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FRIENDS JOURNAL

Quaker Thought and Life Today



*In the next
generation... a
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and its message.*

—page 8

Contents

October 1, 1979
Volume 25, No. 16

Heart and Shadow	2
—Rebecca Moberg	
The Paradox of Awareness	3
—Kevin Fauteux	
Toward a Rethinking of the Quaker Message	5
—Kenneth E. Boulding	
Seeking to Understand the Roots of War	8
—Carol Bragg and Jerry Elmer	
Final Summary of Concerns About the AFSC	11
The AFSC and Quaker Service: A Reappraisal	11
—Chuck Fager	
Deciding Where "To See What Love Can Do"	14
—Wallace T. Collett	
Yearly Meeting Reports	18
Friends Around the World	22
Letters to the Editor	23
Calendar	25
Classified Advertisements	25
Meeting Directory	27

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HEART AND SHADOW

I see your pain and growth;
It has deepened your eyes with patience,
Not with curtains of steely mist.
I see life has not calloused you,
For you feel without running from cruelty,
Without denying the world you live in,
Without running from yourself.
You have learned to feel without being destroyed;
Feeling anger, pain, love—expressing it—
You're alive and vibrant.
Having drawn your sword of sensitivity
From the void of its numbing sheath,
You have lived and learned well
By its double edged blade.

—Rebecca Moberg



The Paradox of Awareness

Kevin Fauteux

There are many people in this world who are poor, who have no food for their stomachs nor strength for their courage.

So too I must be poor. I must know what it means to be hungry, so that when I hear some abstract statistic about world poverty I might feel its reality not in my head but in my stomach. I must know what it means to

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be hungry, so that when someone tells me that he or she has followed all of the expected commandments but is hungry for more, I might then be able to share with him or her in that same hunger, for I know it also.

There are many people in this world who are full, obese with all of the comforts that modern society can offer.

So too I must be full. I must know what it means to feel that there is something inherently good in life itself which provides me with all I need; even if all of my

material comforts were somehow stripped away I would still know life's internal faithfulness, so that when someone comes to me, who, in her or his satiety likewise possesses no needs whatsoever, I might be able to share in that mutual feeling of contentment; and allow the feelings shared to speak for themselves.

There are many people in this world who feel insignificant, so very tiny in the midst of the vast doubtless "certainties" which master their lives and surroundings.

So too I must be small. I must know the meaning of standing in an open field with the great expanse of the heavens above me, gazing upon the infinitude while at the same time feeling the depths of my own finitude; so that when someone comes to me, troubled by unworthiness, I might understand.

There are many people in this world who are obsessed with strength, who, fearing their own weakness must, at the cost of sensitivity, insure themselves against any possibility of failure.

So too I must be strong. I must know what it means to find strength in my weaknesses, that rather than perceiving disgrace in limitations and so fleeing their imposing constraints, I will instead know the meaning which is experienced in an honest acknowledgment of who I am; so that in sharing my weaknesses others might find the strength creatively to confront their own.

There are many people in this world crying out to be heard, shouting out their oppression, demanding justice, pleading for liberation and sensitivity.

So too I must cry out. I must know what it means to speak for truth, to be willing to take a stand for what is right, so that when others ask for my support in seeking freedom I will not only judge their cause worthy but will be ready to join my own small voice to theirs in the true cry of solidarity.

There are many people in this world who are silent, weary of their voices going unheard, hoarse, numb and resigned by the inability or unwillingness of people to listen to what they have been so desperately trying to say.

So too I must be silent. I must know what it means to be quietly present to another, to be interiorly silent so that I will be able to hear what he or she is saying within my heart, the only place capable of hearing and receiving such things; so when another sits beside me, unable and afraid to express the inner turmoil, I might be able to reach out to take that one's hands into mine, and in this silent communication that one will know that here is someone who will care and listen.

There are many people in this world who are in pain, hurt by a world that cares little about them, and even scarred by their own efforts as they try to save what little feeling remains by making themselves invulnerable.

So too I must feel this pain. I must know what it means to accept my own hurt, the suffering of loss and the aching despair of loneliness, so that when I am confronted with another's pain I will understand its weight; and even more importantly, the other will know that in me there dwells not an impenetrable saint but instead a fellow traveller who can heal with his tears.

There are many people in this world who believe in an Ultimate Reality, a God, a Christ or Buddha, a Messiah or Prophet, a Lenin or Mao, a guru or even themselves.

So too I must believe. I must know what it means to open myself to a greater reality, to that which touches me in a way that nothing else has ever done; so that when those who believe—and in a very special way when those who do not believe—look into my eyes, they will see a reflection deeper than that which reveals only the color of their own eyes.

There are many people in this world who are, at this moment, facing their deaths, horrified by what they see, worried by all that it means and does not mean.

So too I must die. I must know what it means to gaze into the countenance of my own death and recognize a fear, not of darkness, but the fear-filled awareness of the ultimate demand for a meaningful life; so that understanding is found for the one who, dying, recognizes in my life a living in the presence of death as if it were the very source of the meaning which each moment in my life possesses.

There are many people in this world who are confused by the paradoxical nature of their lives, that it contains both joy and sadness, birth and death, hope and despair.

So too I must be that paradox. I must know what it means and live out the reality—that in poverty one can possess a greater richness than all the material comforts can offer; that in silence there can be the fullest expression of all that needs to be said; in pain there can be the deepest knowledge of healing; that a belief in a greater reality and even the Greatest Reality does not have to be a transcendent illusion but instead can be grounded in the most intimate awareness of who I am; and that in death, instead of despair, there is the meaningfulness of life itself; so that when I touch the life of another I might discover the most important paradox of all—that he or she is neither an "other" nor a stranger, but instead an integral and intimate member of that one Life which we both share. □

TOWARD A RETHINKING OF THE QUAKER MESSAGE

by Kenneth E. Boulding

The great diversity of people in unprogrammed meetings . . . creates a unique spiritual flavor of love without much unity, which could be one of the most important messages of the Society of Friends.

It is no accident that an organization or a society is called a "body," for the metaphor is unusually accurate. Biological bodies are created and eventually destroyed by an extraordinary assemblage of genetic information and instructions which begins in our fertilized egg and is replicated in our cells throughout life. This genetic structure has a two or three billion year history. Parts of it have been replicated since the very beginnings of life. Parts of it go back to the mutation that produced oxygen-using cells, sex, vertebrate skeletons, mammalian reproductive apparatus, and increasingly complex brains. Each human being has a three billion year history.

A society like the Society of Friends similarly has a genetic structure in the minds of its members, elements of

which go back to the very origins of the human race and others which go back to Moses, Jesus, St. Paul, Luther, Cranmer, the English Puritans, George Fox, John Woolman, Rufus Jones, and even John Wesley and Karl Marx. The genetic structure of a social body is essentially its "message," what it has to say that organizes it, creates its vision of the world and its moral order. Sometimes in social bodies as in biological bodies genetic structures are recessive, they are overshadowed by more powerful messages, but they continue to be transmitted into documents, into histories, in human memories, and sometimes they emerge again when the message which they carry is more appropriate.

The Society of Friends originated as a mutation out of English Puritanism in the messages of George Fox, James Nayler, William Penn, and other "founders." Like all mutations, this was a modification of an existing structure. Most of the old structure remains unchanged. George Fox's message is a good ninety percent that of the Puritans, especially of the Baptists. It is Christian, biblical, and involves the restoration of what is perceived as an earlier form of spiritual life, "primitive Christianity revived." We could almost think of this as a recessive spiritual gene breaking out again when the time is ripe. It is, however, more than that. No restoration ever really restores; it always has elements of genuine novelty, and in many ways George Fox's spiritual mutation had quite large elements that were new, not only religiously, but in terms of community, ethical standards, and human behavior. In some ways the early Quaker was more different from the Baptist than the Baptist was from the Episcopalian or even the Catholic. The Baptist still "pleaded for sin," in the words of George Fox. Life in *Pilgrim's Progress* is a journey to perfection to come. George Fox had the audacity to want it now. There is no record so far as I know that George Fox ever met John Bunyan. One would love to know what they would have made of each other!

What was the Quaker message? In a sense it was a call to a certain kind of perfection, a New Testament ethic, the love of enemies, rejoicing through suffering, a profound unwillingness to use threat even for supposedly good purposes, a passion for veracity even in minute particulars of language, a sense of the "Lord's power" that "rises over all" but still remains profoundly

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The future of the Society of Friends of the twenty-first century perhaps depends on its discovery of a new "niche."

mysterious—an uncertain visitation of grace, not under human control to be turned on and off at will, but also responsive to human need. This cautious perfectionism did not fall into the trap of the early church in Jerusalem of communal living and the abandonment of property which led to Ananias and Sapphira, and of fear replacing love. It did develop a strong sense of economic community within the meeting, which at least was able to look after its own members as an extended family. It was suspicious of power and of politics, though there was William Penn and Quaker government in Pennsylvania for at least two or three generations until final abandonment of politics in 1756 under the threat of war.

Elements of George Fox's message became recessive in the eighteenth century. The Society of Friends closed in on itself, and became a distinctive, self-contained, well organized subculture, producing spirits of great beauty and power like John Woolman and Thomas Story. We must not exaggerate the "quietism" of the eighteenth century. The great Quaker ministers were far from quiet. But it was the Wesleys, not Fox, who spoke to the condition of the eighteenth and nineteenth centuries. They, too, were tinged with perfectionism, but this did not extend to the unpaid ministry and the intensely communal religious organization, which perhaps kept the Society of Friends to a relatively small niche, spreading only by transmission through the family, not very much by conversion from outside.

In the nineteenth century, two different mutants of the Christian message came into the Society of Friends, partly from outside, partly as internal mutations. One was the evangelical stream, coming mainly out of Methodism, and the other, what might be called a "universalistic" approach to religion, as represented by Elias Hicks and the Hicksite controversy. Elias Hicks' universalism was still very Christian, but it drew on that part of the original Quaker message which stressed the immediacy of the Christian experience, as reflected in the

famous quotation, "Christ said this and the Apostles said that, but what canst thou say?"

In the twentieth century the Society of Friends, looked at as a social species, has included a wider and wider variety of individuals, ranging from the evangelicals with all night revival meetings; to the variegated pastoralism of the Friends United Meeting; to the "new meetings," which developed mainly in university centers as a result of Rufus Jones and the work of the American Friends Service Committee, which have now largely absorbed the old style, more rural Hicksite meetings. Into this branch, especially as reflected in the American Friends Service Committee, there has come a stream of earnest, political left-wing, anti-war activists and Jungian Friends, who still find something meaningful and important in the unprogrammed meeting for worship. There is a slightly acid bite of truth in the remark of one Philadelphia Friend, that the only thing which binds Friends of this persuasion together in the "new meetings," and in some of the old ones too, is a common liturgical taste, that we all like the silent unprogrammed meeting. Friends who have other liturgical tastes, such as for singing hymns and listening to sermons and indulging in revival meetings have very little communication with the unprogrammed Friends, in spite of some attempts in the last few years to bring the two groups closer.

The great diversity of people in unprogrammed meetings is by no means necessarily a liability. It creates a unique spiritual flavor of love without much unity, which could well be one of the most important messages of the Society of Friends. Indeed, love can create a fruitful diversity which may show no signs of being resolved into unity. From the point of view of the evolution of a better world society, love without unity may be an extremely important idea, for unity may well be impossible in the light of the enormous cultural diversity of the human race. We are all creatures of different heritage, not only biologically but also culturally.

In all this diversity, where do we detect an essential message, particularly a message for the future? The worldwide Society of Friends, which the Friends World Committee for Consultation symbolizes, is an historical composite of the products of a great diversity of missionary enterprises; missions to Puritan Protestants in the seventeenth and eighteenth centuries; to non-Christians in great variety from Alaska to Japan to Kenya, or to dissident nominal Catholics of Mexico and Guatemala in the nineteenth century; and in the twentieth century to unchurched, dissident, largely middle class, white collar workers and intellectuals. The future of the Society of Friends of the twenty-first century perhaps depends on its discovery of a new "niche," a new field for expansion among those to whose condition its message speaks. Is there still a "great people waiting to be

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abandonment of deceit
in any form which lies
at the very heart
of the Quaker way
of life.*

gathered," as George Fox thought on top of Pendle Hill? If so, who are they? What is the message that their condition needs? Can we catch this message ourselves and is there a condition among us to which it might speak?

It is our duty I think to explore as many answers to this question as we can, for there may be more than one answer to it. If there is something that the human race, or even a fraction of it, needs, which the Society of Friends can offer, then we are in gross dereliction of our duty if we fail to offer it from a lack of confidence in our own message or even from a not always reasonable fear of changing the cultures of others. One of the greatest dangers of universalism, indeed, is that because it quite rightly seeks the value of diversity and of different traditions and cultures, it is sometimes blind to the pathologies of cultures and the need for change. Love does not imply a complete renunciation of criticism, though loving criticism is a skill that is not easy to learn.

It is my own view that what Friends have to offer the world is an uneasy, enormously productive combination of love and veracity, the love that can only be sustained by the Lord's power in the face of the desperate evil of the human heart and a veracity that comes from an endless pilgrimage in search of truth. To be veracious is not to tell lies, which does not necessarily imply not being in error. It is the utter abandonment of deceit in any form which lies at the very heart of the Quaker way of life. It is a very profound metaphor that one of the names of the devil is the father of lies. I am convinced that out of lies comes a great part of the evil of the world. It is an evil, furthermore, which can be unilaterally renounced by an individual, an act of will. Justice is a Holy Grail which we never find. Even love is a grace that we cannot always command. Veracity we always have in our power.

The ethic of veracity is very closely connected to the scientific ethic and it is no accident that Quakers made such a disproportionate contribution to the development of science. The one unforgiveable sin in the scientific

community is deliberate falsification of results. The passion for veracity, the deep and endless curiosity about the nature of the real world, and the reliance on evidence rather than on threat as a means of changing people's opinion, are the three great pillars of the scientific subculture. They are pillars also of the culture of Quakerism. What Quakerism adds to this is love and grace, which are only small parts of the scientific experience, as expressed in the desire for a nonexclusive community of concern, the questions that gave rise to the Peace Testimony, and the "sense of the Lord's power," inexplicable but conforming to orderly processes. This experience is overwhelmingly real to those who have felt it, though in the interest of veracity it must be said that this reality is a subjective reality, the objective reference of which is unknown; but this is so patterned and structured that it becomes impossible to dismiss it as illusion.

I am not asking for a union of the Quaker and the scientific ethic. This would be like asking for a genetic union of the honey bee and the elephant, but nevertheless there is a large intersection of these two sets, particularly in terms of veracity, the renunciation of threat, and the testing of error. Without a deep allegiance to these ethical principles neither science nor Quakerism will survive, and neither truth nor betterment will prosper. For the Society of Friends this requires some hard rethinking of its own message and its own testimonies in light of the needs of the modern world and of the century to come. There are several areas to which we must give attention. The first is the testimony for veracity. Here both the evangelistic and "Service Committee" Friends need a deep examination of their consciences. Are we using unveracious rhetorical devices as the search for persuasiveness erodes our own veracity? An important aspect of this is what I have called the "veracity of the outward," particularly in the use of historical data and statistics. We need to have a very careful testimony about the use of numbers, for these easily mislead. The use of special and unrepresentative cases, also, we must scrutinize with the greatest of care. We must develop an ethic of sampling, judging our statements by the extent to which they are representative of the totality of reality and not only of a part of it. There must be a willingness also to accept the results of testing, to recognize error once we have found it, and not to weave our personal identities so strongly into particular views of the world that we cannot afford to sacrifice them when they are shown to be wrong.

A second area is that of discrimination, about which Friends are rightly concerned. Paradoxically enough, discrimination as an evil is a result of a failure to discriminate, in the good sense of the term as used in the phrase, "a discriminating taste." The evil of discrimination is that we treat different people as if they were alike

and like people as if they were different. This does not involve the proposition that all people are alike—for they are not. We rightly struggle against stereotypes, which means treating different people as if they were alike. This is what produces racism, sexism, agism, to which we should add “richism,” “poorism,” “businessism,” “politicianism,” “bureaucratism,” “classism.” This ties into our testimony for veracity, as a testimony against cant of all kinds, whether religious, conservative or radical. Easy phrases, popular denunciations, the right words to produce a head nodding agreement out of a failure to think, are all suspect.

Another area of rethinking must be the Peace Testimony. We have assumed far too easily that this is only a testimony against violence. It is much more than that. It is a testimony against threat as a means of conformity and it arose out of an experience of grace; that is, the “Lord’s power.” The assumption that non-violence is an adequate expression of the Quaker peace testimony seems to me unfounded, for nonviolence also involves the use of threat, and though it is much less subject to pathologies than the use of violence, it has its own pathologies. Under some circumstances, it can be just as destructive of human welfare as can violence. The prospect indeed of small, highly disciplined, and well-organized groups disrupting society by nonviolence in the interest of their illusions of human welfare is not to be taken lightly. It is striking that the scientific ethic involves a taboo on the use of threat far more drastic than that proposed by the advocates of nonviolence. This is something that we must rethink. We have assumed too easily that all we needed to do to save the world is to substitute nonviolence for violence. The problem may be much more complex than that. This is not to affirm either that society can operate without some kind of legitimated threat; otherwise it is hard to make provision for public goods. All government rests on threat; otherwise we get the “tragedy of the commons.” Another problem to which we need to apply our minds and hearts is the nature of the limits of human capability and the circumstances under which these limits can be transcended. Are there limits to love as well as limits to growth?

There are many other areas that need to be explored. In the next generation indeed a large intellectual and spiritual task is required of the Society of Friends if it is to fulfill the promise of its history and its message. We are ill prepared to accomplish this task. Many of us do not see it as necessary. We are content with the old formulas and the old language, and there is very little sense even among young Friends as to the desperate necessity to equip ourselves intellectually as well as spiritually for a very large task, the task of reinterpreting the message of the Society of Friends to those who will need it in the next 100 years. □



Wallace Collett and other members of an AFSC delegation to Vietnam, January, 1977

Seeking to The Roots

by Carol Bragg and Jerry Elmer

Recently the American Friends Service Committee has come under increasing criticism in a number of areas. AFSC some critics claim, has compromised or abandoned its historical commitment to pacifism and humanitarian service and has instead become a political organization. Other critics maintain that AFSC has become anti-capitalist in its orientation. This, they argue, enables AFSC to exercise a selective moralism whereby it sharply criticizes the human rights abuses of right-wing governments while remaining silent about similar abuses in socialist countries.

We have worked for AFSC for most of this decade as Peace Education Program Associates in New England. During that time we have had an opportunity to work on a wide range of AFSC concerns and have travelled abroad for the Service Committee in Vietnam and

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throughout the rest of Southeast Asia.

We have done considerable thinking about the recent criticism of AFSC. In part, the criticism has distressed us, for, while some of it is reasonable, we feel that much of it is unfair and based on distorted impressions of the Service Committee's work. But in part we have also been grateful for the criticism, for it has encouraged us to examine our own personal religious and moral reasons for working with AFSC, as well as the spiritual roots of Quaker service.

We are pleased to have this opportunity to share our thoughts on these subjects with others.

The work of the American Friends Service Committee is motivated and guided by the beliefs and practices of the Religious Society of Friends. One of the traditional testimonies of the Society of Friends is found in the "Declaration from the Harmless and Innocent People of God, called Quakers," a document presented to King Charles II in 1660: "The spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons..." This testimony is the basis for AFSC's opposition to war and is the cornerstone of its efforts toward such traditional pacifist goals as disarmament.

Understand of War

One of numerous AFSC-sponsored vigils against the war in Vietnam in front of the White House during the 1960s



Photos courtesy of American Friends Service Committee

Yet the work of the AFSC is guided by a far wider spectrum of belief than merely the rejection of war with outward weapons. Quakers believe in continuing revelation. That is, religious or moral Truth is not rigid and static; our understanding of it should not be unchanging for all time. Rather, each human being, led by the Inner Light, can have new perceptions of Truth, new religious or moral insights of importance. Neither Friends nor the AFSC have abandoned an unequivocal commitment to nonviolence. Each generation, however, has added new depth and dimension to that commitment.

This deepening of Friends' traditional understanding of nonviolence has led to AFSC's conviction that mere rejection of war is not adequate. AFSC believes that it is essential to seek to understand the *roots* of war as well. In 1763, John Woolman wrote movingly on the connection between social injustice and violence:

Wealth is attended with power... and here oppression, carried on with worldly policy and order, clothes itself with the name of justice and becomes like a seed of discord in the soul... 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 war have any nourishment in these our possessions or not...

Accordingly, AFSC's commitment to pacifism is expressed in two ways. First, it is manifested in the classical sense of opposition to war and preparation for war and in the advocacy of disarmament. Earlier in this decade, for example, AFSC initiated and led the successful campaign to stop deployment of the B-1 Bomber. During the Vietnam War, AFSC provided draft counseling to thousands of young men. Second, AFSC's commitment to pacifism is expressed in programs which seek to understand and eradicate the economic and political roots of war. For example, during the past several years, AFSC has initiated a wide range of educational programs in the United States on the New International Economic Order proposed in 1974 at the Sixth Special Session of the United Nations General Assembly. In AFSC's view, this call for a new set of economic relations between nations rich and poor, developed and developing, addresses some of the fundamental questions of economic equality and political justice of our time.

As we search to understand the economic and political roots of war, we sometimes find ourselves communicating with and relating to liberation movements in Third World countries. What are we pacifists to do? We sometimes find ourselves in agreement with such movements about *goals*: for example, we supported the goal of Vietnamese revolutionaries to be free of French and then American domination and we supported the

goal of Mozambiquan revolutionaries to be free of Portuguese rule. Yet as pacifists we *do not* support armed struggle; rather, we seek to live "in virtue of that life and power which takes away the occasion of all wars."

Our response—as U.S. citizens and as pacifists—has often been to attempt to interpret to the people of the U.S. the issues being raised by Third World revolutionary struggles *without endorsing armed struggle ourselves*. We often believe that the issues of economic wealth, political power, and national sovereignty raised by advocates of armed struggle are similar or identical to issues we would raise as religious pacifists. For example, we believe it is important for U.S. citizens to understand the nature of the Vietnamese revolution—its history and goals—regardless of whether or not we approve of the use of armed struggle by the Vietnamese to achieve those goals.

Quakers believe that there is that of God in every man and woman. We do not feel we need to *agree* with people before talking with them or trying to understand their position. With whom would AFSC associate if we were only to associate with pacifists? Not with U.S. government officials. Not with officials of any government on Earth (with the possible exception of former Prime Minister Morarji Desai of India). Not with ninety percent of the progressive movement in the United States nor with ninety-nine point nine percent of the world's population. Absolute pacifists are a rare breed. AFSC, to its credit, is willing to have social and political intercourse even with those who are not pacifists. AFSC is broad-minded enough to believe that even people who are not pacifists may have valuable insights to contribute to our work of building a world free of exploitation and violence.

By maintaining contact with revolutionary movements in other countries, AFSC has sometimes provided a unique and invaluable service to the U.S. public by facilitating communication and information between U.S. citizens and foreign movements or governments with which our government has no formal or diplomatic ties. As the Vietnam War ended in April, 1975, for example, and all others from the U.S. were evacuated from Vietnam, AFSC staff remained behind to continue their medical and rehabilitative services and to observe first-hand the policies of the new revolutionary government in southern Vietnam. When AFSC's Vietnam staff returned later to the United States, they were able to give Congress and the public accurate information about Vietnam based on personal observation.

AFSC recognizes that human rights violations are committed by governments of the left as well as of the right. We realize, for example, that religious groups in the Soviet Union, including Baptists and Jews, face discrimination and persecution and we have spoken out

on this. The Soviet Union also oppresses ethnic minorities including Estonians, Latvians, Georgians, and others. Gay people are oppressed in Cuba. Czechoslovakia holds political prisoners. And so the list goes. Why, then, do we focus our efforts primarily on the human rights abuses committed by right-wing governments?

We focus our attention on the abuses of right-wing governments because so many of these governments receive political support and vast quantities of military and financial aid from the United States. Iran (under the Shah), Chile, the Philippines, Indonesia, Nicaragua (under Somoza)—unlike the USSR, Cuba, or Czechoslovakia—have (or had) repressive governments which receive(d) hundreds of millions of dollars in military equipment and hardware from the United States, whose police and military apparatus receive(d) training in the United States, and whose governments, in some cases, came to power through coups assisted or aided by the United States. Thus, the human rights abuses committed in these countries are, morally, our abuses. The blood of political prisoners tortured and murdered by these governments is on our hands since we have paid for the torture implements, for the training of the police, and for keeping those governments in power. It is not that we condone the human rights violations committed by left-wing governments; rather it is that we feel particularly alarmed and disturbed by abuses in which we feel ourselves to be implicated. While not oblivious to other human rights violations, we feel a special moral imperative to work against human rights violations committed with the support or sanction of the United States. Furthermore, as U.S. citizens, we can hope to have far more impact upon the policies of our own government than we can on the policies of the USSR, Cuba, or Czechoslovakia. We live in an open, democratic society; it is in keeping with the political spirit of democracy that we work to influence the policies of our own government.

Finally, we return to the question: Can pacifists, believing that ends and means are inextricably linked, sustain integrity in relationships with liberation movements which aspire to political freedom and social justice, but which also engage in violence? "We must never do evil that good may come of it," said William Penn.

The AFSC has spoken in support of the aspirations of liberation movements that their people become free of injustice based on racial discrimination or on economic, social and political oppression. The AFSC has never spoken in support of the violence of liberation movements.

Although this distinction is made, the AFSC is regarded by its critics as having compromised Friends' principles. What further insight is available to us to sharpen our perception of Truth in this matter? □

Final Summary of Concerns About the AFSC

During Friends General Conference at Earlham College, Richmond, Indiana, 7/1-7/79, three open meetings were held to discuss concerns of Friends regarding the American Friends Service Committee. More than 150 Friends participated in these discussions convened by Chuck Fager. This summary of the views expressed is not a consensus document; not all participants agreed with all points, nor did they attempt to assess the validity of the concerns.

Throughout these discussions, there was general expression of warm support for the AFSC as the major Quaker service agency. Many of the firmest statements of support came from Friends with the most deeply felt concerns. It is in this basically affirmative context that the following points were offered.

Concerns regarding AFSC structure and communications with Friends

Frequently-expressed concerns about structure

AFSC structures and decision making processes are not understood by many Friends. These should be made more widely known and understood, especially the means by which local Friends and meetings can gain access to decision making.

The processes by which the Friends Committee on National Legislation regularly solicits and incorporates

the views of local Friends and meetings of all types in its program and priority decision making was repeatedly mentioned as a model which AFSC should study and perhaps adopt.

Frequently-expressed concerns about communication with Friends

More stress should be laid in AFSC literature and public statements on the religious basis of Quaker service.

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The AFSC and Quaker Service: A Reappraisal

by Chuck Fager

After taking part in numerous recent discussions about the American Friends Service Committee and its relationship with the Society of Friends, there are several reflections on the dialogue I would like to share.

First, these discussions do not constitute an attack, direct or indirect, on the AFSC. The

Chuck Fager is a writer currently working with the Merchant Marine and Fisheries Committee of the U.S. House of Representatives. Actively interested in Quaker ecumenism, he is editor of the Langley Hill (VA) monthly newsletter, and a member of that meeting.

summary of concerns prepared as a result of the discussions held at Friends General Conference in July at Earlham College opened with a declaration of "warm support for the AFSC as the major Quaker service agency," adding that "many of the firmest statements of support came from Friends with the most deeply-felt concerns." Baltimore Yearly Meeting, a month later, exhibited a similar attitude in the minute it adopted which at the same time expressed support for dialogue about Friends' concerns and appreciation for the work and the role of the AFSC. Because the AFSC has sometimes been subjected to strong and even intemperate

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Several Friends reported unsettling incidents involving AFSC staff and local Friends, incidents suggesting staff indifference to the need for close and reciprocal communication and interaction between them.

Other concerns expressed

One Friend felt strongly that AFSC's structure is essentially out of control, and has become an administrative monstrosity; this Friend urged that expert outside help be engaged to assist in making the structure manageable.

Concerns regarding AFSC staff

Frequently-expressed concerns

Many staff members, the large majority of whom are now non-Quaker, seem to lack in their work a religious basis which is consistent with Friends' processes and testimonies. Some also felt there should be a significantly higher proportion of Friends on the AFSC staff.

Many felt that all AFSC staff, of whatever denomination or none, should be committed to pacifism and

nonviolence, and they were concerned that this was increasingly not the case. One Friend suggested that an explicit inquiry to this effect be added to the employment application form.

There should be training programs in AFSC to prepare young Friends to fill leadership positions in Quaker service groups.

Pursuit of affirmative action goals in hiring should not be allowed to dilute the essential Quaker character of the AFSC, or its commitment to the Peace Testimony and opposition to all violence.

Several Friends felt the National Board and staff of AFSC were resistant to new ideas which were not generated within their circles.

Other concerns mentioned

AFSC staff openings should be publicized as widely as possible among Friends, e.g., by mail to all meetings, and through ads in various Quaker publications.

It was asked whether the developments in AFSC which concern us reflect only that organization's condition, or the general state of our Society?

It was felt that young people in our meetings should be better prepared both at home and in religious education, to participate in Quaker service, and to be

(continued from page 11)

criticism from outside Quaker circles, it is important at the outset to underline the "basically affirmative context," as the Earlham summary put it, in which this discussion is taking place.

One other reason why the non-adversarial character of this discussion needs to be emphasized is that, in my judgment, there is more going on here than simply the development of a critique of one particular organization. To be sure, many specific concerns have been voiced about various AFSC programs and policies, and all of these specifics need to be addressed. Yet I am convinced that beyond these specifics, like the forest that encompasses a group of individual trees, is something broader than concern over the AFSC itself. I believe what we are witnessing is the beginning of a major reconsideration by many Friends of the meaning of Quaker service in our time, a process of widespread and burgeoning searching out of how the Spirit of God is calling us to act on our faith in the world as a

Religious Society.

Such a process of reexamination is almost necessarily a scattered, somewhat unfocussed and inarticulate one at first, because we have no pope, no church councils, no priestly elite to do this sort of seeking and thinking for us. We must do it for ourselves, as best we can.

Thus groping our way, it is not surprising that many of us focus on an existing institution like the AFSC, which has so visibly and so long been acting on its own evolving understanding of Quaker service. And if, as I believe to be the case, many Friends' sense of what Quaker service means is changing significantly, the direction of that most visible organization's work may come to be seen as incongruous with these leadings—and this without the organization having done anything "wrong." Moreover, any adjustments that may then be made are not admissions of failure or fault, but simply changes made in response to new leadings.

As an example of this, consider the course of AFSC programs for youth involvement. At one time AFSC was famous for its youth work camps; it appears that much of

available for AFSC training programs.

Is it proper for AFSC staff to take part in forming consensus decisions on matters of policy, program or personnel? At least one Friend felt strongly that it was not.

The Search Committee which is seeking a new national executive secretary should take into account the concerns expressed in these sessions.

Concerns regarding AFSC programs

Frequently-expressed concerns

Many Friends fear that AFSC has, in some recent cases, defaulted on its commitment to nonviolence and concern for all parties in conflict situations in favor of a partisan position. Southern Africa and Vietnam were most often mentioned in this connection. The Middle East and some domestic conflicts involving farm workers and Native Americans were also mentioned.

It was repeatedly stated that a major, some felt the major, thrust of AFSC programming should be the enabling of Friends and meetings of all types and circumstances to create and take part in Quaker service opportunities. This was thought especially relevant for young Friends.

Other concerns expressed

Several concerns were raised about the character of some positions taken by the national and/or various regional AFSC offices. Some felt positions are often taken and programs initiated because they are "trendy;" others feel the AFSC is no longer on the "cutting edge;" others that AFSC positions may be too "radical" or "liberal." Some also felt the AFSC staff displays a bias toward socialist solutions to economic problems.

Is the standard of accuracy of information and balance of perspective in AFSC publications still being reliably maintained?

Has the AFSC been failing to maintain its former policy of following up on the delivery of supplies and funds abroad to assure they are used as intended?

At least one Friend expressed disappointment at the deemphasis on service and relief efforts by the AFSC.

Friends sharing these concerns were encouraged to take this summary to their monthly, quarterly and yearly meetings for use as a basis of wider discussions. It was suggested that yearly meeting representatives to the AFSC Corporation be invited to attend and join in these discussions. Friends were also encouraged to express their concerns directly and by mail to AFSC staff, Board and committees, both national and regional. Friends were further encouraged to involve Quaker publications, study centers and schools as forums for broadening and deepening this dialogue and engaging AFSC staff and committee persons more fully in it.

a whole Quaker generation—not to mention thousands of non-Quaker youth—were introduced to social issues, Friends' principles in action, and other cultures through these efforts. But in the sixties these programs were seen as losing effectiveness, and were eventually laid down. Today a wide range of Quakers have stated a clear desire to have new opportunities for service by youth offered through the AFSC. The AFSC staff and Board have heard this expression of concern, and are attempting to respond to it, in ways appropriate to the very different conditions of the 1980s.

In no part of this evolution, in my view, has the AFSC done anything "wrong." "The spirit blows where it wills," declares the Gospel of John, "and you hear the sound of it, but you do not know whence it comes or whither it goes...." Once Quakers felt that a certain variety of youth programs should be a major part of AFSC's form of Quaker service; later, by and large, we thought differently; now it appears we are led to call for new youth programs. The wind keeps blowing.

I believe this call for new youth programs is but

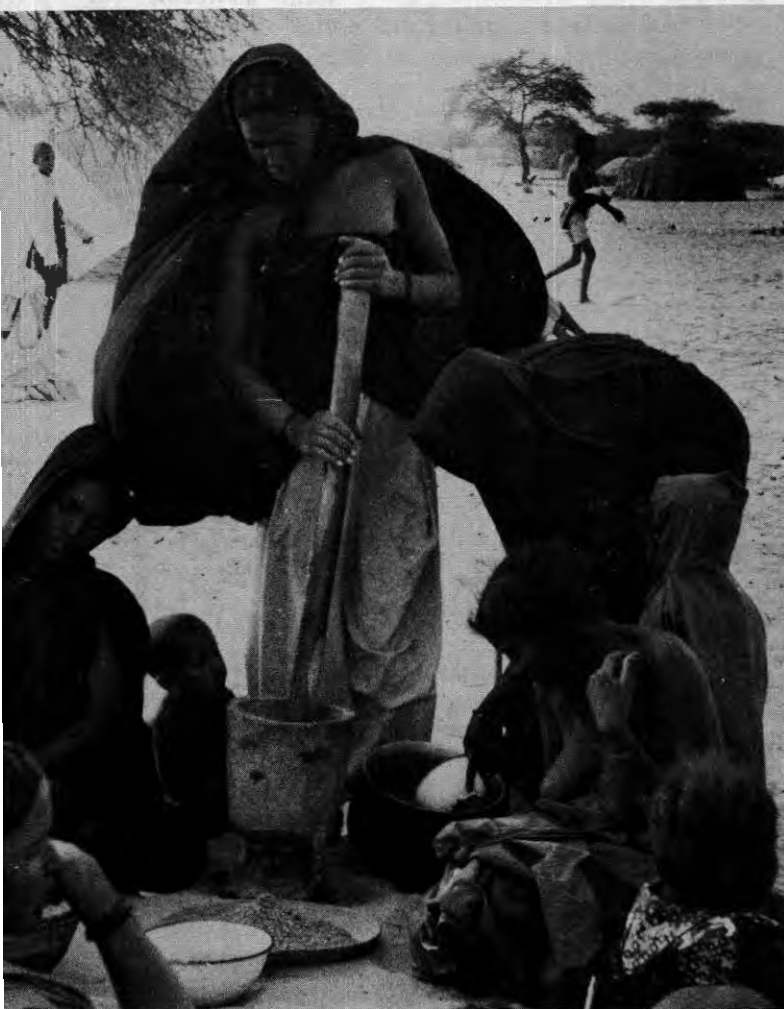
the first concrete result of this expanding review of Quaker service, and the AFSC response to it is encouraging. Other elements, which have yet to become clear in the discussion, I think, will involve such things as structure and governance; provision of service opportunities for meetings and Friends of all ages; bridging the gap between unprogrammed and programmed Friends in this area; and a special emphasis on maintaining the distinctively Quaker character of our service work.

All these are matters which have major implications for the AFSC; but none is centered exclusively on it. Indeed, they should have equally important implications for *all* our Quaker institutions. How these leadings are ultimately understood and addressed will depend in large measure on the spirit and persistence with which we pursue together the discussion and worship from which they are attempting to emerge.

I pray for a Friendly spirit and a gentle persistence as this work of seeking goes forward. □



Photos courtesy of American Friends Service Committee



Top: Wayne Newell, a Passamaquoddy Indian and former AFSC staff person, discusses Maine Indian issues with an interested person; Left: an AFSC-assisted project for drought victims at Tin Aicha, Mali, West Africa; Right: Elise Boulding speaks at the 1978 demonstration organized by the Peace Education Division's Rocky Flats Nuclear Project in Denver.



Deciding Where "To See What Love Can Do"

by Wallace T. Collett

It is healthy for members of the Society of Friends to have concerns about its service organizations. Concern, in Friends' usage of the word, includes involvement, encouragement, criticism, and commitment. We can have concern that a social ill be addressed

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by a Friends service program, and announce our intention to be involved in the work. We can have a concern that a Friends activity is not being conducted properly, and offer substantive criticism for the attention of those responsible. We can express our concern for Quaker service by giving encouragement and financial support. All these forms of concern are valid and are crucial to the effective functioning of a Friends organization.

Thus I am appreciative of the meetings at Friends General Conference this summer when the work of the American Friends Service Committee was discussed. The AFSC and other Friends service organizations (I think of Friends Committee on National Legislation and several Friends General Conference and Friends United Meeting boards and committees as being service organizations along with AFSC) are deeply involved in the application of Friends' spiritual beliefs within human society, and in doing so face tremendous problems, dilemmas, and challenges. Interaction between the service bodies and the various bodies of the Society of Friends needs to be as close and frequent as possible. I have suggested to two yearly meetings I attended this summer that the yearly meetings should take the theme of Quaker service for a whole session so as to allow for a full sharing of information and interpretation by the service bodies, and for suggestions and reactions from the yearly meeting. I well realize that the Service Committee, and perhaps the other service groups, should do more to maintain effectively close relationship with the parent body, but I also believe that monthly and yearly meetings have an equal responsibility to implement this.

The "Final Summary of Concerns" about the AFSC [see page 11], as drafted by Chuck Fager, is a listing of questions, criticisms, and advices expressed by individuals during the three open meetings that were scheduled by him during the Friends General Conference at Earlham. As he notes in the introduction, "the validity of the concerns" was not assessed. He also notes "there was general expression of warm support for the AFSC." I think the listing is a useful compilation of some of the questions about the Service Committee that are in the minds of many Friends, and that they deserve full and informed consideration. Some of the critical comments would be dispelled by a clearer knowledge of the policies and practices of the Service Committee, while other criticisms are more germane and relate to problems that require continuing attention.

Since many of the questions and comments apply to decision making and to program development, I shall attempt to give a brief description of how these two processes go forward in the AFSC.

First, a quick look at how the Service Committee is structured. The legal entity of the AFSC is the

Corporation of the American Friends Service Committee. This body consists of 170 members, one-half appointed directly by twenty-one yearly meetings, the other half by a special nominating committee. All corporation members must be members of the Society of Friends. The Corporation elects the forty-member Board from its membership. Thirty of the Board members, in classes of ten each year, are nominated by a nominating committee, and serve a three-year term. The other ten Board members are nominated by the regional office Executive Committees, one from each region. Usually the chairperson of the Regional Executive Committee is the nominee. The Board members must be members of the Society of Friends. The officers and the executive secretary are appointed by the Board.

The national office is in Friends Center in Philadelphia. There are ten regions that spread across the country, each with a regional office, some area offices, a governing committee and a number of support and program committees. As we will see later, these regions have considerably more autonomy and responsibility than is the case in most national organizations.

There are three program divisions: Peace Education Division (PED), Community Relations Division (CRD), and International Division (ID). Each division has a national Division Committee, appointed by the national Board, and various subcommittees or panels that deal with elements of the division's work. The Quaker United Nations Office with its own Board Committee, has a special relationship to the International Division and the Friends World Committee. The Nationwide Women's Program, the Third World Coalition, and the Affirmative Action Program relate directly to the Board through committees. The Washington Public Affairs Program, a part of Information Services, is supervised by its own program committee.

The program activities are supported by five general services departments. These are Personnel, Finance (fundraising), Information and Interpretation, Accounting, and Administration. The national Personnel Committee develops personnel policy and is involved in all senior staff appointments. The Fundraising Oversight Committee, organized just a year ago, is developing recommendations for the most appropriate fundraising program for the 1980s. The Information Services Committee advises the staff persons who prepare the interpretative material about AFSC work. The Finance Committee oversees the financial handling of AFSC funds, and the Investment Committee manages the investment of the assets.

Staff is assigned to responsibilities within the framework of the committee and administrative structure just described. There is some variation in the committee structure and staff assignments among the ten

regions, influenced by the requirements of the programs that are being conducted in the region and by the decisions of the Regional Executive Committee. In general, though, each region has, for example, a Peace Education Committee and Peace Ed staff, as well as committees that oversee the specific Peace Education projects.

The purpose of the American Friends Service Committee is to give expression to Quaker testimonies in human society. Friends are concerned to provide humanitarian service to the full extent of their capabilities to those who suffer, and to work diligently to effect change in the conditions which cause suffering. But how, in this world so filled with injustice, hunger, militarism, does the AFSC decide what to do with its limited resources? How do we decide where "to see what love can do"?

Program development is quite decentralized in the Service Committee. It arises from throughout the committee structure, is given shape by the responsible staff, is winnowed in review by committees at the various levels, and is actually put into operation by the decision of the Regional Executive Committee for a regional program, or by the national Board for programs of national scope and for international programs. Some examples of how specific programs were developed and approved will shed more light on the process than to describe it in generality.

First, the Maine Native American Program in the New England Region. AFSC relationships with Maine Indians began almost thirty years ago with a series of summer work camps with two tribes. Contacts and support activities were continued, sometimes with staff and sometimes without. A major new opportunity for service arose recently in connection with the land claims suit that was successfully prosecuted by the tribal councils. The local committee, composed of Friends and others and originally chaired by Winnifred McPhedran, saw the need for an educational program to interpret the true nature of the situation to the public.

The committee developed the outline of a program and took it to the Regional Executive Committee, proposing that there was now a need for full-time staff to carry on the work. The Regional Executive Committee approved, noting that Native American concerns are among the priority issues of the National Community Relations Division.

Ed Nakawatase, who concentrates on Native American affairs in CRD, assisted in setting up the program and assisted the regional and national fundraisers in securing the budget. The staff person, Mary Griffith, was selected through cooperative effort of the local committee and the Regional Personnel Committee. She works directly with the local committee in Maine, and has reporting

relationship to the regional office.

In the three years the program has been in operation, very important progress has been made in securing rational appraisal of the effect of the land claim by the people of the state, and in reducing tensions. Recently Mary Griffith was able to arrange a meeting between a group of Indians and the Maine Studies Curriculum Project, a federally funded program working on a comprehensive revision of educational materials on Maine studies. As a result, the Indians have written two chapters on Indian history for a textbook that is now scheduled to be the basic Maine studies text for junior high schools throughout the state.

Another example of how a specific program was developed and approved, is the Rocky Flats Nuclear Project in Denver, that has evolved into a program of national significance. It began several years ago as a peace education project of the Denver area committee. In 1974, the Peace Education Division had started the B-1 Bomber Campaign, a nationwide program to oppose the construction of a fleet of B-1 Bombers. As the Denver area committee considered how they could participate in this important arms reduction program, they found that no components for the proposed B-1 were scheduled for manufacture in the Denver area, but that triggers for the nuclear bombs which the bombers would carry were made at the Rocky Flats Plant, just outside the city limits.

The chair of the area committee, Dr. John Cobb, was a member of the Governor's Science Committee that was beginning to research the possible health hazards of the plant, and he brought his growing concern to the area committee. Pam Solo and Judy Danielson were Peace Ed staff in Denver, and they assisted the committee in getting information and contacts. Soon the area committee was giving major attention to the issue. They were strongly supported by the North Central Regional Executive Committee and staff out of Des Moines, and by the national Peace Ed staff.

By the fall of 1977, the project was far enough along to merit planning for a major demonstration at the plant, with tie-in to regional projects around the country where related nuclear processing plants were located. The proposal as prepared by the committee and staff in Denver, and as approved by the Regional Executive Committee and the National Peace Ed Committee, was brought to the national Board in early 1978. I well recall the discussion by the national Board, the care with which the Board verified that the project would be conducted in an appropriate manner, and the approval and warm encouragement the Board gave to the project.

I had occasion to attend one of the planning sessions of the Denver area committee a month before the demonstration, and observed the close cooperation between the committee members and the staff. And I

went to Denver for the demonstration itself, along with 5,000 others. It was an early and important event in the rising tide of public understanding of the nuclear issue.

But the AFSC program did not stop with that two-day demonstration. The Denver committee has continued even more energetically to develop opposition throughout Colorado to the operation of the plant. The national Peace Ed Committee has taken over the national implications of the program and has received Board approval for this widening of the program and for the necessary budget. Rocky Flats has provided the medium for sensitizing a large constituency to the insanity and danger of nuclear armaments. Twelve thousand people attended the Rocky Flats demonstration this year, and I sensed an even stronger determination to work for disarmament and peace.

The program at Tin Aicha, Mali, in West Africa, is typical of the way International Division programs are developed. This program responds to the human tragedy following the prolonged drought in the Sahel, the sub-Saharan region, which had forced the desert nomads off their traditional grazing grounds and killed their cattle, making them destitute. The Service Committee had held international seminars in West Africa for fifteen years, resulting in the establishment of relationships with individuals throughout the region. These persons expressed hope that the Service Committee would provide humanitarian assistance. Although many international organizations were providing food, the Africa Panel of the International Division felt that Quaker service might bring an authentic perspective to bear on a long-range solution for the victims, and asked that staff in West Africa start investigating what might be done.

Their report was encouraging, so Dr. George Povey, who had considerable experience in the area, was asked to take a temporary leave from his medical practice and go to Mali to talk with government officials. He received permission to travel in the Sahelian area of Mali, meeting with the Tuaregs and other nomads in their camps and learning of their hopes. After consultation with the Malian government, he came back to Philadelphia and reported to the International Division and to the Board. With their encouragement, final arrangements were then made.

The program, about which most Friends will have read, is assisting the Malian government in the settlement of one thousand nomads at Tin Aicha on the edge of Lake Faguibine. Here AFSC helped to reconstitute the nomads' herds and the government provided land for food production. This not only is providing an assured source of food for the participating people, but is also serving as an experimental program to demonstrate to others how nomads may cope with the changed conditions. Now that our responsibilities at Tin Aicha are

coming to an end, we are investigating the request of Malians for help in several other areas, where they hope AFSC expertise and loving concern will assist in creating workable solutions to critical human problems.

These three examples illustrate the main characteristics of program development within the AFSC. Let me list some of them as I see them.

Programs almost always arise out of actual experience in the field. One form of service leads to another.

Programs in this country almost always are developed by a local committee, by people who are close to the problem and who have a concern to work on it. They are assisted by staff—indeed, many times staff is instrumental in raising the concern. But the committee has the major responsibility for devising the program.

The program divisions determine the main issues on which they should be working, and develop material to assist committees and staff in the field to key into these issues. This determination is made periodically, usually yearly, through a process of wide consultation, and with presentation to the national Board for final adjustments and approval.

Program proposals are reviewed by one or more general committees that must decide priorities and funding potential. The Regional Executive Committee has prime responsibility for selecting the programs the region can handle within the budget. For national and international programs, the division Executive Committee carries this responsibility, with Board approval needed for starting all new programs.

This decision making process I have described is more decentralized than in most organizations. It is based on a belief that intimate knowledge of a problem by people closely related to the situation will provide a more viable program than if the project were developed from a centralized headquarters. It is also based on a willingness of the AFSC to put its trust in the Friends and similarly concerned people who constitute its committees and staff. In this regard, it mirrors the concept of the Society of Friends, with which it has a symbiotic relationship. The process certainly is not perfect and always needs careful observation and strengthening. But it is a process which I would not alter substantially.

Obviously the success of AFSC work to alleviate suffering and to effect positive social change depends upon the commitment of the thousands of persons who serve on its committees and staff. The Service Committee now has throughout its structure the sacrificial involvement of many, many Friends, desires and needs the involvement of more, and perhaps can find ways to facilitate this. Friends themselves can and should take initiatives to serve on AFSC committees, to bring forward their concerns, and to participate actively in the effort to practice our faith in the world. □

YEARLY MEETING REPORTS

Lake Erie

Lake Erie Yearly Meeting was held June 21-24, 1979, at Hiram College, Ohio. This year being the International Year of the Child, the program was centered around the theme, "Children growing up as Friends in One World."

Eight workshops pertaining to children were held: "Teaching Children Nonviolence," "Encouraging Creativity in Children," "Children's Rights and Responsibilities," "First-Day School," "Teaching Children Human Sexuality," "Family under Pressure," "The Spiritual and Humane Values of Childhood," and "The Single-Parent Family." It was encouraging to notice the fine participation of Young Friends in these discussions, particularly in the one on "Family under Pressure."

In the evening, questions and opinions arising from these workshops were brought before a panel for discussion with Drs. George and Brigitte Streeter of Cleveland (OH) Meeting as panelists. He, as assistant professor of psychology at Case University, and she, as the pediatrician staff member of the Family Health Center in Cleveland, contributed very interesting information from their wide experience. He emphasized the fact that no one can control another person, but one can help a person to attain self control. She stressed the importance of not using violence in any form with children. According to her, it is not so important to teach children dependence or independence, but rather interdependence.

Phyllis Sanders, of New York, was invited to give the main address on First-day morning before worship. The title of her presentation was "The Future as Seen Through the Eyes of Children." She listed better justice; better penal institutions; better public accountability for incest, rape etc.; better day care centers; better child advocacy; better foster homes and better nutrition for poor children as some of the rights of today's children.

She placed the responsibility for bringing these improvements about squarely upon the shoulders of the parents. Children are happy and trusting, she said. Their world is here and now. When they see violence, they consider it normal. Today the world looks hopeless to them. Phyllis Sanders urges Quakers to make a healthier world for them, to listen to them and to that of God in each of them. Her words were deeply appreciated and will be long remembered. Wallace Collett, former chairperson of the Board of the AFSC, spoke, saying, "Service is an essential part of our religious life.... Action for social change is as important as acts of mercy."

A fine discussion of *Faith and Life* was led by Earl Redding, member of the faculty of Wilmington College. He invited attenders to make a list of Quaker values and then asked for comments on which ones we fail to live up to. It was an excellent opportunity for group self-examination.

One session was devoted to a review and discussion of Kenneth Keniston's "All Our Children," an excellent and timely book.

Young Friends were very active in getting signatures on a petition to protest the poor treatment of a monkey in a nearby, privately-owned zoo. In the closing session on Sunday morning five members of Young Friends National Association presented a report of their meeting, just over at Olney Friends School, Barnesville, OH.

Peter Wenck

London

London Yearly Meeting gathered at Friends House May 25-28, 1979. The following are excerpts from a long personal description of the events:

Our sedate building (target of some barbs in last year's Swarthmore Lecture) was full of hope, displays, and smiles and as I hurried to my door-keeping assignment (where was E2 anyway?), I remembered that Tony Benn's lecture for the Quaker Socialists was over and I had missed it.... The large meetinghouse is splashed with Polly Tatum's flowers. My fellow doorkeeper reminds me of my duties: to close the doors the moment the clerks

appear, and then to maintain silence in the corridor until the brief opening worship is over. Peter helped me close the doors, but then I joined in the genial hubbub, and learned later that I had been the least effective doorkeeper for years.... Four of us nip round four corners for supper of curry and lager, and tear back for John Reader's Swarthmore Lecture: "Of Schools and Schoolmasters." The meetinghouse is packed downstairs, but I miss the gallery contingent I first knew twenty-one years ago. John's lecture leaves us in no doubt that the Society's schools were not as innovative as we thought, and in some areas we are still dragging our feet. All the same, our collective experience is unique.... Hugh Doncaster leads us into a careful understanding of the new organization of Friends House which expresses our traditional and newer concerns. He pulls us up short at the end by asking us to look at our present stance on temperance and sexual relationships. At first I'm horrified, for it seems to be a call to neo-puritanism. But as fascinating floor contributions come in I see it more as a call to examine our current life styles. Are we not I wonder, in a good position to hammer out a life style appropriate to affluence and leisure? Cannot God be served by a Way of Plenty, as well as by a Way of Negation?... A Gregorian chant based on the Fifty-first psalm. What a way to begin a day! Like a cool, almost stinging shower. Freshened, I am back at my doorkeeping.... Marjorie Jones speaks on prisons. She comes down firmly on the side of abolition, but contributions from the floor call for alternatives. The testimony that morning was to Katherine Burn who said that when she punished in school, she shared the punishment by sitting there, knitting. She hated knitting.... An elderly Welsh Friend talks of the first World War, but I am mostly too busy with others to listen. During the afternoon session he speaks from the balcony in a shaky voice and makes a contribution to my mystic experiences anthology: as a young man, at odds with himself, he sensed an entity which he could only call prayer at first beside him, and then possessing him. The experience marked him for life. I speak with him and note that his eyes are full of tears. The session on Home Service seems to have focused on prayer.... David Gray makes the epistles from other yearly meetings a living experience. I like the image (was it from

Canada?) of being up to our necks in opportunities....In a crowded room about thirty of us gather to ask questions about new Quaker Peace and Service, and I can hardly bear the fact that there are no longer those reassuring initials: FSC. I cannot remember the discussion, but shall never forget Marjorie Sykes' smile....Another music worship begins the day: Second movement of Beethoven's Fifth. It's good preparation for the hard thinking that is to come in our session, "Nuclear Energy: What Are the Choices?" Roger Kemp, a spokesperson for the committee, tries to help us come to terms on living with the explodable atom....He reminds us of other dangers to existence with which, however regretfully, we have learned to live. I think: We've taken a bite from the fruit of the tree of atomic knowledge, and the apple-core cannot be thrown away....The final session sees us all grappling with the epistle, and we are all alive to the patience, flexibility and clear speaking that must precede any real sense of the meeting. Gill Hopkins hears us all.

Janet Shepherd

North Carolina

North Carolina Yearly Meeting, Conservative, met July 11-15, 1979, at Chowan College in Murfreesboro, NC. At our opening session, we were reminded that there is one Spirit which remains forever constant and that we are truly members of one body, with the Spirit of Christ as the head. We feel especially blessed at these sessions by the presence of many visitors. We also feel keenly the presence of those who could not be physically present, but whose lives and spirits are very much with us, and of those Friends who have left their work here on Earth to continue their service with God. The first session was full of the joy of accepting Friendship Meeting (Greensboro) into membership in this yearly meeting.

We were challenged to remember that our individual ministry is the most important part of our faith. Our commitment to the Spirit of Christ must be inwardly sound before it can be outwardly visible. We were encouraged to come to all meetings for worship and business with open hearts, not deciding in advance how a meeting should

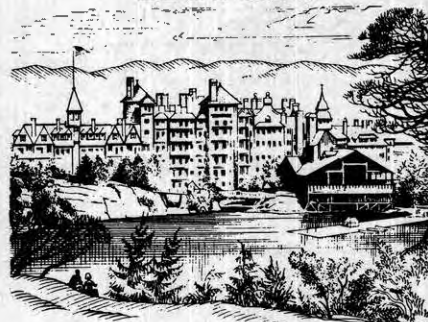
proceed, but being truly open to the still, small voice within.

Several themes seemed evident in our meetings for business and worship. While listening to the many encouraging and beautiful epistles, we were aware of how important we are to each other and of how much we need to continue to increase visitation among Friends. It became very clear through the reports of the three Friends schools and through other matters of business that Friends are very active in trying to live the Spirit of Christ, and that our very diversity is an integral part of our unity. The theme of love was strong throughout the meetings for worship. Friends reminded us of the fact that 2000 years have passed since we had the example of Jesus on Earth, and that we do need to be humbly reminded of the words of Paul in I Corinthians 13. We were refreshed in the silence. The words of the Indian poet, Tagore, speak of this refreshment: "I dipped the vessel of my heart into the silence and drew it out filled with love." We also heard again the call to be careful not just to love those who are lovable or who act as we wish. Jesus tells us that this is not our mission. We must love our enemies, even those within ourselves, if we hope to unite the hearts of all. A Friend repeated a prayer of Augustine, and in so doing, spoke the minds of all present: "O Holy Spirit, descend plentifully into my heart. Enlighten the dark corners of that neglected dwelling and scatter there thy cheerful beams."

At our evening meetings we were favored by many inspirational and interesting accounts of the efforts and events of our monthly meetings and our Friends' organizations. In these reports we were reminded that "We pray for peace but pay for war," and in so doing, really "render to Caesar the things which are God's." We were again encouraged to visit among Friends and were inspired by those who have traveled to other meetings and other nations and brought accounts of the unity of Spirit among Friends and among all people. This unity of Spirit will be more complete when we erase the misconceptions which we have about each other.

This was especially true in the slide presentation given by Bill and Brenda Remmes of their Peace Corps work in Ghana and the Cameroon. The sacredness and oneness of us all was also evident in the talk by Judy Harvey and Binford Farlow of Greensboro. They introduced us to the concept of a

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Southern Quaker Center at Guilford College. This is the dream of a growing number of Friends and would serve to bring Friends from all over the country together.

In an afternoon slide presentation, Evans Heath, coordinator of mental health services in the Roanoke-Chowan area, made us realize that we are often remiss in our attitudes and actions toward those who have been previously excluded from our educational system and our society in general, as a result of their varying disabilities.

In our closing business sessions we continued the loving examination of the state of our Society by reading the queries with answers and the advices. We also heard the very strong call from several Friends for our yearly meeting to be more sensitive to its individual members, and to be willing to reach out to one another when we sense needs, instead of waiting to be asked. We were gently admonished to be willing to change as necessary, to increase our unity with one another and with the Spirit of Truth.

David Brown, Jr.

Philadelphia

The 299th annual sessions of Philadelphia Yearly Meeting were held March 23-31, 1979.

Following an update on the New Call to Peacemaking, attention was called to the reemergence of the issue of military conscription, to which Friends have long stood in conscientious opposition. "Statements of intent" have been proposed which provide a choice of positions which it is hoped most Friends can support. The intent of the proposed program, which may involve some violation of the law, is to demonstrate the magnitude of citizens' opposition to the draft and to help resisters, in the event conscription is reimposed, establish a record of sincerity in opposition over a period of time. The meeting approved the proposal, thus committing ourselves to stand in firm support of all young people who may face conscription.

Robin Harper, a member of the War Tax Concern Support Committee, spoke movingly of his opposition to the payment of taxes for military purposes, urging a symbolic tax refusal of a small portion of these taxes as a witness to the Peace Testimony. After a deep and

searching discussion, there remained some who did not feel comfortable with this kind of witness. Later in the week a revised minute was presented, and after renewed searching it was adopted.

Remarking that he felt some kinship with the quarry on a hunting expedition—although he was also the seeker—Francis Brown reported on his months-long pilgrimage to visit constituent meetings and discuss with them how to bring the individual meetings into closer alliance with the yearly meeting. He was encouraged to find, in meeting after meeting, a spirit of vitality, strength and enthusiasm. Problems of outreach, the involvement of young people, the need to identify and strengthen our beliefs—and to act upon them—remain with us, yet need not be discouraging.

It was suggested, and approved, that representatives of monthly meetings, by regions, be invited to consider some of the questions raised by this report, particularly those touching upon the extent to which monthly meetings wish to be involved in the actions of the yearly meeting, and what they want the yearly meeting to be about.

After seventeen years of devoted service to the Religious Education/Young Friends Committee, Caroline Pineo is retiring, to be succeeded by Samuel D. Caldwell of Swarthmore Monthly Meeting. In a farewell address, Caroline shared her reflections on the care and education of members, observing that the basic needs of Quakers remain constant over the years: to know who we are and why, to learn by positive experience, and to grow spiritually through inner searching in meeting for worship.

Two speakers addressed the problems of racism at the neighborhood and the corporate levels. Ahmeenah Young, from the board of directors of Friends Housing, Inc., stressed that assistance must be responsive to the stated needs of the community not something imposed upon it by outsiders, while Edmund Nakawatase stressed the institutional aspects of racism. We need to investigate corporation investments and policies and be aware of such impediments as zoning restrictions, bankers' power to withhold or grant mortgages, and statistics of family income in order to be effective in our efforts to combat racism in business. Like John Woolman, we must speak truth to power. The ensuing discussion brought to light the need for awareness of our own attitudes and the value of patience!

A lengthy discussion of ways in which

Friends can best combat the evils of apartheid in South Africa failed to produce an approach on which those present could unite. Many Friends took the Fiduciary position that retention of investments in companies doing business in South Africa can provide leverage for changes in official policy. Others, including the self-appointed Friends Committee on Divestment, feel that retention of a financial interest in such a repressive regime is contrary to Friends' moral principles. The yearly meeting requested that a task force be set up to propose to representative meeting ways and means of arriving at greater clarity on this issue.

Reports from George School and Westtown, and from four smaller Friends schools underscored the desire of school administrators to encourage in the students an awareness of the value of service to others, and an affirmation of Friends principles and methods as valid educational goals. The importance of meeting for worship as a healing experience among sometimes divided factions within the schools was stressed.

Richard Rhoads presented the budget for 1979-80, which was approved. The meeting also approved his suggestion that Rowland Leonard be asked to prepare a study of how to establish the budget in future years, which will be reviewed in the fall. A minute of appreciation for Rowland Leonard was answered by him with a tribute to his wife, Mary Jane, for her support. The new Associate Secretary for General Services, Richard P. Bansen, and his wife Shirley, were introduced.

Discussion centered on some of the current problems regarding leadership in and by the Society of Friends, such as shrinking membership, difficulty in raising money—and explaining our decision making process to newcomers! Parker Palmer commented that leadership grows out of expectation, and that there can be no leaders without followers. The ultimate leader must be a servant of her or his constituency.

Adelbert Mason pointed out how William Penn's gifts as a leader served as a model: a sense of humor, even temperament, straightforward approach, ability to write and speak clearly, and a remarkable memory. Howard Bartram stressed the spiritual base of our leadership and the need to retain an open mind, particularly when faced with attitudes different from our own.

Following the announcement of the accident at Three Mile Island in Harrisburg on Wednesday, the possibility of a

nuclear catastrophe was never far from our thoughts. During a worship period on Friday the words of Yeats, "The Center does not hold," reminded us that the center *must* hold, and that the days ahead might test us and our very civilization in ways no one had ever anticipated or prepared for. Many Friends spoke on both sides of the issue of whether to go forward with development of nuclear energy production, but no clear conclusion was reached, other than to encourage development of alternative energy sources such as solar or geothermal, and to be conscious of the great amount of energy which is presently being wasted by unthinking consumers. A minute expressing "the hope of many Friends for a moratorium on further nuclear construction" was approved, and a message of support was sent to Friends in Harrisburg, offering hospitality if needed.

A presentation by the Nonviolence and Children Program in which we were encouraged to recall our own childhood and to seek ways of improving our present relationship with children served to lighten the somber atmosphere and remind us of our daily responsibilities to those who may be most affected by nuclear decisions: our children.

An address by Stephen G. Cary, Vice President of Haverford College, encouraged us to make a meaningful contribution even when the need for help seems to overwhelm our resources. Following a period of deep silence in which many were moved to speak of their response to this "Quaker Proposition," the clerk adjourned the meeting with a minute of exercise which included these words:

*As we separate, homeward bound,
may the fearful be so emboldened,
the burdened made so whole, and
the enthusiastic so guided that we
may all go forward with joy and
hope to serve and worship God in
His Spirit.*

Teresa Jacob Engeman



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FRIENDS AROUND THE WORLD

Speaking at a Quaker-sponsored conference in Washington, D.C., the Palestinian mayor of the West Bank city of Halhul, Mohammed Milhem, stated: "Any agreement which does not require, without equivocation, an internationally supervised cessation to Israeli settlement in the West Bank and Gaza, betrays lack of good faith and a cruel disregard for the future of our people."

"It's time to open the door and start dialogue," said Shula Hoenig, sponsor of the Tel Aviv journal, *New Outlook*, fear and historic memories being the basis of much of the trouble in the Middle East. I.F. Stone, also present, added: "Step by step is very good, but it has to be step by step to comprehensive peace."

The "discovery" of North America by Europeans will be celebrated this year on Monday, October 8. At the same time many American Indians will mourn their loss of land and way of life.

U.S. Ministries of Mennonite Central Committee, as part of an ongoing emphasis on Native Americans, is suggesting that churches and Sunday schools set aside the week of October 7 as a time for prayer, repentance and reflection and as a time to learn more about the cultures of American Indians. U.S. Ministries has prepared a small packet of information for individuals and groups, "Justice for Indians," which includes worship service helps, information concerning issues facing American Indians today, and information on MCC's current Indian programs. For the packet write to U.S. Ministries, MCC, 21 South 12th St., Akron, PA 17501.

A special request has come to the *Journal*, as follows: "As the attorney and legal guardian for a thirty-nine year-old male with apparently incurable tendencies toward molesting and bothering young girls, I do hope you can be of assistance to me."

"I am seeking a very rural living situation for my ward, Frank S. Thompson, Jr., where he would pay approximately \$700 for his room and board and do some low quality farm or factory type work. The living situation must be such that either there are no little girls in the neighborhood, or that he is watched on an around-the-clock basis. If you would circulate this letter to your Quaker groups anywhere in the world, I would hope that something could be found."

"If there is a lead that develops, I would fly to interview the people involved and would attempt to have my ward come with me."

"Please either write or call long distance, collect." Signed by Leon Thikoll, 406 N. Church Ave., Tuscon, AZ 85701.

AFSC ANNUAL MEETING

Recent experience in refugee relief on three continents will be shared by staff during the afternoon plenary sessions of the annual meeting of the American Friends Service Committee scheduled on November 10 at the Friends Center, 1501 Cherry Street.

Julie Forsythe, who recently visited Indochinese refugees, will be joined by Bill Sutherland, Southern Africa Representative, and Phil Berryman, Central American Representative who has recently visited Nicaragua, in a panel discussion entitled: "Refugees on Three Continents: New Lives in the Midst of Disorder" scheduled at 3:15 p.m. in the Race Street meetinghouse.

The perplexing problems of immigration along the Mexico/U.S. border will be explored in a panel to be held at 1:45 p.m. with staff members and resource persons discussing the issues involved.

During the afternoon plenary, Louis W. Schneider, who will

retire as executive secretary for the AFSC in February, 1980, will give a talk, "A Retrospective and a Look Ahead," at 1:30 p.m., while Stephen G. Cary will speak at 4 p.m. on "The New Chairperson's Hopes."

In the morning, some sixteen workshops have been scheduled. Those planned for the first sessions, from 9:15 to 10:30 a.m. include:

"Colombia—A Different Approach to Community Development": Dick Erstad and Dr. Roberto Belmar.

"Vieques: The Bombing Goes On": Juan Ramos and Linda Ralph.

"U.S. Nuclear Exports to the Third World": Eva Gold and David Goodman of the NARMIC staff and Steve Thiermann from Quaker United Nations Program.

"Current Developments in Surveillance": Linda Valentino of the L.A. Program on Surveillance.

"Executions and the Death Penalty—A

Large Step Backward": Jackie Ramos and the Death Penalty associates.

"The Washington Scene: Prospect for a Realm of New Priorities": Tartt Bell and Damu Smith.

"Southern Africa: Our Responsibilities": Pat Hunt.

"Farm Workers: Struggling Toward the Eighties": Domingo Gonzalez and representatives from The Farm Labor Organizing Committee, United Farm Workers and others.

During the second morning period, 10:30 to 12 noon, the workshops will include:

"Desegregation and Discipline: The Advocate's Role": Pat Brown and Donna Crawl of the Dayton Student Rights and Responsibilities Project.

"Increased Incomes for Village Women in Mali through Cooperative Efforts": Miriam Thiam, Malian Co-director of the AFSC's Rural Women's Advisory

LETTERS TO THE EDITOR

Aid to Refugees from Nicaragua

Although we enjoy the privileges of living in Monteverde, Costa Rica, we are distressingly aware of the massive suffering of our Nicaraguan neighbors. Thousands of civilians have fled to Costa Rica, straining the reserves of this small country. Many thousands more are dying in Nicaragua from indiscriminate bombing, hunger and disease.

Normal living has not stopped here in Monteverde. We go on milking cows, producing cheese and participating in a great variety of other community occupations and activities. Nevertheless, we are searching for ways to relate con-

structively to the Nicaraguan crisis. Community groups have visited the refugee camps and subsequently taken money, food, medicines, clothes and school supplies where these things seemed most needed. Other community individuals are in contact with the international relief organizations who are administering the major relief programs. We have directed modest sums of money, including contributions from Friends in Holland and Mexico, to specific projects of these organizations where we felt the help was most needed. These included the care of refugee children by the Salvation Army, and a project of handicraft workshops for refugees from Nicaragua started by United Nations High Commissioner for Refugees' regional office in San Jose.

When the bloodshed stops in Nicaragua the need for relief assistance will be even greater than it is now. In addition, the destruction of the economic base, of what even before the war was a very poor country has been so extensive that the task of development will be very great.

If you would like us to help you direct relief and/or development aid to where we believe it will be of most benefit please contact by Foreign Airmail:

*Latin American Affairs Study Group
Monteverde Monthly Meeting
Apartado 10.165
San Jose, Costa Rica*

If you wish to send money directly, make the contribution payable to Molly Figuerola or Wilford Guindon, and to secure the benefits of tax deduction make the contribution through your monthly meeting.

In the spirit of peace, justice and human welfare,

*For Monteverde Monthly Meeting
of Friends,
Gregory Millett*

Sexual Discrimination

I was interested to read the three articles about The Meeting School in your 4/1/79 issue. The authors ap-

Service, and Susan Caughman of AFSC staff.

"Search for Peace in the Middle East: The New Context": Gail Pressberg and Jim and Debbie Fine.

"Report of a Delegation to Vietnam": Corinne Johnson, Zoharah Simmons, Jim Matlack, Ed Snyder.

"Human Rights in American Foreign Policy, Looking at the Record, What Lessons from Iran and Nicaragua?": Adam Finnerty and Jack Malinowski.

"Native Americans: A Look at Federal Policy": Barbara Namias and Ed Nakawatase.

"Women's Jobs: A Report on AFSC Work on Issues Faced by Women in the Work Force": Appalachia, North Carolina, and the Mexico/Texas border. Participants to be announced.

"Hamburger USA": A color-tape slide show produced by the AFSC's San Francisco office. Focuses on

the economic concentration in the food system.

The theme of the annual meeting is "Toward the Realm of Peace and Love." The quotation on which it is based is:

Like the prophets of Israel, like Fox, Penn and Woolman, those who want to establish the realm of peace and love must work for justice too, indeed for justice first. If we regard peace not as a negative and stagnant posture, the absence of war, but as a constructive and dynamic process, then social justice, international justice, and interracial justice are indispensable as impelling forces to carry it forward.

—Konrad Braun
from Faith and Practice,
London Yearly Meeting of Friends.

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peared both to know the school as it had been, and to have visions for how it will be when it reopens in September. I, too, would return to my high school days if I could attend a school such as Raymond Paavo Arvio envisions, where students "have had a chance to practice a better life, not merely to aspire to it."

Likewise Storrs Olds' article showed insight into both the school's former problems and strong points. His article demonstrated a commitment to help young people grow inside a Quaker framework that is loose enough to allow for growth, yet tight enough to provide a structure for that growth to lean on.

The Meeting School's ad in the back pages of *Friends Journal* lists many qualities that should attract enthusiastic students and staff: "Quaker principles," "Individual growth encouraged through community decisions," "Co-ed," "Nondiscriminatory." The vision demonstrated by their ad and the articles is enticing, but I feel called to point out a flaw in the vision.

Having seen TMS's "staff sought"



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ad, the woman I live with and I were inspired to send in our joint application for teaching and/or houseparenting positions. As we are a committed gay couple with strong, diverse backgrounds, looking for jobs where we can be part of ministering communities, we applied openly. It is our belief that to lie about our relationship to other people, including prospective employers, would be to break trust with each other and with the prospective employer. The Meeting School was one of the first places we wrote to in our job hunting process, and we were apprehensive about the results. Nonetheless, since we thought TMS was attempting to help students meet the challenges of the real world, we decided we had something special to offer, and applied.

In First Month, 1979, we received a prompt reply from Storrs Olds thanking us for our honesty, and saying "Your [both] skills, involvements and concerns are quite appropriate to the needs of the school." But, he went on to write, our relationship was a factor that could not be overlooked. "The Meeting School is oriented toward the nuclear family.... Though this is not a denial that there are other relationships, relationships that may involve very real love and commitment, we do believe that for the school it is important to maintain this traditional design." Thereupon, without so much as an interview, our application was turned down.

This action came from a school that names itself "nondiscriminatory." In his article Storrs writes, "The Meeting School is a living-learning experience within the Quaker context of the search for truth," which is echoed by Raymond Paavo Arvio calling TMS a "seedbed for a New Quakerism."

Friends, our young people will never learn how to search and find new truths if we only present them with safe, well-worn truths. A school that rejects prospective staff, without even an interview, based on the fact that they are gay, will not be able to nurture a "New Quakerism." Some of the students at TMS may well be gay, or experience homosexual contacts, and many will meet and know gay people in their lives. How are we to help our young people learn about diversity if they are never encouraged to encounter it? Far from The Meeting School being "in the world," I fear that it will be more of a closed greenhouse, where no cross pollination is allowed to occur, than it ever was before.

Louisa N. Facciolo
New York, NY

CORRECTION

Several errors slipped by our proofreaders in Gardiner Stillwell's "Confessions of a Quaker Vacillator" (FJ 6/1/79). On page thirteen, column two, line seventeen, "St. Thomas" should be changed to "John"; on page fourteen, column two, line two, "testition" should be changed to "testimony" and in line forty-six of the same column a comma should follow the word "just." Our apologies to the author.

CALENDAR

October

12-14—"The Many Paths to Spiritual Wholeness" led by Mary Jo and Walter Uphoff. Sponsored by Ridgeway Quaker Center, near Dodgeville, WI. Contact Bimsy Kirkpatrick, coordinator, for more information: Ridgeway Quaker Center, R.R. 3, Dodgeville, WI 53533.

27—A Celebration of Quaker Women: Past, Present and Future. Day long workshop. All Philadelphia Yearly Meeting women and men welcome. Registration at 9:30 AM at Arch St. Meeting House. Childcare provided. Call 241-7226 for more information. Sponsored by Philadelphia Yearly Meeting Women's Committee.

13—Stapeley Hall 75th Anniversary Celebration. Open House, 1 to 5 p.m. 6300 Greene St., Germantown (PA). Entertainment and refreshments. All are welcome.

November

2-4—"Conscience, Religion and Resistance: Civil Disobedience and the Law in the Nuclear Crisis" will be the theme of a national conference held at the Ann Arbor (MI) Meeting. Sponsored by The Center on Law and Pacifism, the conference will feature speakers Shelley Douglass, John Schubardt and Peter Ediger. Workshops on law and conscience with respect to Military Tax Resistance, Nuclear Power and Weapons, Prisons and Capital Punishment, Voluntary Simplicity and Corporate (Ir)responsibility. Registration fee: \$5.00. Lodging and meals available on a cooperative basis. Contact: The Center on Law and Pacifism, 300 West Apsley Street, Philadelphia, PA 19144 (215) 844-0365.

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Women Ministers, A Quaker Contribution, by Robert J. Leach. A cogent statement about an ecumenical concern based on three centuries of changing attitudes. \$1.25 plus 30¢ hdl. Pendle Hill Publications, Wallingford, PA 19086.

The Church in Quaker Thought and Practice. The marks of the people of God and how Quakers today measure up. Edited by Charles F. Thomas. Published by Faith and Life Movement—\$2.50. **Quaker Worship in North America.** The historical development, present forms and common center. Edited by Francis B. Hall. Published by Friends United Press—\$4.95. Box 235, Plainfield, IN 46168.

Jesse Herman Holmes, 1864-1942: A Quaker's Affirmation for Man, by Albert J. Wahl. A unique combination of interests, training and activities of this beloved teacher at Swarthmore from 1900 through 1937. Published by Friends United Press. \$10.95 plus 95¢ mailing. Quaker Hill Bookstore, 101 Quaker Hill Dr., Richmond, IN 47374, or Friends Book Store, 156 N. 15th St., Philadelphia, PA 19102.

1979 Traveller's Directory—contains 384 offers of camping space and/or home hospitality from Friends in 42 states, for Friends with travelling minutes from their meetings. Includes places of historical Quaker interest. New format, 112 pages, \$4 plus 95¢ mailing. **Songs of the Spirit**—second printing: contains Quaker songs, folk songs, gospel hymns and other old favorites. Still \$3 plus 95¢ mailing. (10% discount for 12 or more copies). FGC, 1520-B Race St., Philadelphia, PA 19102.

Songs For Quakers, 52 simple, original, meaningful songs for meetings, schools, families. \$2.50. Dorothy Giessler, 37245 Woodside Lane, Fraser, MI 48026.

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

1979-1980 Friends Directory. Meetings for Worship in the Western Hemisphere. Convenient cross-reference between name of meeting and town. Also Friends Centers, Schools and Colleges, Friends Homes. Handy reference during summer vacation and year-round travel. \$2.00 plus 75¢ postage and handling. Order from **Friends World Committee**, 1506 Race Street, Philadelphia, PA 19102 or P.O. Box 235, Plainfield, IN 46168.

Looking for a book? Free Research Service. Please write: Peter Sperling—Books Dept. F. 207 East 21, New York 10010.

Communities

Friends community. Southeast Arizona near Douglas and Mexico. Land trust. Economical living and no entrance fee. Establish mobile home or build and garden one acre. Nine families and Friends Meeting. Also, RV space for rent, vacation. Year-round moderate climate. Brochure available. Friends Southwest Center, Route 1, Box 170, McNeal, AZ 85617.

For Rent

Near Friends community (south of Boston). Share house with Friend active in Quaker concerns. Private Room, good transportation. Virginia Towle, North Easton, MA 02356. 617-238-3959 or 7679.

For Sale

100% wool Fisherman yarn, 17 colors, 4 naturals, 6 weights. Sample \$1, refunded with order. Joanna B. Sadler, RD 2, Stevens, PA 17578.

Personal

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Parents of Gay and Lesbian Quakers wanted for Friendly Parents' Support Group. Contact Friends Journal Box T-733.

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

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 26 Boylston St., Cambridge, Mass.

Positions Vacant

Rural community with mentally handicapped seeking staff. House-parenting responsibilities plus work in weavery, bakery, woodshop or gardens. Room/board, medical/dental/living expenses provided. One year commitment. Innisfree Village, Crozet, Virginia 22932.

Executive Secretary—National Office American Friends Service Committee (Philadelphia) by February 1980. Responsible to Board of Directors; general oversight all phases committee and staff consultative process, personnel, program development, interpretation, financial development. Qualifications include ability to interpret goals AFSC, administrative experience, member of Society of Friends.

Send suggestions or resume to: Margaret Rumsey, Chairperson Search Committee, 1501 Cherry Street, Philadelphia, PA 19102

Cambridge Friends School seeks a new Head to begin September, 1980. CFS is a coeducational urban day school, 200 students K-8. Write: Search Committee, Cambridge Friends School, 5 Cadbury Road, Cambridge, MA 02140.

Position available beginning in summer of 1980. Live-in staff for Quaker House in Fayetteville, North Carolina, to provide military counseling, peace education, and coordination of Quaker concerns. Fayetteville is contiguous with Fort Bragg, a comprehensive military complex. An understanding of and appreciation for Quakerism and nonviolence is indicated. Contact Judy Hamrick Dixon, 1551 Polo Road, Winston-Salem NC 27106.

Staff needed for Friends Center, Ridge Farm, Illinois. 1. Full-time Residents, commencing immediately. 2. Accommodations provided. 3. Local job opportunities available. Positions include supervision of small retreat center. Contact: Dale Larrance, R.R. 1, Ridge Farm, IL 61870.

Use your skills to express your beliefs. Koinonia, founded 1951, offers education in healing lifestyles based on spiritual awareness. We are a resident community (room, board, moderate stipend), many ages and paths. Country Living near city. Skills needed: promotion, publications, bookkeeping, cooking, kitchen management, maintenance and repair, program development. For information: KOINONIA, 1400 Greenspring Valley Road, Stevenson, Maryland 21153.

House manager: International Student House requires experienced person to supervise maintenance, meal planning for 60. 40 hour week, paid vacation. Apartment, utilities, meals included. Write: Director, International Student House, 1825 R. St., N.W. Washington, DC 20009.

New England Friends Home will need a new staff member starting in December, 1979, as part of our informal 'Intern' program. We need help in caring for our thirteen well elderly residents. Some knowledge of maintenance helpful. Write: Director, 86 Turkey Hill Lane, Hingham, MA 02043.

Pendle Hill staff opening: Conference Center manager. Start January 1, 1980. Work includes organization, management, secretarial, house-keeping, public relations. Weekend work essential. Inquire Ursula M. Scott or Barbara Parsons, Pendle Hill, Wallingford, PA 19086. 215-566-4507.

Position open for executive secretary October 1, 1979 with Allen's Neck Meeting. Responsibilities include counseling, publishing monthly newsletter, visitations and coordinating Meeting functions. Send resume to Allen's Neck Friends Meeting, c/o Joseph Tardif, 18 Gaffney Rd., South Dartmouth, MA 02748.

Staff needed for Friends House, Toronto, Canada. 1. Experienced Friend or couple as full-time Resident - commencing immediately. 2. A Friend to serve (part-time) as Associate Resident. Beginning immediately. Each is a two-year term (renewable). Friends preferred. Accommodation and modest salaries provided. Positions include supervision of active Friends Centre with guest rooms, offices, etc. Write with full details of experience to: Rolf Kreher, Jr., Clerk, Personnel Committee, 60 Lowther Avenue, Toronto, Ontario M5R 1C7.

Positions Wanted

Quiet couple available to represent owner's interests on isolated estate retreat. Please address Ida Little, Country Club Road, Valdosta, GA 31601.

Sewing and needlework teacher/designer seeking position. Especially interested in working with physically handicapped. Thelma Leonard, 2924 Clairmont Rd., E17, Atlanta GA 30329.

Schools

Olney Friends Boarding School, Barnesville, OH 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curricula, dairy farm, individualized classes. Welcoming students from all racial backgrounds. Brochure. 614-425-3655.

Plymouth Meeting Friends School, Plymouth Meeting, Pennsylvania, Germantown and Butler Pikes. 828-2288. Day, co-educational, individual attention, 115 students, K-6.

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Friendly Games—or Quakers can be fun! I would like to share the new games philosophy (and fun) with your picnic, family night, retreat, or conference. Also, unusual childcare situations. George Russmann, 186 Keats, Elizabeth, NJ 07208. 201-353-3739.

Wanted

Anything old, small and pretty. Not too fragile, please: (mailable). Send list, price, postage. Box 163, State College, PA 16801.

MEETING DIRECTORY

Argentina

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

Canada

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

Mexico

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

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

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone: 221101.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3637.

Alaska

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

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

Arizona

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

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

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

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

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

California

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

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

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

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

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

HAYWARD—Worship 10 a.m., 22502 Woodroe St., 94541. Phone: 415-651-1543.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 277-0737.

LONG BEACH—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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

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

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San

Rafael, CA 94903. Call 415-472-5577 or 883-7565.

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

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

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

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

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

RIVERSIDE—Dialog, 10 a.m. Unprogrammed worship, 11 a.m. and First-day school. 3920 Bandini Ave. 714-781-4884; 714-795-1907.

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 962-0848.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 296-2264.

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

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

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 10 a.m.

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center Street, Clerk: 408-423-2605.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meeting Worship and First-day school 10 a.m. 840 Sonoma Ave., POB 1831, Santa Rosa 95402. Clerk: 707-538-1783.

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

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9372. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

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

Colorado

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

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

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

DURANGO—Worship Group Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone: 242-7004 or 242-8361 for location and time.

Connecticut

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

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

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 776-2164.

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

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

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

WATERTOWN—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Marjorie Walton, clerk, 203-847-4069.

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Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. Meeting for worship, 10:30 a.m. First-day school, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

ODESSA—Worship, first Sundays, 11 a.m.

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

WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m., babysitting 11 a.m.-noon; First-day school, 11 a.m.-12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

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

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

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

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

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32083. Phone: 843-2631.

SARASOTA—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

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

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. Pat Westervelt, clerk. Quaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2056.

Hawaii

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-1208. 231 Kahoea Place, Kula, HI 96790.

Illinois

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

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

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

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

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

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

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

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 234-4645.

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

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

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

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

PEORIA-GALESBURG—Unprogrammed meeting 11 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

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

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

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

Indiana

BLOOMINGTON—Meeting for worship 1015 a.m., Moores Pike at Smith Rd. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 967-7367.

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

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

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

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Paul Kriesse. Phone: 743-4928.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 233-1846. Welcome.

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

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone: 913-843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. Phone: 262-0471.

Kentucky

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

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

Louisiana

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

Maine

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

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

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

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

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt Rd. First-day school 10:30 a.m., worship 10 a.m. Lowell Woodstock, clerk. Phone: 439-8997.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

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

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

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

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

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

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

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

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, John S. Barlow. Phone: 369-9299/369-9399.

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

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

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

DORCHESTER-JAMAICA PLAIN—(Circuit), First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

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

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Phone: 398-3773.

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

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

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

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting

10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-646-7022.

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

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

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

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

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

Minnesota

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

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

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

Missouri

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

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

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

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 2200 Cannon, Helena. Phone 406-442-6345, or contact Ernest & Kristin Hartley, clerks, 1204 Maryland, Deer Lodge, MT 406-846-3321.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

RENO—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

New Hampshire

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

DOVER MONTHLY MEETING

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

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

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

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

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

New Jersey

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 428-6242 or 227-8210.

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

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

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

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

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

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

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

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 11 a.m.; meeting only, June-Labor Day, 9:30 a.m. Call 201-469-4736 or 463-9271.

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

PRINCETON—Meeting for worship 9:30 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

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

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

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

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

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.). Route 35 and Sycamore. Phone 741-7210 or 671-2651.

SUMMIT—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. William Myers, clerk. Phone: 266-2328.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena, Dr. Chuck Dotson, convenor. Phones: 863-4697 or 863-6725.

LAS CRUCES—Worship, 10 a.m. at 2511 Chaparral. Cynthia Moore, 382-5475.

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

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-0277.

New York

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

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

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

BROOKLYN—110 schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

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

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

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-2217.

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

HAMILTON—Meeting for worship Sunday, 10 a.m., Chapel House, Colgate University.

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

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

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

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

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

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch, Friends World College, Plover Lane. Phone: 518-423-3672.

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

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

MANHASSET—Northern Blvd. at Shelter Rock Rd. First-day school 9:45 a.m.

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

SHELTER ISLAND—10:30 a.m., Quaker Graveyard, Sylvester Manor. (Rainy First-days and winter, Shelter Island Public Library). Phone: 516-749-0555.

SOUTHAMPTON-EASTERN L.I.—Administration Bldg., Southampton College, 1st and 3rd First-days.

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

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone 516-ED3-3178.

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

NEW PALTZ—Phone 914-255-5678 or 255-6179.

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

Earl Hall, Columbia University

110 Schermerhorn St., Brooklyn

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

ONEONTA—10:30 a.m. worship 1st and 3rd Sundays. 11 Ford Ave. Call 433-2367 (Oneonta) or 746-2844 (Delhi) for location. Babysitting available.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 862-3105.

POTSDAM—Call 265-5749 or 265-7062.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Joyce Haase, 88 Downs, Stamford, CT 06902, 203-324-9736.

QUAKER STREET—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

ROCHESTER—Meeting hours June 11 through Sept. 3, 10 a.m. Babysitting sometimes available. 41 Westminster Rd., Rochester 14607.

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

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

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale, NY 10583.

SCHENECTADY—Meeting for worship 11 a.m. Brown School, 1184 Rugby Rd., Schenectady. Jeanne Schwarz, clerk, Galway, NY 12074.

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

North Carolina

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

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone: 929-5201.

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

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

FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Sholar (495-3213).

GREENSBORO—Friendship Meeting (unprogrammed.) Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Anne Welsh, 273-4222.

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

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

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

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

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

Ohio

AKRON—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

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

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

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

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

DAYTON—(FGC) Unprogrammed meeting for worship and First-day school, 10:30 a.m., 1518 Catalpa Drive. Phone: 278-4015 or 278-2384.

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

HUDSON—Unprogrammed Friends meeting for worship, Sunday 4 p.m. at The Old Church on the Green, 1 East Main St., Hudson, 216-653-9595.

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

OVERLIN—Friends Monthly Meeting, unprogrammed, 11 a.m. YW Lounge, Wilder Hall, Sept.-May. 774-5139.

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

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

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

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

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiome, 513-767-1039.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Paul Kosted, 525-2296.

Oregon

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

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8964.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2865.

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

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

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 10:00 a.m.).

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. First-day

school, 9:45 a.m., meeting for worship 10:30 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 1. First-day school 10 a.m.-11:15 a.m. except summer. Meeting for worship 11:15 a.m. to 12.

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

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

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. of 562, 1 and 6/10 miles W. of 662 and 562 Intersection at Yellow House.

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

FRENCH CREEK—New meeting 10:30 a.m. in Meadville. Contact: Clamence Ravacon Mershon, 814-587-3479.

GETTYSBURG—Friends Meeting 10 a.m. at Gettysburg College Planetarium.

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

GWYNEDD—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

HARRISBURG—Sixth and Herr Sts. Meeting for worship and first-day school, 10 a.m. Forum, 11 a.m.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Rd. First-day school and meeting for worship, 10:30 a.m., followed by Forum.

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

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

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

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

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

MERION—Meetinghouse Lane at Montgomery Meeting for worship 11 a.m., First-day school 10:15 (including adult class). Babysitting 10:15 on.

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

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

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Pamela Klinger, 717-458-5244.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickle and Michael Gross, clerks. Phone: 717-584-3324.

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school

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

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

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

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone: 215-593-6795.

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

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

Central Philadelphia, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox chase, 11:15 a.m. July & August 10:30 a.m. Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Germantown Meeting, Coulter St. and German-

town Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

SPRINGFIELD—N. SPRINGFIELD Rd. and Old Sprout Meeting 11 a.m. Sundays. Phone: 544-3624.

STATE COLLEGE—318 South Atherton St. First-day school, 9:30 a.m.; meeting for worship, 10:45 a.m.

SUMNEYTOWN—Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 234-4670.

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

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

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

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

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

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

WESTTOWN—Meeting for worship 10:30 a.m. Sunday, Westtown School Campus, Westtown, PA 19395.

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

WILLISTOWN—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and

First-day school, 10 a.m. Forum, 11 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

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

YORK—135 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

Rhode Island

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

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

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

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

South Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Unlimited, 2580 Gervais St. Phone: 254-2034.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 57105. Phone: 605-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

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

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D.W. Newton, 693-8540.

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

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

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

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Peter D. Clark. Phone: 697-1828 or 683-8093.

SAN ANTONIO—Unprogrammed meeting for worship 11 a.m. Sundays. YWCA 318 McCullough, 78215. Houston Wade, clerk. 512-736-2587.

TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

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

Vermont

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

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

MIDDLEBURY—Meeting for worship, Sunday, 11 a.m., St. Mary's School, Shannon St.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gilso, Danville, 802-684-2261, or Lowe, Montpelier,

802-223-3742.

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

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

Virginia

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

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.

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

MCLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., junction old Rt. 123 and Rt. 193.

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

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

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

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 667-8497.

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

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

SPOKANE—Silent meeting. Phone: 327-4086. Wayne Benenson.

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

TRI-CITIES—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve Wellons, clerk. Phone: 342-8838 for information.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school 1st — 3rd Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

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

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

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

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

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 962-2100.

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

WAUSAU—Meeting in members' homes. Write 3326 N. 11th or phone 842-1130.

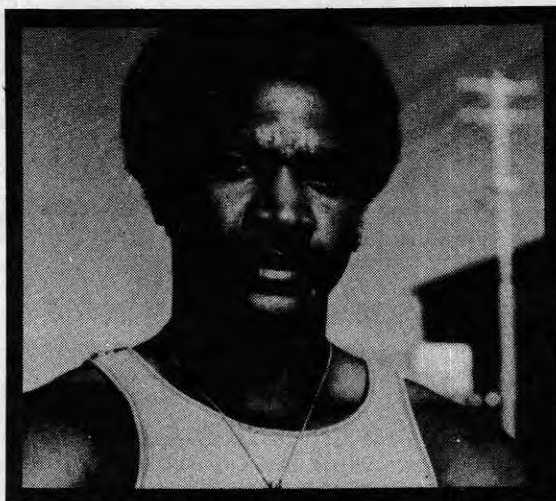
Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call: 672-6368 or 672-5004.

Would you spend \$11,000 a year to lock this guy up?

Instead of finding him a job. Or teaching him a skill. Or building a resourceful community which would provide him a decent quality of life.

No. Yet the government plans to spend more than what a year at Harvard costs to put him in prison, where he'll be warehoused and then returned to the community without the skills or contacts essential to life outside of prison. That's why 60% of all people presently in our jails and prisons will end up *back there*.*



Who benefits from prison and jail construction?

First, the companies who build them. New prisons and jails today cost between \$30,000 and \$100,000 per bed, more than luxury hotels. Second, the growing correctional bureaucracy whose jobs depend on an expansive program of prison construction. The Federal Bureau of Prisons plans to build more prisons in the next 10 years than they've built since the Bureau was established. State and local government plans similar

expansion—close to 920 new jails and prisons. Finally, politicians who want concrete responses to the rising public fear of crime. Prisons are just that.

MYTH #1: Prisons protect us from dangerous criminals.

They don't. Most people in prison are not dangerous or violent. "90% of the people in prison don't belong there," says Carl G. Hocker. Hocker, warden of the Nevada State Prison, is known as "a stern disciplinarian and tight custody man." Another warden puts the figure at "less than 5-8%." Many other prison administrators give similar figures. These figures imply a need for many fewer prisons, not hundreds more.

MYTH #2: Prisons help criminals reform their behavior.

Though the evidence supports the opposite, this myth is still widely believed. Just about no one seriously advances the idea any more. Chief Justice Warren Burger sums up expert opinion: "Clearly prisons do not rehabilitate."

MYTH #3: Prisons punish criminals.

They do—but almost exclusively poor and non-white people. Yet these people don't commit more crimes than anyone else. Most crimes are committed by people who don't get caught—professionals, corporate criminals, those in organized crime. Compare forty billion dollars a year lost through white collar crime with 2.5 billion dollars lost through street crime.

Corporate crime is seldom discovered. And when it is, the offender rarely goes to prison. For example, only 18% of all convicted embezzlers go to prison (for an average of 15 months). For the rest, there are numerous alternatives. 89% of all convicted robbers go to jail (for an average of 10½ years). For robbers there are virtually no alternatives.

Prisons and jails are the most visible responses to crime, but the least effective. The solution to crime lies in changing the conditions which produce crime—serious unemployment, poor education, inadequate housing. These are long-term solutions, but there are dozens of alternatives available now. They all work better than prison. And they cost very little or nothing.

For a fraction of what government wants us to spend on building new prisons, we could go a long way toward eliminating the need for prisons. We could, that is, if some very powerful people weren't intent on keeping things just the way they are—inefficient, brutal and profitable.

If anything is to change, the public must know the truth about prison construction and take an active stand against it. Our initial goal is to stop all prison and jail construction in the United States. This will force governments to consider, try out and finally adopt alternatives to imprisonment. You can help as a volunteer or financial contributor in curbing expansion and eventually putting to rest one of the cruelest and most useless institutions in our society.

For more information, write the

**NATIONAL MORATORIUM
ON PRISON CONSTRUCTION**
3106 Mt. Pleasant Street NW,
Washington, D.C. 20010

or the **WESTERN MORATORIUM
ON PRISON CONSTRUCTION**
1251 Second Avenue, San Francisco, CA 94122.
(Projects of the Unitarian Universalist Service Committee.)

*References for all statistics will be provided on request.

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