmases when I was young,
The sacred still over the countryside,
The magic and the meanings I have lost,
My shaken faith in him of whom we sang,
The God that rose, the broken man who died
Between two criminals upon the cross.

Robert Darling

*Robert Darling teaches English at Keuka College in New York State.
He is a member of Elmira (N.Y.) Meeting.*



A DIFFERENT JEWISH PERSPECTIVE

by Edmund Hanauer

Mel Shralow, in his article "Is a Solution Possible?" (*FJ* July), raises important issues concerning the Arab-Israeli conflict, and the Quaker relationship to both the conflict and Jews in the United States.

As a U.S. Jew, I think it important Shralow's readers understand that his is one, but not the only Jewish perspective on these issues.

Certainly there is a need for non-Jews to understand particularly among

older Jews there is, even today, much concern about anti-Semitism. Even though U.S. Jews as a group are quite successful and accepted in society, Jews over 50 grew up in an era marked by much anti-Semitism. Quotas in prestige colleges were just one example.

But it is simply not true "Jews have always been strangers in someone else's land" or "assimilation hasn't worked." In Western democracies today and in the past, Jews have been accepted as full citizens. As for Germany, anti-Semitism was strong before Hitler, and Jews, along with Gypsies, Poles, Communists, homosexuals, and other groups, were murdered by a dictatorship, not a democracy. Perhaps a major lesson of the holocaust is that once the rule of law is gone, no one, Jew or Gentile, is safe.

I doubt many U.S. Jews agree with Mel Shralow's comment that Israel is the first place in his lifetime where "to be a Jew is not to be an outsider." If Jews felt themselves to be outsiders in the States, they would have emigrated to Israel in large numbers. The argument of Zionists—Jewish nationalists who see Israel as the homeland of a Jewish nation—is that Israel is an insurance policy, a place for Jews to flee from persecution. This may be true for Jews from some places, but it cannot apply to U.S. Jews. First, there is no room in Israel for several million more Jews. Second, an anti-Semitic government in the States would hardly give Israel, as we do now, more than 3 billion dollars yearly. Israel, in fact, is dependent on U.S. Jews and the good-will of U.S. citizens. It is, on the international level, as dependent on the good-will of gentiles as were European Jews in ghettos dependent on the support of dukes and princes.

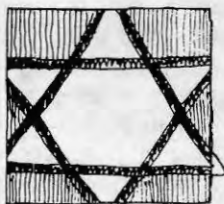
Mel Shralow's perception of the Arab-Israeli conflict is also one-sided. I understand how he got it. It is the perspective held by many supporters of Israel. I learned that history, as have millions of Jews, in Jewish Sunday and parochial schools. It implies Israel is never wrong. And if it were, the response is, "Israel, right or wrong." I had to unlearn that history, with the help of a non-Zionist family, as well as

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scholars, among them Jews and Friends, who took a more objective view than most U.S. Jewish institutions.

Let me briefly outline Shralow's position: he explains that Israel was an underdog against, first, the British, then the "countless" Arabs who tried to drive newborn Israel into the sea. He asserts that, as Israel was created, many Palestinians left. Arabs created refugee camps for the Palestinians and kept them in the camps rather than absorb them. Whereas Arab nations neglected the refugees, the highest standard of living among Palestinians occurred under Israeli rule in the occupied West Bank and Gaza, precisely in areas where "the uprising has been fomented."

Shralow then asks whether Israel was at fault "in using force against the *intifada*, or uprising," or whether the Arabs were at fault for "using the bodies of their children as part of their political strategy." He grants Palestinians are suffering and a way must be



found to protect both peoples. But he is fearful of the Palestinians because "if we let them in, they will overwhelm us." As for Arab governments, they are, in his opinion, "dedicated to the destruction of Israel." He suggests the superpowers and the Arabs first guarantee an Israeli-Palestinian peace, followed by talks between Israelis and Palestinians aimed at achieving that peace. Quakers could be helpful in this peace process, but only after greater mutual respect and understanding was achieved between Quakers and Jews. This is necessary because "most Jews think of Quakers as hostile to Israel" and as "aggressively pro-Palestinian."

Shralow characterizes this perception as "the view from inside me." It is not, I maintain, the view of the Israeli and U.S. peace movements, or fair-minded Jewish scholars, many of whom are Zionists. I think it important to set forth what I discovered, much to my dismay, when I got beyond the education I received in Sunday school.

If the peace testimony of Quakers is to help end injustice and violence in Palestine/Israel, then Shralow's explanation of the conflict cannot go un-

answered, and, I believe, should not have been published unless accompanied by a Palestinian perspective on the conflict.

In a college course on "Imperialism, Colonialism, Nationalism," taught by a former foreign service officer, I learned Palestinians were 95 percent of the population in Palestine at the time of World War I. They were promised independence by Britain if they helped fight the Turks. After the war, the Palestinians did not receive the promised freedom; instead, the British took control of Palestine and facilitated massive Jewish immigration aimed at creating a Jewish state. Such a Jewish state could only be set up at the expense of the indigenous inhabitants, as implied in the Zionist slogan, "A land without a people for a people without a land."

Ever since the end of World War I, the Palestinians, not the Israelis, as Shralow contends, have been the "underdogs." During the 1948 War, Palestinians did not just leave; they fled, often because of Zionist terrorism. Many Palestinians have been integrated into Jordan, and hundreds of thousands of refugees live productive lives in the Arab world and the West. This includes PLO leaders such as Yasir Arafat, and Palestinian activists in the United States. They insist on the rights of *all* Palestinians: equality for Palestinian citizens of Israel, an independent state for the Palestinians of the West Bank and Gaza, and the right of Palestinians who became refugees in 1948 to return or receive compensation.

If some Jews have a strong attachment to Palestine/Israel 2,000 years after the biblical Israel, and can assert the right of any Jew to "return," then a little empathy should allow Jews to understand why Palestinians, after only 40 years, might want to return to a land where they or their parents lived. If Mel Shralow or Edmund Hanauer, both raised in the United States, can "return," what about these Palestinians? Take Yasir Arafat, born and raised in Jerusalem. When Arafat addressed the United Nations in 1974, a protester's sign read, with unintended irony: "Arafat, Go Home." If Arafat had been allowed home, he would not have been in New York.

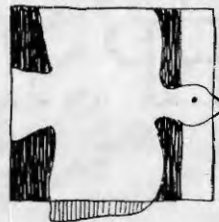
Today—and since 1967—Palestinians in the West Bank and Gaza have suffered systematic violations of their human rights. Amnesty International, Israeli human rights groups, and others, have for 20 years deplored expropriation

of land and water resources, torture, collective punishment, midnight raids, expulsions, preventive detention, inhuman prison conditions, and so on. Some U.S. groups, including American Friends Service Committee and Friends Committee on National Legislation, have called for economic cuts in aid to Israel in line with congressional legislation which mandates such cuts where a nation is responsible for a consistent pattern of gross violations of human rights.

Israeli and Western newspapers have carried many letters by Jews, often holocaust survivors, anguished over the brutal actions of the Israeli government and army. Many of these Jews recall the few Gentiles who stood up for oppressed Jews, and the majority of Gentiles who did not. These courageous Jews have learned a lesson from the Holocaust which has escaped leaders of most major Jewish organizations. These protesters realize the slogan "never again" must mean not only Jews, but no people should be allowed to suffer while others look away in silence.

The understanding and values of these Jews are summed up by Joe Gerson, a U.S. Jew who does Middle East peace work for AFSC. Just as survivors of the Holocaust and their children have the right to demand of others, "What did you do then?" so must Jews be ready, writes Gerson, "to answer when Palestinians and Lebanese of today, and their children, ask, 'What did you do then?'"

Gerson notes further that to be loyal to Jewish values, "One inevitably becomes a pariah to both the Jewish establishment (which pursues its interests



The slogan 'never again' must mean that not only Jews, but no people should be allowed to suffer while others look away in silence.

and not its ostensible values) and to the state (which by definition has no commitment to Jewish or other religious values)."

Whereas Shralow appears to blame the victim in saying Palestinians are "using the bodies of their children," news reports make clear the children beaten and killed are often bystanders, and protesting children, daily victims of wanton brutality, cannot be restrained by parents and teachers, even when adults attempt to do so.

I hope Mel Shralow would recognize the insensitivity of his charge—as well as his comment the uprising has been "fomented"—if he heard it leveled at, say, black parents of protesting children in Birmingham, Alabama, or Johannesburg, South Africa.

Finally, we come to the solution proposed by Shralow: Palestinian-Israeli talks will lead to a peace guaranteed by superpowers and Arab states, most of which, contrary to Shralow's assertion, are prepared to accept Israel if occupied territories are returned.

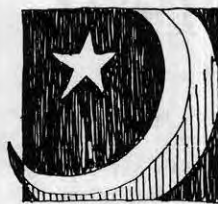
But which Palestinians will talk? The PLO, the acknowledged leadership of the Palestinians? Or only those Palestinians the Israeli leadership finds agreeable? What kind of solution? One based on the weight of power and conquest? Or a solution based on international law, UN resolutions, the UN Declaration of Human Rights, and self-determination for both Israeli Jews and Palestinian Arabs? If the former, then Shralow's "solution" is just a prescription for more violence and eventually a major war.

Unless the settlement is just, it will not be guaranteed by the Soviet Union, the Arabs, or even U.S. allies. Whether the settlement is just will partly depend on how the parties share the disputed land. Shralow recognizes the question is "how the land may be shared by Jews and Arabs," and he hopes the two groups can find a peaceful solution. But his comment tells us nothing about what he believes an equitable division of land would mean.

What of Friends and the Palestinian-Israeli issue? First, I doubt that most Jews believe Quakers are hostile toward Israel. Of the few Jews who even know about Quaker Middle East work, many, even some who disagree with the Quaker approach, understand that Friends seek justice and security for both Arabs and Israelis.

Second, I am sure the Quaker-Jewish

Dialogue in Philadelphia, discussed in the July issue of FRIENDS JOURNAL, was useful. But future meetings might be more inclusive. Following the 1967 War, Jewish groups arranged for dialogues with church communities at which



church participants were told they had not adequately supported Israel.

Rabbi Everett Gendler, a pacifist active in reconciliation work, suggested meetings be expanded into "trialogues," so church members could also hear the seldom-heard Arab point of view. Dialogues would also allow Christians a chance to try to reconcile the two positions, rather than feeling pressured to either agree with Jewish participants or to defend the non-present Arabs.

A further weakness of dialogues initiated by mainstream Jewish groups is they limit Jewish participation to Jews who accept the "party-line," who, whatever their private opinions, will not criticize Israel in public. These apologists for Israel do not represent the growing numbers of U.S. Jews who support, for example, a Palestinian state in the West Bank and Gaza.

Finally, I think Quaker concern with rights of indigenous peoples—in this case, Palestinians—is true to Quaker history. William Penn and other Quakers were among the minority of early settlers who did not want to see native Americans victimized by settlers. Today we should honor those citizens whose commitment to the Golden Rule withstands appeals to fear, ethnocentrism, and greed. A similar element exists today among Israeli Jews, many of them Holocaust survivors or their children. They deserve our support.

I agree with Mel Shralow's observation, "everyone must have freedom to insure that we (Jews) have freedom." Political and Jewish leaders in the States should support Palestinian rights, both for their own sake and because security for Israeli Jews is possible only with, not at the expense of, Palestinian rights. The Middle East peace testimony of Friends is based on this understanding. As Martin Luther King, Jr., put it, "Either we live together as brothers and sisters or we perish together as fools." □

CREMATION

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

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The Pilgrims' Journey, 1989

by Clare Cushman
and Kalee Gregory

"... I want to help you. I want to change everything about you. The sad eyes should not be sad. Why are you so homeless and I am not?"

These words you speak to me are harsh but I am not the reason for all your pain."

This was the July 7 journal entry of Clare Cushman of Ocala (Fla.) Worship Group, who, along with her friend Kalee Gregory of Gainesville and 10 other high school age Young Friends went on the South Eastern Yearly Meeting Youth Pilgrimage. The pilgrimage began at Friends General Conference at St. Lawrence University in Canton, N.Y., and continued down the East Coast to New York City, Philadelphia, and Washington, D.C. The young people worked in soup kitchens and did other community service projects aimed at benefiting the needy.

In New York the pilgrimage made its base at Fifteenth Street Meetinghouse and worked through the Youth Service Opportunities Project. Interaction with homeless people had a marked impact on the participants of the pilgrimage.

"... Today I became one of you. I talked with you and I even breathed with you. You were so kind to me. You treated me so well. Is it really this way because of some strange twist of fate? Or is it because you were down on your luck? I can give you soup for a day, but does that help you tomorrow? If you have so much, you don't have anything until you share it. ..."

—Clare's journal, July 8

"... Some of them were really pathetic. A few had containers with them to take soup home in to eat later. A lot of them were smelly, which made talking to them unpleasant, to say the least. But what they had to say was surprising. One woman had her wrists slashed. They were all bandaged up. 'It was a mistake,' she said. 'I left my door open.'"

"The same woman had two teeth. In her whole mouth. They were long and gross and rotting near the gums. She was very old and black and talked slowly and ate a lot. At first I wanted to throw up, but in the end I was really affected by talking to her. ..."

—Kalee's journal, July 8

The pilgrimage's next stop was Philadelphia, where the group worked repairing homes and other Philadelphia Workcamp projects. The group stayed at the Crossing, a guesthouse of Movement for a New Society.

"... Today I believe I made a difference. I believe I really helped some people. We tacked down floors and put linoleum over it. It sounds simple but it was much more. I did make a difference. It felt good. ..."

—Clare's journal, July 13

The pilgrimage's last visit was in Washington, D.C. This was the group's longest and most memorable stay. The group worked at the Community for Creative Non-Violence, which is a 1,500-bed shelter run by the homeless people who live there. There a man named Harold Moss talked to the group. Then the pilgrims divided into two groups to work at the Brethren Soup Kitchen and Martha's Table.

"... The guy who talked was really inspiring. He and his friends had fasted for the

hungry for 45 days on nothing but water! The government *finally* restored the program that gave cheese and dairy products to people who needed it. The reason the program had been cut in the first place was that the manager of Kraft had talked to Reagan and objected to the program because it was hurting his corporation to have to donate so much cheese.

"People were starving! There were people on the street with distended stomachs and people who were so skinny you could see their skeletons through their skin! And Kraft didn't want to give up any little fraction of the profit to help these people. That stinks. ..."

—Kalee's journal, July 18

"... Something great is going to come out of this trip. I feel it. Life at home will never be the same. It can't. I've been walking around asleep and I've finally begun to wake up. Who can sing the words 'America, the Beautiful' without wondering and thinking of the irony and falseness? Not I. Who can look at Bush standing in front of the American flag and feel patriotic? Who can wave flags on July 4th and smile and be happy and eat hot dogs? Not I. ..."

—Clare's journal, July 19

"... I must have cut up thousands of hot dogs (no exaggeration) and then sprinkled the casseroles with literally a ton of cheese. By the time we broke for lunch at one, I was exhausted and more than ready to quit. This was our last workcamp. ..."

—Kalee's journal, July 19

Overall, the pilgrimage was an eye-opening experience for the whole group. This was Clare's final entry:

"... On this trip I was a traveler into a strange new world. I had never been to this world but I'd heard about it. But as a traveler I stayed for awhile and became a listener, a friend to these people I met. Like any traveler I was scared at first, for I knew nothing about these people and their world. But as my fears subsided I became one with them. As they smiled and said, 'God bless you,' I knew that no longer was I a traveler, but a guest—a welcome guest. ..."

"The memories in our heads cannot be erased, the sights we have seen have warmed our hearts, opened our eyes, and taught us lessons no teacher could."

Gregory Ray,
Emily Rossiter,
and Clare Cushman
spend a day lobbying
in Congress.



Clare Cushman

A Yearly Celebration of Peace

by Edith Gilmore

On a Sunday afternoon in August 1989, several hundred men, women, and children gathered on the sun-soaked rolling greensward that surrounds the historic North Bridge of Concord, Massachusetts. A sense of dedication underlies the ceremonies and the singing and dancing. A peace prize is awarded, and the occasion ends with a communal supper. This is the ninth annual celebration in Concord of Peace Day, an interfaith event.

This scene, with variants, is enacted in many other U.S. communities and in some 20 nations abroad. Legislative wheels are in motion to have the first Sunday in August proclaimed Peace Day in our national calendar. In light of Quaker testimony and history, have we, as Friends, a fostering role to play in what has become something of a grassroots movement?

National Peace Day Celebrations, Inc. has its headquarters, clearinghouse, and focal point in a charming, small, blue-gray home on Pilgrim Road, a quiet Concord side street. The energies of the organization radiate from Marie Strain, a housewife, mother of four, founder and president of the now incorporated movement. Like certain tenacious, hardworking, and undaunted Friends, past and present, Marie is deeply dedicated to her concern. A lifelong Roman Catholic, she has a rich and varied work and study background. Quakerism, she says, played a significant role in the life journey which led to her present commitment.

Trained as a school teacher, Marie also spent some years as a volunteer worker in a nearby state prison and as a lay counselor in the psychiatric wing of a local hospital. She then took a degree at Harvard Divinity School, where she studied nonviolence with Beverly Woodward, now coordinator of International Non-Violent Initiatives. At the suggestion of her faculty advisor, Quaker Bill Rogers, professor of divinity, she spent five years as a Catholic presence at Framingham (Mass.) Meeting, a small meeting some 20 miles from Concord.

Marie says, of the Framingham years: "I found the spoken contributions valuable, as well as the centeredness that came from the depth and richness of the quiet. It also seemed to me the quality of the meeting time

Edith Gilmore is retired from teaching English at Northeastern University. She is the author of one book and numerous articles and is a member of Acton (Mass.) Meeting.



Marie Strain and Kim Archung cross the North Bridge with a peace wreath.

carried into relationships in the Quaker community. I still follow the insights which came out of my prayer and reflection in the silence. My concept of peace expanded. I began to think of it as including freedom, justice, decent livelihood for all, and the celebration of life. It was then I decided to try to bring religious groups in my community together on a peace-dedicated occasion. My hope is that an annual commemorative day will raise national and international awareness of peace as something more than the absence of war."

The first Sunday in August was chosen because of its proximity in time to the bombing of Hiroshima. The celebrants hope the North Bridge locale, now associated with war, will in the future also be associated with peace.

The first ceremonies, in 1980, were held modestly on the small lawn of the town library, not far from the town green, with its monuments to the Concord war dead. In that first year Marie and a few co-workers notified local churches of the event, put notices in local papers, and hoped for perhaps 30 attenders. More than 200 arrived, and the numbers have continued to grow.

The organization has by now an impressive list of sponsors, local and national, including the principal anti-war groups. But there is no regular funding to support the

group's activities. Donations trickle in; people give their services; a friendly printer charges minimal fees.

For the first few years the Strains' kitchen table served as the office. When one of the children vacated a bedroom, Marie and her husband Joe moved the office paraphernalia into the empty room, where activities are constant and varied. From here issue attempts to get write-in and other support for designation of a national Peace Day. The town of Concord and the Commonwealth of Massachusetts have each proclaimed it an official occasion. A newsletter keeps groups in touch with each other, and a booklet is available.

Anyone wishing to plan an August commemoration may write to National Peace Day Celebrations, Inc., 93 Pilgrim Road, Concord, MA 01742, for this booklet, which includes readings and stories, words and music for songs, and instructions and music for dances. There are guidelines for assuring local publicity, and suggestions for involving children and the community. The cost of three dollars includes postage.

Many of us nowadays tend to feel that we have trouble enough doing justice to our current commitments. But the Peace Day movement, harmonizing as it does with much that we value in Friends history, is worthy of our consideration.

Reports

QUIP members share worship, business

Quakers Uniting in Publications (QUIP) met near Newberg, Oregon, in August for their seventh annual meeting, hosted by Barclay Press, the publishing arm of Northwest Yearly Meeting and Evangelical Friends Alliance.

Tilikum Center for Retreats, a Quaker retreat center, advertises "green pastures" and "quiet waters." Indeed, the rolling golden meadows and the 15-acre lake nestled among hills covered with tall pines provided the pastoral serenity described in Psalm 23.

QUIP gatherings blend worship, business, education, and play in a lovely mix. The Tilikum gathering was no exception—we shared programmed and unprogrammed worship each day. In lengthy business sessions, we worked out final plans for the 1990 QUIP catalog. We heard talks on marketing and promotion from Ed Stevens, president of George Fox College; from Phillips Moulton, editor of *The Journal and Major Essays of John Woolman* and author of *Ammunition for Peacemakers*; and from David Meyer of Meyer-Stone Publishing, a "liberal" religious publishing house. Jack Willcuts and Arthur Roberts of Northwest Yearly Meeting guided us in considering "Why Be a Publisher of Truth?" We enjoyed a salmon bake with Northwest Friends and a trip through the mountains to Twin Rocks Friends Camp on the Oregon coast.

But somehow, more important than these stimulating, challenging, and pleasant events, are the clusters of two and three and four people here and there during meals and free time, in the car from the airport, or late at night after long business sessions have ended. Here Friends of all persuasions share perspectives. Here new co-publishing projects are born. Here we share the love for our work, including our frustrations, and here we deepen our commitment to it. Though our perspectives on truth vary, our certainty about the importance of ministry through publishing and of disseminating our publications widely is unshakeable. In that certainty we came to know and love one another, more ready to learn from our differences.

For me, the Oregon gathering had a special significance: I attended my first Friends church service at Reedwood Friends Church in Portland. My heart was open as we sang and prayed together, heard a sermon, and then sat in "open" (unprogrammed) worship for 15 to 20 minutes. Questions in the adult class which followed (a series on forgiveness) were open-ended and searching.



Attendees at the QUIP annual meeting

My prejudices about Evangelical Friends came before me one by one: they are close-minded, conservative, and will at any opportunity pounce on me, insisting that I take Jesus as my personal savior. Not so. I will resist making glowing generalizations, for they are no more useful than the negative prejudices I was carrying before. But I can say that when we meet Friend to Friend, our abstract philosophical pictures of one another seem to give way to a simpler truth: here is a Friend who loves and serves God, and we have much to share.

Judith Randall

Lesbian gathering shows strength with diversity

With a magnificent display of diversity, 60 lesbians and three children gathered at Woolman Hill Conference Center in Deerfield, Mass., on Sept. 14-17. Sometimes out of fear, lesbians pull back from living fully in the world, but this was not the case at the 13th Annual Quaker Lesbian Conference. One issue dealt with was that of welcoming teenage sons at the gathering in a way that respects the safety of all participants. This remains a challenge for next year's organizers to consider with honesty and openness.

Also, the awareness was raised that there are no lesbians of color in Northeast meetings, although there are some in the Mid-Atlantic states. Lesbians in the Northeast, both inside and outside the Religious Society of Friends, are unable to figure out how to bridge racism in institutions in which they participate. There was a feeling that the timidity of whites, including lesbians, on this issue needs to be addressed.

The issue of lack of wheelchair accessibility at Woolman Hill was raised, since one member of the group was confined to a wheel-

chair. Organizers will continue to work on this problem.

For some, the final meeting for worship was an incredible, uniting experience of prayers, songs, quotes, and personal sharing. At the same time, those women who did not feel united were accepted and welcomed and reminded that unity sometimes requires distance and struggle. In this way of worshipping, each woman was supported, and the safety to share deeply was created for all. Participants shared challenges that arise from worshipping with people who do not necessarily understand or accept lesbian lifestyles. Just being who we are challenges Friends who seek truth. The worship service was a freeing experience, as well as a strengthening one.

Louise E. Harmony

Mickleton Friends explore same-sex marriage

On a warm and breezy First Day this past spring, a group of Friends gathered at Mickleton (N.J.) Meeting to explore the question recently posed by Philadelphia Yearly Meeting regarding monthly meetings' openness to single-sex marriages. The group included several gay and lesbian Friends from various meetings. They had agreed to serve as resources. They reviewed for us the history of single-sex marriages among Quakers and then, briefly, throughout history in general.

Although a few meetings considered same-sex marriages in the 1970s, the first known same-sex union under the care of a meeting occurred in Seattle's University Meeting in 1981 when two women requested marriage. Some Friends had reservations about calling it marriage, so the meeting went forward with a ceremony, calling it a "celebration of commitment." Since then, several meetings

have had celebrations of commitment, including Kickapoo Valley (Wis.) Meeting in 1982, Unami (Pa.) Meeting in 1985 and 1987, Homewood (Md.) Meeting in 1985 and 1987, and Community (Cincinnati, Ohio) Meeting in 1987.

The first recorded single-sex marriage in a Friends meeting occurred at Morningside (N.Y.) Meeting in 1987. Five other marriages occurred later that year at Grass Valley (Calif.) Meeting, Penn Valley (Mo.) Meeting, North Meadow Circle of Friends (Ind.), Twin Cities (Minn.) Meeting, and Berkeley (Calif.) Meeting.

Judging from the minutes produced by these meetings and by several other meetings that have registered their support for single-sex marriages or ceremonies of commitment, the search for clearness on this issue has catalyzed a re-evaluation of the meaning of marriage when it occurs under the care of a meeting.

Lois Price

North Carolina YM focuses on Christ

Representatives from Friends meetings in North Carolina, Florida, and Virginia met at Guilford College for the 292nd annual session of North Carolina Yearly Meeting (Friends United Meeting) for business, worship, and fellowship on Aug. 9-12. The clerk, Carte I. Pike, spoke briefly at opening session on the theme "Christ-centered Quakerism, Holy Living."

Billy Britt, superintendent, gave the opening message, reminding those present that Christ-centered Quakerism will lead us to live Christ-like lives in cooperation, commitment to Christ, compassion, and concern. During the three morning worship sessions, Tom Spainhour spoke on "The Discipline of Spiritual Friendship," "The Discipline of Self-Disclosure," and "The Discipline of Prayer in Community." He defined spiritual friends as those men and women to whom we are accountable for allowing God's love to grow so that we can serve others.

Evening worship sessions were highlighted by guest speaker Robert Hess, whose topics were "Pavlov's Dog on the Run," and "Stop, Look and Listen." He insisted that we must have the gifts of perception and obedient listening to be successful.

The Yearly Meeting Representative Body approved assuming co-ownership with trustees of the trust funds of Greensboro property for housing the yearly meeting office.

Early morning worship was led by Ken Spivey and Richard Garis, who also directed

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Reports *continued*

challenging group sessions. Music for the week was presented by White Plains Friends Choir, with soloists Gloria Smith Simmons, Joy Britt Reavis, Tina Rierison and Fonda Younger; and a yearly meeting choir directed by Robin Williams. A highlight of the week was a musical presentation on Saturday morning by the Junior Yearly Meeting choir.

Billy Britt recognized people accepting their first pastoral positions in NCYM: Ruth Kinsey, Steve Lawrence, Patsy McCorkhill, Robert Blake, Brady Morrison, and Paul Williamson. He also welcomed Cleta Evans and Thomas Butt, who are returning after a break from pastoral service. Ruth Gearren from Center Valley/Mountain View Meeting was recorded as a minister among Friends.

Thursday evening, Bob Medford recognized Joe Moorefield upon his retirement. He has served 29 years as a pastor in NCYM.

The closing celebration was a sensational rendition of "Home Again: Portrait of a Family," presented by a troupe of Young Friends and Young Adult Friends under the leadership of Doyle Craven, yearly meeting Christian education director.

Katie Draughn

Seoul summer retreat reveres Ham Sok Hon

The theme for the summer retreat of Seoul (Korea) Meeting was "Thinking about the Ssial" (Seed). The retreat, which was the first international summer gathering since the death of Ham Sok Hon in February, was held in Seoul on Aug. 11-14. Fifty-two people attended, including 12 from Japan.

Afterward, Friends visited the tomb of Ham Sok Hon in the suburbs of Seoul.

Cho Hyung Kyoon was keynote speaker. A series of biblical, theological, and philosophical perspectives on ssial was presented by Muto Yoichi, Mizuno Takashi, Kwahk Young Do, Park Jae Soon, Kim Kyung Jae, and Tanaka Yoshiko. The lectures will be published in a pamphlet in Korean and perhaps also Japanese.

The term *ssial* was coined by Teacher Ham as conclusion of his experience of Christ during his nearly 88-year life. Teacher Ham's philosophy about suffering concentrated on this word. Translation into Japanese of his 20-volume spiritual works has begun, and Friends hope translation into other languages will be forthcoming, so his works can be read by Friends throughout the world.

During the summer retreat, there were four interest group discussions: reunification of divided Korea, anti-nuclear weapons and environmental problems, peace education, ssial thought and the peace movement.

On the final day, participants approved support of the Teachers Union in Korea. A statement of support was printed as an advertisement in a popular daily newspaper, the *Han Gyo Rae*. The Teachers Union was organized by a large number of teachers in Korea who are involved in reforming education. Approximately 1,300 teachers were dismissed by the Ministry of Education, 64 are in jail, and 39 are awaiting trial. One Quaker, Kwahk Young Do, was banned from teaching on Aug. 1 and awaits the disciplinary committee's decision as to whether he will be dismissed or reinstated. We ask for your prayers and support for this concern.

Kim Wan Soon



Attendees at the Seoul summer retreat

News of Friends

Disappointed in its attempt to challenge the Immigration Reform Act of 1986 in U.S. District Court, the American Friends Service Committee plans to pursue the matter as far as the Supreme Court, if necessary. In August U.S. District Judge James Ideman in Los Angeles dismissed the case brought by the AFSC, saying the immigration act does not violate religious freedoms and that he was not willing to use the court to "second guess Congress." The immigration act requires employers to verify their workers are citizens or aliens living legally in the United States. The AFSC contends it serves the people the immigration act targets and that the AFSC's long history of aiding refugees is an act of faith which would be violated by compliance with the new legislative requirements. Carlos Holguin, the lawyer representing the AFSC, argued that Congress exempted certain classes of employees from the immigration act, such as seasonal crop workers and some independent contractors. In view of those kinds of exemptions, it seems reasonable to extend provisions to accommodate religious freedom. Among other locations and projects that work with refugees, the AFSC employs immigration counselors at offices along the U.S.-Mexico border. None are screened for legal residency, and the AFSC contends it does not want to be placed in the position of enforcing a law with which it disagrees. More than 200 religious, business, academic and labor groups joined in filing five briefs in support of the AFSC position.

New England Quakers call for an end to germ warfare research. New England Yearly Meeting recently approved a minute negating biological and chemical warfare research. The minute acknowledged research currently conducted at 125 research centers and universities, nine of which are in New England. The minute opposes "germ" warfare research funded by the United States Army Biological Research Program or the Department of Defense, and it urges educational and research institutions to decline funding for such research. Although the U.S. government classifies the research as purely defensive, participants at New England Yearly Meeting noted that, "... in total war the difference between offensive and defensive weapons tends to disappear. ... Continuation of this research appears likely to provoke a new international arms race in biological warfare; it also undermines the notion—embodied in the International Biological Weapons Convention—that biological warfare is unconscionable." New England Yearly Meeting's concluding minute is similar to one recently approved by Intermountain Yearly Meeting in Boulder, Colorado.



Canadian tax resister Jerilynn Prior's appeal of her conviction for tax resistance was denied October 10 by the Canadian Federal Court of Appeals. Jerilynn's case stems from a ministerial decision that she should be assessed the amount of money she deducted from her taxes in 1982 (*FJ* Witness, Oct. 1987). She based her appeal on the premise that the new Canadian Charter of Rights and Freedoms provides the right to not pay for war as an act of conscience or religious belief. The court refused to recognize a connection between use of an individual's money in taxes and the individual's rights of conscience. Jerilynn's appeal is considered a landmark case as the first challenge to Canadian tax law under the new charter. More than 500 Canadians withhold the portion of their federal taxes that would otherwise go toward military expenditures. Many instead allocate the money to Conscience Canada's Peace Tax Fund. Jerilynn, a doctor, university professor of medicine, single parent of two children, and member of Vancouver (B.C.) Meeting, plans to proceed with the case to the Canadian Supreme Court.

In response to the earthquake in Armenia last winter, the American Friends Service Committee gathered more than \$300,000 in contributions for reconstruction. An estimated 500 lives were disrupted due to injury, property damage, or loss of family members. Conditions now require redevelopment of health services, particularly clinics and hospitals to treat physical and emotional stress. Relief projects include construction of prefabricated, earthquake-resistant clinic buildings, which will be equipped with medical provisions. The clinics are expected to be completed by this winter and will operate under direction of the Armenian Ministry of Health. AFSC will contribute to this effort in collaboration with the Mennonite Central Committee.

Obligation-free financial aid will be increased for black students at Earlham College to encourage their enrollment. Student aid packages typically include a combination of grants, work-study, and loans. All students admitted to Earlham who are unable to pay full tuition and costs are provided financial aid on the basis of need. Under the new program, the college will replace loans with grants for black students. By eliminating the loan portion of financial aid awards, the college hopes to provide additional incentive for black youths to attend Earlham, thereby helping efforts to recruit minority students.

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FRIENDS JOURNAL has a new overseas delivery service. All overseas subscribers now receive their JOURNAL within 2-3 weeks of publication. (Previous surface delivery took as long as two months.)

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Bulletin Board

• A documentary film, "Old Friends Return to China," shows Quaker Margaret Stanley and Briton Elizabeth Hughes as they relive memories and rekindle friendships in the remote Chinese province of Shaanxi, where they served as nurses during World War II. The two visit villages, homes, and hospitals, showing the reach of the human spirit across miles, years, and cultures. Margaret Stanley recently taught English in Yanan Medical College in Shaanxi province (FJ May). Call your local Public Broadcasting Station to find out when the film will be shown in your area.

• Instant access to distant Friends is now possible through PeaceNet, the first worldwide electronic network for peace. Friends with a personal computer, a telephone, and a modem can catch up on the latest concerns by calling up "Gen. Quaker." For five years, PeaceNet has offered updates on Central America, East-West relationships, Native Americans, Micronesia, the Philippines, the Middle East and elsewhere. With input from sister networks, including Friends Committee on National Legislation, activists have used these messages to act on Congressional matters within hours of posting. Now this network includes information about Friends activities and current issues of interest. Recent articles have included discussions on peace tax proposals and use of neutral language in a regional edition of *Faith and Practice*. "Gen. Quaker" is a project of Palo Alto (Calif.) Meeting's Peace and Social Action Committee. The committee does not intend the new service to be an official Quaker mouthpiece, but to be used as an electronic threshing session and bulletin board open to Friends everywhere. To find out about cost or to subscribe, write PeaceNet, Institute for Global Communications, 3228 Sacramento St., San Francisco, CA 94115, or call (415) 923-0900. Organizers encourage those interested to mention that they are Quaker.

• A bargain is available on the book, *For Conscience Sake*, by Solomon Stucky, Mennonite author and scholar. The adult study group of Pima (Ariz.) Meeting is distributing the book after receiving 1,000 copies from the publisher, Herald Press, which no longer stocks the book. The novel gives an account of Mennonite thinking about conscientious objection to war during the 20th century. It is told through the lives of three young men of three generations of a family. Each man faces similar moral challenges in responding to World War I, World War II, and the Vietnam War. The adult study group agreed to take on distribution of the book out of

respect for Solomon Stucky, who, with his wife, Naomi, participated in the study group before his death in 1988. Individual copies of the book are \$2 (list price is \$9.95) and may be obtained from Dorothy Andersen, 3120 N. Romero Road, No. 39, Tucson, AZ 85705. Reduced prices are available for 10 or more copies.

• Ideas and creative suggestions are needed to help reshape Pacific Ackworth Friends School in Temple City, Calif. For the past 40 years the school was the only Quaker elementary school on the West Coast, and hundreds of families passed through its doors. Originally established by four Quaker families with small children, its focus was teaching Quaker values and nonviolent alternatives. It functioned as a parent cooperative. As time went by, three of the founding families moved on to other projects, leaving John and Alice Wray, who kept the school going. John died in 1986, and Alice died in July this year. The school has been struggling recently, with insufficient financial, emotional, or spiritual backing. Those involved would like to reorganize and re-think possibilities for the 4½-acre suburban campus miles from the center of Los Angeles. A group appointed from the Southern California area will take a look at the situation and come up with recommendations. In addition, those involved seek input from Friends in other parts of the country who may have ideas or expertise to offer but may live too far away to fully participate in the new development effort. Send ideas to Jean Gerard, Clerk of the Nominating Committee for Pacific Ackworth New Development Committee, 6124 Encinita Ave., Temple City, CA 91780, or call her at (818) 286-4308.

• Planning to visit the Rio Grande Valley in Texas any time in the future? Two isolated Quakers, Laurie Rodriguez and Carol Brown, would welcome visitors to increase their sparse circle of Friends. They would particularly enjoy meeting together for worship with Friends traveling in that area this winter. For information, call Laurie at (512) 381-4163 or Carol at (512) 686-4855.

• A Global Walk seeking to promote a just, sustainable and secure world will begin on the West Coast in January, continue across the United States, and then go on to other countries. Participants will look for new ideas and practical solutions to problems, and will live together as a witness to the coming world of peace that they envision. For information, contact Citizens Network for Common Security, Anabel Taylor Hall, Cornell University, Ithaca, NY 14853.

Books

The Time's Discipline

By Philip Berrigan and Elizabeth McAlister. Fortkamp Publishing Company, Baltimore, Md., 1989. 286 pages. \$14.95/paperback.

The phrase "the time's discipline" comes from the poem "A Discipline," by Wendell Berry, the last line of which reads: "It is the time's discipline to think of the death of all living, and yet live." The quality and focus of such living, and the spiritual power fueling it is what the authors explore by revealing their growth through years of struggle in community and resistance.

The primary value of *The Time's Discipline* is in its existential integrity. It is not a book about anything. It is, rather, a collection of experiences and reflections, a compendium of letters from prison and journal entries, an exposition of the day-by-day journey of witness and community. As such, *The Time's Discipline* is must reading for those who would have a biblically-based rationale for a life of engagement in community and civil disobedience. Secular questions about utility and effectiveness, which arise in any critique of the radical lifestyle, are thoughtfully examined. The biblical proscription of idolatry and the understanding of blasphemy as public sin are illuminated in terms of today's public realities. The questions about property damage which inevitably accompany Plowshares actions are dealt with both biblically and experientially.

In essence, the book is a biography of Jonah House community. (Jonah House is a 15-year-old resistance community in Baltimore, founded and still headed by Berrigan and McAlister.) And biography is the medium through which both community experience and biblical reflection are conveyed. The Beatitudes of Matthew's Gospel provide the framework for the discussion and the themes of each of the book's eight chapters. The Beatitudes are seen as imperatives of Christian life, describing why Jesus was blessed and pleasing to God and inviting Christians to dare the same path. And throughout, it is clear that the authors have lived deeply into the meaning of these teachings, for no superficial biblical study could lead to such radical analyses of public life and such stringent discipline in personal life.

I believe the potency of *The Time's Discipline* is in its honesty about the difficulty of this path and the spottiness of faith we all share. The authors expose themselves, their weaknesses, and failures, and in so doing they open the door for all of us to embrace a similar discipline.

Hope for the future demands that we come



Tom Lewis/The Time's Discipline

to terms with the lifestyle described here. I do not suggest that we necessarily agree with the authors' analyses and conclusions, not that we all fall into step behind them. But faithfulness in the nuclear age requires allowing ourselves to be challenged by this witness and to seek our own version of the time's discipline.

Eugenia Durland

Eugenia Durland is a former Pendel Hill staff member who has returned with husband Bill and son Chris to their home in rural Colorado. She works as an administrator for a hospice and family guidance service.

The Vegetarianism of Jesus Christ

By Charles P. Vaclavik. Keweenaw Publishing Co., Three Rivers, Calif., 1986. 352 pages. \$25.95.

How would Christianity be affected by proof that Jesus was a vegetarian who urged vegetarianism on his followers? Would churches risk admonishing members against meat eating? Could they afford to lose those whose livelihoods depend on the meat industry? Would they chance being flooded with animal protectionists?

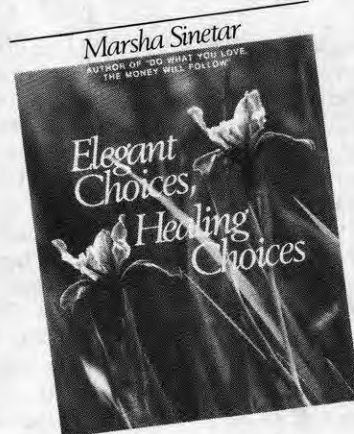
This book, written by a Quaker physician, makes us realize such questions may have to be faced soon. Friends will find it especially thought-provoking, not just because the author is a Quaker by conviction or because he shows pacifism and communality in Jesus' real teachings. Vaclavik's book will help all who have ever wondered why "do unto others" shouldn't apply to animals, and it will help all who have qualms about contributing to the suffering and waste that

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—Sara Medford, *New Woman Magazine*

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If we can attend to ordinary home or body maintenance when we feel wretched—clean the sink, scrub ourselves properly when bathing, put away clothes, make a sturdy, hearty soup—we help our mood... Start small, stay conscious, put your best effort, your highest virtue in your elementary choices. This is elegant. This heals.

—from the book



POWELL HOUSE CALENDAR

Winter 1989-1990

December 29-January 1, 1990: WHAT AN INCREDIBLE CENTURY! The New Year's Retreat at Powell House. This annual event provides a wonderful chance to share and have fun with people of all ages. This year we will share personal stories about what life was like in the 20s, the Depression, the 50s, and more. We'll have lots of games, vintage movies, dancing, good food, and festivities. Cost: \$150 (Friday-Monday); \$105 (Saturday-Monday).

January 5-7, 1990: LIVING FAITHFULLY — SILENT RETREAT. Early Friends were in the habit of writing queries for themselves and then reviewing these queries at the end of each day. Participants will use this technique to encourage personal reflection and corporate worship during the retreat. Led by Kathryn Damiano. Cost: \$110.

January 26-28: OPENING DIALOGUE ON ABORTION: A RETREAT FOR WOMEN. Participants will explore in worshipful small groups the experiential basis for their beliefs, and discern areas of "common ground" as well as areas where common searching must continue. Led by Karen Reixach and Mary Link. Cost: \$95.

February 9-11: INTEGRATING TWO TRADITIONS: THE 2ND ANNUAL JEWISH FRIENDS WEEKEND. This weekend is intended for Friends of Jewish background who want to integrate their Jewish heritage into their personal and/or family life. Participants will look at holidays, family rituals, what to teach children, and other topics. Non-Jewish partners and spouses are welcomed. Led by Joy Weaver. Cost: \$110.

February 23-25: SHARING OUR CONCERNS. (A Young Adult weekend.) If we want to do something about the environment, homelessness, family violence, international conflict — where do we get started? There will, of course, be fun and games in addition to times of grappling with this challenging topic. Open to Young Adults (18-35). Cost: \$75.

March 23-25: BECOMING WHOLE — THE ANNUAL MEN'S WEEKEND. What does it mean to be a "whole" person? Can we integrate our aggressive and receptive natures? Can we nurture both our intuitive and our intellectual gifts? Come for a lively and rich weekend of sharing, caring, learning, cooking, and fun. Led by Don Arfer. Cost: \$110.

THE MINISTRY AND COUNSEL SERIES. This three-part series will focus on issues that have challenged New York Yearly Meeting (and other Yearly Meetings) during its revision of Faith and Practice:

January 12-14: DISCERNMENT, FORGIVENESS, AND UNITY: Waiting on the Lord for Clearness in Quaker Community.

February 16-18: SEXUALITY, RELATIONSHIPS, AND WHOLENESS.

March 16-18: ABORTION.

Cost: \$95 per event; \$256 for entire series.

Descriptive brochures on each event are available. The weekend cost includes six meals. Family rates and childcare are available.

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Books *continued*

puts meat on our tables. He is perhaps at his most Quakerly when he says, on the last page:

We do not need the ornate church houses, nor do we need the awe-inspiring music to gather God's will for us. We know it better than we are willing to admit.

Truly, here is evidence to change lives, but the very care with which Vaclavik documents will dismay many readers. Most pages have footnotes, and, though his style is in general popular enough to be pleasant, the going is sometimes tough where complicated history has to be set forth. He acknowledges in his preface the difficulty of writing for friendly and critical audiences at the same time.

Many readers will be intrigued by Vaclavik's questions, which include: Who actually founded what we think of as Christianity? To what extent does it follow Jesus' teachings?

An interesting contention: Vaclavik believes that when naturally herbivorous human beings began to eat meat, their body chemistry could not adapt and deranged their brain functions, causing our species' insane obsession with violence. He confirms, from his professional experience, the conclusion health authorities collectively are coming to, that eating animals is not good for humans.

Of special significance to Friends are Vaclavik's surprising quotations from early Quakers. Their pronouncements on diet and on the ethics of our relationships with animals will be news to most readers.

This book definitely is worth a look.

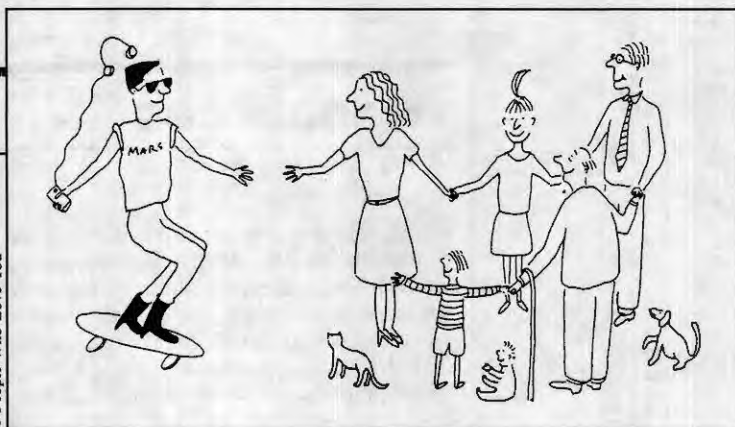
Joan Gilbert

Joan Gilbert is a freelance writer and editor in Hallsville, Mo. She is an inactive member of Columbia (Mo.) Meeting and keeps in touch with Friends through Wider Quaker Fellowship. She produces a newsletter for animal hospitals.

In Brief

Facing War/Waging Peace

Edited by Harold L. Lunger. Friendship Press, New York, N.Y., 1988. 420 pages. \$18.95. This collection of documents presents a strong and readable reminder of the dilemma of U.S. church representatives who took moral stands in the 20-year period prior to Pearl Harbor through World War II and establishment of the United Nations. During those years, the terrible implications of nuclear war became apparent. Each document in this collection is preceded by a historical introduction, placing in perspective events against which these moral stands had to be taken.



A Family is a Circle of People Who Love You

By Doris Jasinek and Pamela Bell Ryan. Illustrated by Caroline Price. CompCare Publishers, Minneapolis, Minn., 1988. 64 pages. \$5.95/paperback. New kinds of families are cropping up all over, as this little book with its comical illustrations suggests. Any number of grandparents, brothers, sisters, dogs, cats, friends, or neighbors can join your circle, love you, share good times with you, and belong to you, the authors point out.

Friends to China

By Charles Tyzack. William Sessions Limited, York, Eng., 1988. 216 pages. £9.95. This is the exciting and almost unbelievable story of the first English Quaker missionaries to China in 1886. Alan Davidson, the first of four brothers, persisted against the reluctance of quietest Friends to proselytize, and went to China. There he found millions of people curious about foreigners but hating missionaries. Yet he established strong bonds of friendship, and in following years he and his brothers led a coalition of Quakers and Protestants in building meetinghouses, schools, and hospitals. The author, an English scholar, is the great-grandson of Alan Davidson.

Miz Lil & the Chronicles of Grace.

By Walter Wangerin, Jr. Harper & Row Publishers, San Francisco, 1988. 192 pages. \$14.95. From the tale of a young preacher nervously performing his first funeral and wondering what he would "have in his eyes" for the bereaved should they look at him, to a young child wondering what it meant to be the "spittin' image" of his beloved grandfather, these little stories of inner city souls, told with style, affection, humor and wisdom, illuminate many large issues of life and death, sorrow and joy, trouble and hope. The author, a preacher himself, and winner of a Best Children's Book of the Year Award for *The Book of the Dun Cow*, has produced a portfolio of unforgettable sketches of his assorted black parishioners, the rhythms of their speech, and the "print of love" on their faces.

Quakers and Slavery

By Jean Soderlund. Princeton University Press, Princeton, N.J., 1985. Paperback edition, 1988. 230 pages. \$14.95. Publication in paperback increases accessibility to this valuable book, which contains many little-known details of the earliest stages of the anti-slavery movement among Quakers in Philadelphia Yearly Meeting. In 1705, seventy percent of these Friends owned slaves and, as a group were unwilling to publish anti-slavery writings of some of the more flamboyant members. By 1776, they were prohibiting all members from owning slaves. Jean Soderlund, assistant professor of history at the University of Maryland, details that transition with careful research.

Taking Flight

By Anthony de Mello, S.J. Doubleday, New York, N.Y., 1988. 190 pages. \$14.95. There is something irresistible to readers about surprises, and especially little incidents, or stories told in a few paragraphs and ending with an unexpected twist or moral. In this little volume, Anthony de Mello, who was director of the Sadhana Institute of Pastoral Counseling in Poona, India, has used the technique with wit and wisdom to convey spiritual truths of humility and faith in self, of simplicity and generosity, of the practicality of love, and the foolishness of trying too hard.

White Tribe Dreaming

By Marq deVilliers. Viking Penguin Inc., New York, N.Y., 1988. 420 pages. \$21.95. An impassioned view of South Africa as seen by a deeply troubled white liberal Afrikaner now living in Canada. Marq deVilliers, using his own family's diaries, letters, and other records as source materials, follows the history of white settlers and black tribes through three stormy centuries that led to apartheid. In fascinating detail, he describes the complex series of events and rationalizations that produced this extreme solution and recounts the desperate measures taken by the whites to maintain it. He leaves no doubt that apartheid is doomed, but he fears that South Africa does not seem to know how to extricate itself.

HIGHER EDUCATION LOANS

The Mary Jeanes Loan Fund for members of the Philadelphia Yearly Meeting is now taking applications for financial aid for post-secondary school education for the school year 1990-91. With interest income and repayments of earlier loans being our only source and increasing need being expressed by applicants, we have been able to help with loans averaging about \$600. March 1 is the deadline for the submission of applications.

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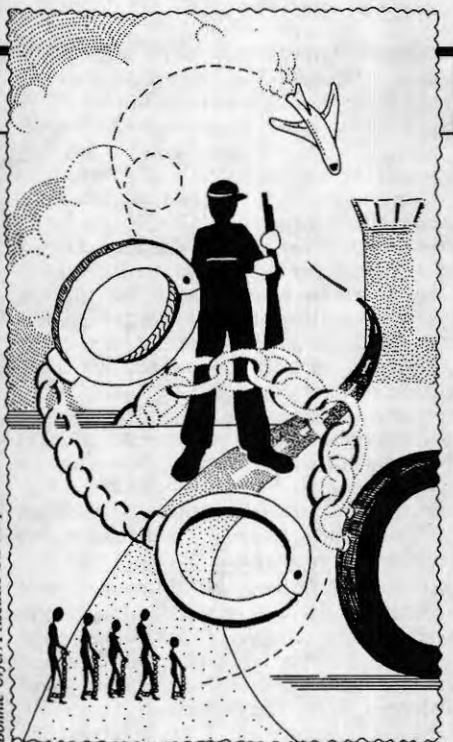
• Films and videos about national and global problems are offered through a catalog which covers such topics as nuclear weapons, superpower relations, the global environment, and war and injustice. The catalog also includes information about how to arrange viewings for classes, libraries, church groups, community meetings, and public access television programs. To get a copy of the catalog, write to The Educational Film & Video Project, 1529 Josephine St., Berkeley, CA 94703, or call (415) 849-1649.

• *The 1989 International Workcamp Directory* lists more than 700 opportunities for community service in 36 countries. The two-to three-week programs cost \$70 to \$85. To get a copy of the directory, send \$10 to VFP International Workcamps, 43 Tiffany Rd., Belmont, VT 05730, or call (802) 259-2759.

• A pamphlet entitled "Why Is My Child Gay?" details the results of a survey by 11 scientists about the origin of human sexual development. Most of the researchers agree that origins of sexual orientation are complex and involve a combination of genetic, hormonal, psychological, and societal factors. However, they unanimously reject the notion that learning alone can determine sexual orientation. Also included in the pamphlet is a description of the report by Alfred Kinsey in which he posited a seven-point scale of sexuality, ranging from exclusively heterosexual to exclusively homosexual. It is published by Parents and Friends of Lesbians and Gays (Parents FLAG). For a copy, send a self-addressed, stamped envelope with 45 cents to Federation of Parents FLAG, P.O. Box 27605, Wash., DC 20038.

• The booklet, *Become an Environmental Shopper*, tells how consumers can help reduce the solid waste problem. It notes the importance of consumers' decisions at the market and suggests how consumers can "vote" for products that reflect environmental values. Copies are \$2 and are available from Pennsylvania Resources Council, P.O. Box 88, Media, PA 19063.

• A study guide and manual, *Testimonies and How to Be a Friend in an Unfriendly World*, provides a structure for studying Quaker testimonies in adult groups. The study guide contains 13 lessons ranging from peace and conscription to simplicity and human sexuality. Each topic includes suggested Bible study, a brief essay, Quaker quotations, and questions for discussions. The complementary manual, *How to Be a Friend . . .*, supplements the study guide and is geared toward helping young Friends



see how Friends testimonies have bearing in today's world. Together, the cost is \$5.50. The books are available from Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, IN 47374-1980.

- A new curriculum catalog for religious education is available from Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374-1980, or by calling (317) 962-7573. Material is available for kindergarten level through adult. The catalogs are free.

- *Friends Through Time: A Quaker Children's Curriculum Elective*, by Harmony G. Miller, offers a course for children with use of Quaker historical and contemporary figures. Stories about individuals provide a framework for examining issues of peace, care for others, stewardship, listening to God, and freedom. Activities are then suggested to entice students to become involved and to act upon Quaker principles. Available for \$2.50 for student leaflets and \$4.95 for the teacher's guide from Friends United Press, 101 Quaker Hill Drive, Richmond, IN 47374-1980.

- *Prisoners on Purpose* was written, illustrated, and edited by the Missouri Peace Planters and is an absorbing account of what the missile silo trespassers encountered in the courts, jails, and prisons—and how they coped with it. In an introduction, editor Samuel H. Day, Jr., says one of the purposes of the book is to make jail and prison sentences more thinkable for more peace activists, thus escalating the legal challenge to nuclear weapons policies. Available for \$7.50 from the Progressive Foundation, P.O. Box 2658, Madison, WI 53701.

Milestones

Births

Culleton—*Malcolm Eli Culleton* on Oct. 4 to Nancy Cocks Culleton and Terence Culleton. Nancy is a member of Wrightstown (Pa.) Meeting.

Marriages

Burns-Moore—*Howard Thomas Moore* and *Stephanie Burns*, on Oct. 7, under the care of Valley (Pa.) Meeting. Howard is a member of Oreod (Kans.) Meeting and a recent attendee of Charlottesville (Va.) Meeting.

Magee-Gavin—*Henri Gavin* and *Robin Magee* on Aug. 26 under the care of Wrightstown (Pa.) Meeting. Robin, a member of Ann Arbor (Mich.) Meeting, is the daughter of James S. and Judith Magee, and the granddaughter of Sol and Barbara Jacobson.

Neumann-Stone—*Philip Stone* and *Gretchen Neumann*, on July 8, under the care of Santa Cruz (Calif.) Meeting, assisted by Miami (Ohio) Meeting. Gretchen and her parents, Louis and Nancy Neumann, are members of Miami Meeting.

Deaths


Alexander—*Horace Alexander*, 100, at Crosslands, a retirement center near Kennett Square, Pa., where he lived since 1978. His assistance as intermediary between India and Britain during negotiations for Indian independence later won him India's highest honor for a non-Indian, the Padma Bhushan Award. Born into a Quaker family in Croydon, England, he graduated from King's College, Cambridge University, and was teaching at Woodbrooke, a Quaker study center in England, when he met Gandhi during a sabbatical leave to Asia in 1928. Later when Gandhi visited London for the conference at which the transfer of power was discussed, Horace was his host. Gandhi once described Horace as "British in nationality but Indian in heart," and Horace was with Gandhi in Calcutta on the tumultuous day in 1947 when India took its freedom from Britain. Horace said he considered making India his permanent home, but then decided he really belonged in the West, interpreting what he knew of India. The author of numerous books and studies, he felt his book, *Gandhi Through Western Eyes*, was one of his most important works. Also a world-renowned ornithologist, he began a system of tracking and recording the movement of migratory birds at age eight and published a book, *Seventy Years of Bird Watching*, when he was in his eighties. He taught at Pendle Hill in 1945 and 1952, served with the Friends Ambulance Unit in Calcutta in World War II, and was named an advisor to Friends Work in India and Pakistan in 1949 by an agreement with the American Friends Service Committee and the former Friends Council of London, now called Quaker Peace and Service. In 1952, the AFSC sponsored him in a cross-country speaking tour of the United States. He was a member of Media (Pa.) Meeting when he died. His first wife, Olive Graham, died in 1943. Horace remarried in 1958, to Rebecca Bradbeer, who survives him. Also surviving are his stepdaughter, Cecilia Bradbeer Sibinga; a stepson, James Biddle Bradbeer, and five grandchildren.

Apsey—*Virginia Whittingham Apsey*, 85, on Sept. 25, in Rhinebeck, N.Y., of heart failure. Virginia joined the Religious Society of Friends in Washing-



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ton, D.C., after becoming involved in peace activities of a local meeting. There she also organized a community nursery school. When her husband Lawrence was transferred to Toledo, Ohio, during World War II, she started a Quaker sewing group to prepare garments for war victims. In the basement of her home in Scarsdale, N.Y., she collected and repaired garments for relief work. She served on the Committee on Investments and the Coordinating Committee of Ministry and Counsel of New York Yearly Meeting. She was active in Fifteenth Street (N.Y.) Meeting and in Bulls Head-Oswego (N.Y.) Meeting when she lived in those places, and in the Rhinebeck Chapter of Alanon. She also did lobbying on behalf of Friends Committee on National Legislation. Talented as a concert pianist, as a young woman she made her debut at Town Hall in New York City. In later years, she was recognized for her terse and humorous essays and poems, some of which were published in *FRIENDS JOURNAL*. In Red Hook, N.Y., where she lived her last years, she became known as "Gram" to youngsters who attended her after-school open house with refreshments and socializing. She is survived by her husband, Lawrence Apsey; son, Peter; and four grandsons.

Bailey—Emmor Bailey, 87, on August 18, in Lebanon, Ohio. His life was spent tending his farm near Lebanon. He was preceded in death by his wife, Pearl. He is survived by a son, Emmor; a daughter, Evelyn Rogers; and six grandchildren.

Bartram—Howard W. Bartram, 77, on June 21. A member of Gwynedd (Pa.) Meeting, Howard studied at George School and Earlham College. He taught at Sidwell School and served as headmaster of Abington Friends School for 17 years. Later he served as secretary of the Chicago American Friends Service Committee and general secretary of Friends General Conference. At Foulkeways retirement center, he was president of the residents' association and a member of the Corporate Board, and his recent presentation on the subject "Reflections on Mysticism and God" was met with great respect. At his home meeting of Gwynedd, he is remembered for his invaluable guidance, support, and modesty. He had a lifelong interest in supporting and working among Friends, and was known for his overflowing spirit and wisdom, which he made available for individual and group seeking. He was a traveling Friend in the old tradition, visiting many monthly meetings with messages of inspiration and reminders of the insights Friends have to offer the World. He is survived by his wife, Elizabeth Bartram; three sons, Donald, Stephen, and Stuart; and seven grandchildren.

Davis—Olivia W. Davis, 95, on Sept. 23, in San Diego, Calif. A founding member of La Jolla (Calif.) Meeting, in 1953, she served as clerk there for a number of years. In the 1930s she was active in Berkeley (Calif.) Meeting and participated in formation of the Pacific Coast Association of Friends. She was a social worker and received degrees from the University of Michigan and the University of California at Berkeley. After moving to San Diego in 1938, she became administrator of Family Service and Children's Home Society. Olivia nurtured adults, but she had a special kinship with children. Her conduct of family hour at the piano and as moderator of enthusiastic youthful revelations is joyfully remembered. Her unique way of giving support allowed that of God to grow in people through the warmth of her love. She is survived by three daughters, Dorothy Haupt, Barbara Zook, and Mary Fox; 15 grandchildren; and 24 great-grandchildren. Two sons, Bobby and Charles, preceded her in death.

Ferguson—Grace Hollingshead Ferguson, 56, on Sept. 17, at home in Wellsley, Mass., of a brain tumor. Grace was a lifelong member of Moorestown (N.J.) Meeting. She attended Moorestown Friends School and Earlham College where she was well-known for her abilities on the hockey field. After receiving her degree in 1955, she worked as a social worker at the East Boston Neighborhood Settlement House. In 1972, Grace earned a degree in Library Science and became librarian of Dana Hall School, where she worked until retiring in 1986. She also served as executive director of the Independent School Film Cooperative, where she wrote film reviews and organized international film fairs. Together with her husband, Richard, Grace founded Applied Information Science and Technology, a computer consulting firm where she specialized in library automation for schools, business and industry. She is survived by her husband, Richard D. Ferguson, Jr.; four children, Richard D. Ferguson III, Julie A. Aquan, Jacque C. Ferguson, and Martin B. Ferguson; and two grandchildren.

Neal—Miron Williams Neal II, 70, on Aug. 11, of cancer, at his home on Puget Sound in Home, Wash. He attended the University of Michigan and graduated from Leland Stanford University, the Stanford School of Business, University of California School of Medicine, and the Langley Porter Neuropsychiatric Institute. During World War II, he served in India with the American Friends Service Committee. He was later a captain in the United States Army Medical Corps in Heidelberg, Germany. His career included administrative positions in research, medicine, and psychiatry in California, New Mexico, and South Dakota. He was the author of many research studies in psychiatry, and he taught in medical schools throughout the Southwest. He is survived by his wife, Alyce Yabutani Neal; sister Mary Neal Yourd; daughter Roxanne Loud Neal; sons Miron W. Neal III and Edward Griffen Neal; and one grandson.

Calendar

DECEMBER

1—World AIDS Day will focus on informing and involving youth in a worldwide campaign against AIDS.

7-10—Friends Consultation on Worship, in Richmond, Ind. Cosponsored by Earlham School of Religion and Quaker Hill Conference Center. Includes speakers, discussions, interest groups, and hymn singing. For information, contact Eldon Harzman, telephone (317) 962-5741.

15-17—Peru Yearly Meeting, in Ilave, Peru. For information, contact Ramon Mamani Chipana, Casilla 320, Puno, Peru.

16—30th annual Christmas Peace Pilgrimage, a 10-mile walk from Nazareth to Bethlehem, Pa., as a witness for peace, symbolic of the journey made by Mary and Joseph. Pilgrims meet at the parking lot under the Hill-to-Hill Bridge in Bethlehem at 11:30 A.M. Buses take pilgrims to the Moravian Church in Nazareth, where the pilgrimage begins. Participants should take sack lunches and dress appropriately for the weather. Pilgrimage will end with a candlelight procession in Bethlehem, where a simple meal will be served and a donation taken. John K. Stoner, a carpenter and leader of spiritual retreats, will speak. For information, call Joseph C. Osborn, (215) 866-3127, or Susan Vargo, (215) 867-6429.

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Books and Publications

Books—Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

Vietnam—told by anti-war GIs.

Days of Decision: an oral history of conscientious objectors in the military during the Vietnam War. By Gerald Gioglio. Broken Rifle Press, Box 749-Q, Trenton, NJ 08607. \$16.45. "Major Antiwar Literature"—Booklist.

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American Friends Service Committee Workcamps in Central America. AFSC welcomes applications from prospective participants in the summer workcamps in Mexico and Cuba. July and August. Working knowledge of Spanish essential. Ages 18-26. Costs include round trip travel to the area and a participation fee. We also seek two or three co-leaders, ages 25-35. Modest honorarium and travel expenses. Contact Hilda Grauman, AFSC, 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7295.



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EDMONTON—Unprogrammed worship each first day, in the basement of the Seventh Day Adventist Church, 10131 111 Ave. Phone: (403) 459-4231.

HALIFAX, NOVA SCOTIA—469-8985 or 477-3690.

OTTAWA—Worship and First-day school 10:30 a.m. 91/2 Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-09-56 or 61-26-56.

SAN JOSE—Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

FRANCE

PARIS—Worship Sundays 11 a.m. Centre Quaker, 114, rue de Vaugirard.

GUATEMALA

GUATEMALA—Bi-weekly. Call 36-79-22.

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 629677.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 705-0521.

NICARAGUA

MANAGUA—Unprogrammed Worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 66-3216 or 66-0984.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Saconnex.

WEST GERMANY

HEIDELBERG—Unprogrammed meeting 11 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting. 10 a.m. Sundays at 1155 16th Ave. South. (205) 933-2630 or 939-1170.

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

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 837-6327 for information.

Alaska

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796 or 456-2487.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002.

McNEAL—Co-chise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1817.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), YWCA, Suite 216, 738 N. 5th Avenue. Unprogrammed meeting 10 a.m. Information phones: 884-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Ouapaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5267.

California

ARCATA—11 a.m. 1920 Zehndner. (707) 677-3236.

BERKELEY—Unprogrammed meeting, Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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

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

FRESNO—Unprogrammed meeting, Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485.

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

HEMET—Meeting for worship 10 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

LA JOLLA—Meeting 10 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

LONG BEACH—10 a.m. Orizaba at Spaulding. 434-1004.

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

MARIN COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 897-5335.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call (408) 899-2200 or 375-0134.

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

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

PASADENA—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

SACRAMENTO—Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 465-3520.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9:30 a.m. 15056 Bledsoe, Sylmar. 360-7635.

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 9:30 a.m. 1041 Morse St. (408) 251-0408.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-0995.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Box 3448, Santa Barbara, CA 19130-3448. Phone: 965-5302.

SANTA FE—Meeting for Worship, Sundays 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

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

SANTA CRUZ—Meeting for worship: Loudon Nelson Center; Laurel & Center Streets, 10 a.m. 338-8333.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 a.m. singing, 10:45 a.m. worship and First-day school. Anderson Y, 265 W. Knoles Way, at Pacific, (209) 478-8423. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 874-2498.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

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

COLORADO SPRINGS—Meeting 10 a.m., 633-5501, shared answering service.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. Phone: 777-3799.

DURANGO—Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. Call for location, 247-4550 or 884-9434.

ESTES PARK—Friends/Unitarian Sunday Unprogrammed worship 10 a.m., followed by discussion 11 a.m. YMCA of the Rockies' Library. Telephone: (303) 586-2886.

FORT COLLINS—Unprogrammed meeting and First-day school 9:30 a.m. 629 S. Howes, 80521. (303) 493-9278.

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Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanshard 1625 Eden Court, Clearwater FL 34616, (813) 447-4387.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

FT. LAUDERDALE—Meeting for Worship, First Day, 10 a.m. For location call (305) 344-8206.

FT. MYERS—Worship 11 a.m. Contact (813) 481-4239 or 455-8924 (Naples).

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.

LAKE WALES—Worship 11 a.m. (813) 676-4533.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (305) 622-6031.

MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (305) 676-5077 or 777-1221. Summers call.

MIAMI—Friends Worship Group, Gordon Daniells 572-8007, John Dant 878-2190.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 7830 Camino Real, No. K-209, Miami, FL 33143. (305) 596-7201.

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (305) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Summer Passmore. 371-7845 or 955-9589.

ST. PETERSBURG—Meeting, First Day School, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

STUART—Worship group. (407) 286-3052 or 335-0281.

TALLAHASSEE—Worship Sunday 4 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed. Potluck first Sunday. (904) 878-3620.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 238-8879.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (305) 629-1358.

Georgia

AMERICUS—Plains Worship Group, 11 a.m. to 12 Sundays in home of Fran Warren at Koinonia Community. Rt. 2, Americus, GA 31709. Contacts: Fran (912) 924-1224 or Gene Singletary (912) 824-3281.

ATHENS—Worship 10 to 11 a.m. Sunday, 11 to 12 discussion Methodist Student Center at U. of GA campus, 1196 S. Lumpkin St., Athens, GA 30605. (404) 548-9394 or (404) 353-2856.

ATLANTA—Worship and First-day school 10 a.m. Horizon's School, 1900 Dekalb NE; clerk Janet Minshall, P.O. Box 5252, Atlanta, GA 30307. (404) 858-9034.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. (404) 738-8036 or (404) 738-6529.

CARROLLTON—Worship-sharing, every third Wednesday of month, 7:30 p.m. Contact Marylu: (404) 832-3637.

MACON—Worship Group, 11:30 to 12:30 Sunday worship, Med Center North Macon. Contact: Susan Cole, 1245 Jefferson Terr., Macon, GA 31201. (912) 746-0896, or Karl Roeder, (912) 474-3139.

NORTHSIDE—Friends Worship Group, Atlanta area. 10 to 11 a.m. in homes. Contacts: Mary Ann Doe, 5435 Bannergate Dr., Alpharetta, GA 30201; (404) 448-8964 or the Kenoyers, (404) 993-4593.

ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

STATESBORO—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

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SANDPOINT—Unprogrammed worship group in homes, 4 p.m. Sundays. Call Lois Wythe, 263-8038.

Illinois

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

CARBONDALE—Southern Illinois Friends Meeting. Discussion 10:00 a.m. Unprogrammed worship 11 a.m., each First Day at Inter-Faith Center, 913 So. Illinois Ave., Carbondale. Contact Katie Medwedeff, 1915 Brown Place, Murphysboro, IL 62966. (618) 697-2958. (Child care available.)

CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.

CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 929-4245.

DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

DEKALB—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.

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

EVANSTON—Worship 10 a.m. 1010 Greenleaf, 864-8511.

GALESBURG—Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-7097 for location.

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (312) 234-8410.

McHENRY COUNTY—Worship 10 a.m. (815) 385-8512.

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

OAK PARK—Worship 10 a.m., First-day school (children and adults) 11 a.m., Hephizbah House, 946 North Blvd. Phone: 386-5150.

PARK FOREST—Thorn Creek Meeting. 10:30 a.m. Sunday. (312) 747-1296.

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. 223-3902 or 222-6704 for location.

ROCKFORD—Meeting for worship, First Days, 10:30 a.m., Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Clerk: Kirby Tirk, (217) 546-4190.

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

Indiana

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

EVANSVILLE—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

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

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

PLAINFIELD—Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. David Hadley, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Hugh Barbour (317) 962-9221.

SOUTH BEND—Worship 10:30 a.m. Bulla Rd. Shed: U. Notre Dame map, B5 82. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-4107 or 462-9997.

WEST LAFAYETTE—Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

AMES—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

CEDAR FALLS/WATERLOO—Unprogrammed worship group, 10 a.m. Judson House, 2416 College St., Cedar Falls, information (319) 235-1489.

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

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234 or Selma Conner, 338-2914.

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

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

MANHATTAN—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.

WICHITA—Heartland Meeting, unprogrammed worship 1:30 p.m., discussion following. St. Paul's United Methodist Church, 13th and Topeka.

WICHITA—University Friends Meeting, 1840 University Ave. 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 Sunday 9:30 a.m. Berea College: (606) 986-1745.

LEXINGTON—Meeting for worship 10 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 223-4176.

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: Marshall Vidrine, (504) 629-5362.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 861-8022.

Maine

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

BELFAST AREA—Unprogrammed meeting for worship, First-day school 9 a.m. Phone: (207) 338-2325.

BRUNSWICK—Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, Sue Haines, clerk. (207) 923-3391.

EGGEMOGGIN REACH—First-day Worship 10 a.m. Sargentville chapel, Rt. 175, 359-4417.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Miles Memorial Conference Center, Damariscotta. 563-3464 or 563-1701.

ORLAND—Narramissic Valley. Unprogrammed meeting for worship 10 a.m. at Davis' home, River Road. 469-2476.

PORTLAND—Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

WATERBORO—Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

Maryland

ADELPHI—Worship 10 a.m. Sun., 7:30 p.m. Thu. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzert, near U. of Md. (301) 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Nan Elsbree, clerk, 647-3591, or Chris Connell, 263-8651.

BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Home-wood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BETHESDA—Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Martha G. Werle, RD 4, Box 555, Chestertown, MD 21620. (301) 778-2916.

DARLINGTON—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, 734-6854.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (301) 820-8347, 820-7952.

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

FREDERICK—Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.

SALISBURY—Unprogrammed worship 10 a.m. First-day school and adult class 11:10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 742-9673 or 543-4343.

SANDY SPRING—Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes 10:30 a.m. Meetinghouse Rd. at Rte. 108.

SOUTHERN MARYLAND—Patuxent Preparative Meeting. Worship 10 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 586-1199.

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

Massachusetts

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Sibylle Barlow, 241 Holden Wood Rd., Concord. (617) 369-9299.

AMESBURY—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 388-3293.

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 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—Meetings, Sundays, 9:30 and 11:30 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

DEERFIELD-GREENFIELD—Worship group Sundays 8:30 p.m. Woolman Hill, Keets Road, (413) 774-3431.

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

GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

MARTHA'S VINEYARD—Visitors Welcome! Worship 11 a.m., 10 a.m. summer. Location varies, call 693-0512 or 693-0942.

NANTUCKET—Unprogrammed meeting 10 a.m., June 15–Sept. 15, Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestel Street, 228-1690, 228-0136, 228-1002.

NEW BEDFORD—Meeting to worship and First-day school plus child care Sundays at 10 a.m. at meetinghouse. 83 Spring St. Elizabeth Lee, clerk. Phone: (617) 994-1638.

NORTH EASTON—Worship 10:30 a.m. First Days, Quesset House, 51 Main St., North Easton. (508) 238-7248.

NORTH SHORE—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

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

WEST FALMOUTH-CAPE COD—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: Ruth Howard, 636-2298.

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 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Margaret Blood, (313) 769-0046.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Bill Hayden, (313) 354-2187.

DETROIT—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

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 454-7701.

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—Unprogrammed worship and First-day school. P.O. Box 114, Marquette, 49855. 249-1527, 475-7959.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 8:45 a.m., First-day school 10 a.m., semi-programmed meeting 11:15 a.m. (Summer worship 9 & 10:30 a.m.) W. 44th St. and York Ave. S., Phone: (612) 926-6159.

NORTHFIELD-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 645-4603, (507) 645-6735, (507) 645-4869.

ROCHESTER—Unprogrammed meeting. Call (507) 282-4565 or 282-3310.

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 328 N. 29th Ave.

ST. PAUL—Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhaeuser Chapel, MacAlester College two blocks east. Call (612) 699-8995.

STILLWATER—St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone (612) 777-1698, 777-5651.

Missouri

COLUMBIA—Meeting for worship and First-day school 10:30 a.m., First-day school 9:30 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: (314) 442-8328.

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

ROLLA—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 265-3725.

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

SPRINGFIELD—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (417) 882-5743.

Montana

BILLINGS—Call (406) 656-2163 or 252-5065.

HELENA—Call (406) 449-6663 or (406) 449-4732.

MISSOULA—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 721-6733.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO—Unprogrammed worship 10:30 a.m. Youth Center next to YMCA, 1300 Foster Drive. 747-4623.

New Hampshire

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Chip Neal, (603) 742-0263, or write P.O. Box 243, Dover, NH 03820.

GONIC—Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

HANOVER—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Jack Shephard: (603) 643-4138.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 10:30 a.m., First-day school 10:45 a.m., 2nd hour 11:45 a.m., Clerk (603) 242-3364 or contact 924-6150.

New Jersey

ATLANTIC CITY AREA—Worship 11 a.m., 437A S. Pitney Rd. Near Absecon. (609) 652-2637 or 965-4694.

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

BURLINGTON—Meeting for worship 10:30 a.m. Sept.-May. High St. near Broad.

CAMDEN—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 964-9649.

CAPE MAY—Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

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

CROPWELL—Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

CROSSWICKS—Meeting and First-day school 9:30 a.m. (609) 298-4362.

DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

GREENWICH—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone (609) 451-4316.

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

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

MARLTON—See CROPWELL.

MEDFORD—Worship 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for information.

MICKLETON—Worship 11:15 a.m., First-day school 9:45 a.m. (609) 423-9143 or 423-0300.

MONTCLAIR—Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

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

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

MULLICA HILL—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only, June, July and Aug., 10 a.m.

NEW BRUNSWICK—Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

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

PRINCETON—Worship 9 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

QUAKERTOWN—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.

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

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

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and Aug. worship 10 a.m. East Broadway.

SEAVILLE—Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

SHREWSBURY—Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (201) 741-4138.

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Club, E. Main St., Brookside. Meeting for worship 10 a.m. Sept.-May. (201) 234-2486 or 543-7477.

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

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

TUCKERTON—Little Egg Harbor Meeting. Left side of Rte 9 traveling north. Worship 10:30 a.m.

WOODBURY—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 848-1990.

WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone 769-1591.

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AUBURN—Unprogrammed meeting 1 p.m. Seventh-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—Worship and First-day school 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call for summer hours. 892-8645.

BULLS HEAD RD.—Worship 10:30 a.m. Sundays. N. Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

CANTON—St. Lawrence Valley Friends Meeting, (315) 386-4648.

CATSKILL—Study 10 a.m., unprogrammed worship 10:45-11:30 a.m. Grahamsville Route 55. Clerk: Charles Piera 985-7409. Winter in homes.

CENTRAL FINGER LAKES—Penn Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone (315) 789-2910.

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

CLINTON—Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

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

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

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (513) 684-9320.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, Oct.-May, phone: 256-4214. June-Sept. summer schedule.

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

Farmingdale-BETHPAGE—2nd & 4th First-days. Quaker Mtg. Hse. Rd., op Bethpage St. Pk. (516) 249-0006.

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

GARDEN CITY—12:30 p.m. Tuesdays, Sept.-June. 38 Old Country Road (Library, 2nd floor). Phone (516) 747-6092.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.).

JERICHO—Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

Locust Valley-MATINECOCK—FDS 11 a.m. (winter) Duck Pond and Piping Rock Rds. (July-Aug., 10 a.m.)

MANHASSET—Adult class, 10 a.m., FDS 11 a.m. Northern Blvd. at Shelter Rock Rd.

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Circle at Quaker Martyrs' Monument on Sylvester Manor (Winters and inclement weather, George Fox House, end of George Fox Lane). Phone (516) 479-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 287-1713.

SOUTHOLD—Time and place vary. Please call (516) 734-6453.

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Bible Study, 10 a.m., winter, except 1st First-day (Mtg., 10 a.m., July 4 through Labor Day). (516) 333-3178.

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

NEW PALTZ—Worship 10:30 a.m. Plutarch Church. First-day school 10:15 a.m. every other Sunday, Sept.-June. (914) 255-5678 or 5528.

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866

(Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

ONEONTA—Butternuts Monthly Meeting. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Coopers-town, 547-5450; Delhi, 829-6702; Norwich, 334-9433.

ORCHARD PARK—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-5749.

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

POUGHKEEPSIE—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 454-2870.

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

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

ROCHESTER—Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available. 41 Westminster Rd., 14607, (716) 271-0900.

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

RYE—Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.

SARANAK LAKE—Meeting for worship and First-day school 10:00 a.m. Phone (518) 891-0299 or 523-9270.

SCARSDALE—Meeting for worship, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.

SCHENECTEDY—Meeting for worship 10:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

STATEN ISLAND—Meeting for worship Sundays at 11 a.m. Information: (718) 816-1364.

SYRACUSE—Worship 10:30 a.m. 821 Euclid Ave.

North Carolina

ASHEVILLE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. (704) 258-0974.

BEAUFORT—Worship group; 728-5279.

BREYARD—Unprogrammed meeting for worship, 11 a.m. Morgan and Oaklawn Aves. (704) 884-7000.

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

CELO—Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.

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 and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call (919) 294-2095 or 854-1644.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 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. Worship 10 a.m. 315 E. Jones.

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

WILMINGTON—unprogrammed 11 a.m. Sundays, 313 Castle St.

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

North Dakota

FARGO—Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

Ohio

AKRON—Unprogrammed worship and First-day school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151(AFSC).

ATHENS—10 a.m. 18 N. College St. (614) 592-5789.

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

BLUFFTON—Sally Weaver Sommer, (419) 358-5411.

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

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Meeting, 3798 Clifton Ave., Seventh Day Adventist School (behind church). Sunday 10 a.m. 793-9242.

CINCINNATI—Community Meeting (United FGC and FUM), 3860 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Byron Branson, clerk.

CLEVELAND—Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Jean Stuntz (614) 274-7330.

DAYTON—Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 278-4015.

KENT—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chapel, 1435 East Main Street. Phone 673-5336.

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays. (419) 758-4441 or 289-8335.

MARIETTA—Unprogrammed worship, first and third First Days at 10:30. Betsey Mills Club Parlor, 4th and Putnam Sts. Phone: (614) 373-2466.

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

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United FUM and FGC), College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Richard Eastman, (513) 767-8021.

ZANESVILLE—Area worship group meets first and third Sundays 10 a.m. For information, call Charlie Swank (614) 455-3841.

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 360-3643, 321-5119.

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (918) 372-4230.

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 473-6827.

Oregon

ASHLAND—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

CORVALLIS—Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE—Religious education for all ages 9:45 a.m., meeting 11 a.m. 2274 Onyx St. Phone: 343-3840.

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2622.

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

Pennsylvania

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkin-town. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263. (215) 794-7299.

CARLISLE—First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret St., 249-2411.

CHAMBERSBURG—Meeting for worship 10:30 a.m. (717) 263-5517.

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., meeting for business 2nd First-day at 9:30. 24th and Chestnut Sts.

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

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

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

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

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

DUNNINGS CREEK—First-day school/Meeting for worship begins 9:30. 10 mi. NW Bedford at Fishertown. 623-5350.

ELKLANDS—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forkville and Canton, Pa.

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

GLENSIDE—Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Ph. 576-1450.

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

GWYNEDD—First-day school 9:45 a.m., except summer. Worship 11:15 a.m. Summeytown Pike and Rte. 202.

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

HAVERFORD—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.

INDIANA—Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickles. Betsy McKinstry, clerk, (215) 444-4449.

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster.

LANDSDOWNE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Lansdowne and Stewart Aves.

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

LEWISBURG—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

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 Rte. 926.

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

MEDIA—Worship 11 a.m. (10 a.m. June-Aug.) except first Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

MEDIA (Providence Meeting)—Worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Worship at 11 a.m. every Sunday in July and Aug. Joint First-day school 9:30 a.m. at Providence MM Feb.-June; at Media MM Sept.-Jan. Providence Rd. (Rte. 252) near 4th St.

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

MIDDLETOWN—Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 358-3212.

MIDDLETOWN—First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and eighth months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE—Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gorton, (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.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 566-4808.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Elizabeth Rieger, 279-3765.

OXFORD—First-day school 9:45 a.m., meeting 11 a.m. 260 S. 3rd St. Joseph Coates, Jr., clerk. (215) 932-5392.

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

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.

CHELSTENHAM—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

FRANKFORD—Penn and Orthodox Sts., 10:30 a.m.

FRANKFORD—Unity and Waln Sts., 11 a.m.

GERMANTOWN MEETING—Coulter St. and German-town Ave.

GREEN STREET MEETING—45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., (412) 683-2669.

PLYMOUTH MEETING—Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

POCONO—Sterling—Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

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

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

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Box R 196, Radnor, PA 19087 (215) 525-8730 or 688-9205.

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

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. 297-5054.

SOUTHAMPTON (Bucks Co.)—Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD—Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

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

SWARTHMORE—Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

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

VALLEY—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 of King of Prussia on old Rte. 202 and Old Eagle School Rd.

WEST CHESTER—First-day school 10:30 a.m., worship 10:45. 425 N. Hight St. Carolyn Helmuth, 696-0491.

WEST GROVE—Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7.

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

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m., except summer and vacations. Phone: (717) 675-2438 or 474-6984.

WILLISTOWN—Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1.

WRIGHTSTOWN—Rte. 413. Gathering 9:30 a.m. Meeting for Worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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

Rhode Island

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

SAYLESVILLE—Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

HORRY—Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

South Dakota

RAPID CITY—Unprogrammed meeting 5:30 p.m. 903 Fulton St. Phone 341-1991 or 341-2337.

SIoux FALLS—Unprogrammed meeting 11 a.m. 2311 S. Center Ave., 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Reynolds, (615) 624-6821.

CROSSVILLE—Worship 9:30 a.m., then discussion. (615) 484-6059 or 277-5003.

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College. (901) 323-3196.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Marian Fuson, clerk.

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

Texas

ALPINE—Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call (915) 837-2930 for information.

AUSTIN—Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Glenna Balch, clerk 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan, TX 77802.

CORPUS CHRISTI—Unprogrammed worship 10 a.m. Call Charles Arguelli, (512) 991-2505.

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ellen Danielson, 324-3063; or call 361-7487.

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 542-2740.

FORT WORTH—Unprogrammed meeting for worship. Phone: Jeannette Larson, Clerk (817) 485-0922, or Connie Palmer 783-7391.

GALVESTON—Meeting for worship, First-day 10 a.m. 1501 Post Office Street, 765-5996.

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Cathy Wahrmond (512) 257-3635.

HOUSTON—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone Clerk Caroline T. Sheridan (713) 680-2629 or 862-6685.

LUBBOCK—Unprogrammed worship, Sunday morning 10:30-11:30 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8920.

MIDLAND—Worship 10:30 a.m. Sundays. Clerk, John Savage, (915) 682-9355.

RIO GRANDE VALLEY—Winter worship group Sunday afternoons. For place call Laurie Rodriguez 381-4163 or Carol Brown 686-4855.

SAN ANTONIO—Discussion 10:00 a.m., unprogrammed worship 11 a.m. at Esperanza Peace and Justice Center, 1305 N. Flores St.; Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Gail Gilbert, clerk, 14415 Brook Hollow, S.A., TX 78232. (512) 494-5839.

Utah

LOGAN—Unprogrammed meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Cell 563-3345, or 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone (801) 359-1506, or 582-0719.

Vermont

BENNINGTON—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 864-7364, or (802) 863-3014.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

MONADNOCK—The Meeting School, Rindge. Summer, 9:30. Clerk: (603) 673-4821 or 924-6150.

PLAINFIELD—Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480 or Gilson, (802) 684-2261.

PUTNEY—Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

SOUTH STARKSBORO—Hymn sing 9 a.m., unprogrammed worship 9:30 a.m., second and fourth Sundays. Off Rte. 17. Phone Mitter-Burkes (802) 453-3928.

WILDERNESS—Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

CHARLOTTESVILLE—Discussion 10 a.m., Worship 11 a.m. (childcare available) except summer. Worship only 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

HARRISONBURG—Unprogrammed worship, Sunday evenings. Rte. 33 West. (703) 433-8574 or 828-2341.

LEXINGTON—First-day school and unprogrammed worship 10 a.m. Discussion 11 a.m. Phone (703) 463-9422.

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

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

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

WILLIAMSBURG—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

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

Washington

BELLEVUE—Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

ELLENSBURG—10 a.m. Sundays. 925-3529.

OLYMPIA—Worship 10 a.m. YWCA. 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship, for time and place call 534-0793 or 327-8793.

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

WALLA WALLA—10 a.m. Sundays. 522-0399.

West Virginia

MORGANTOWN—Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30 a.m. Phone (304) 422-5299.

Wisconsin

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

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

MILWAUKEE—Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

CASPER—First Day worship 9 a.m., St. Francis Newman Center, M. Glendenning 285-7732.

CHEYENNE—Worship group. Call (307) 778-8842.

JACKSON—Unprogrammed meeting and First-day school; Information phone: (307) 733-5680 or (307) 733-9438.

LARAMIE—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.

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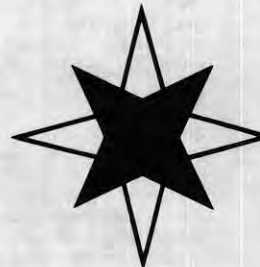
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