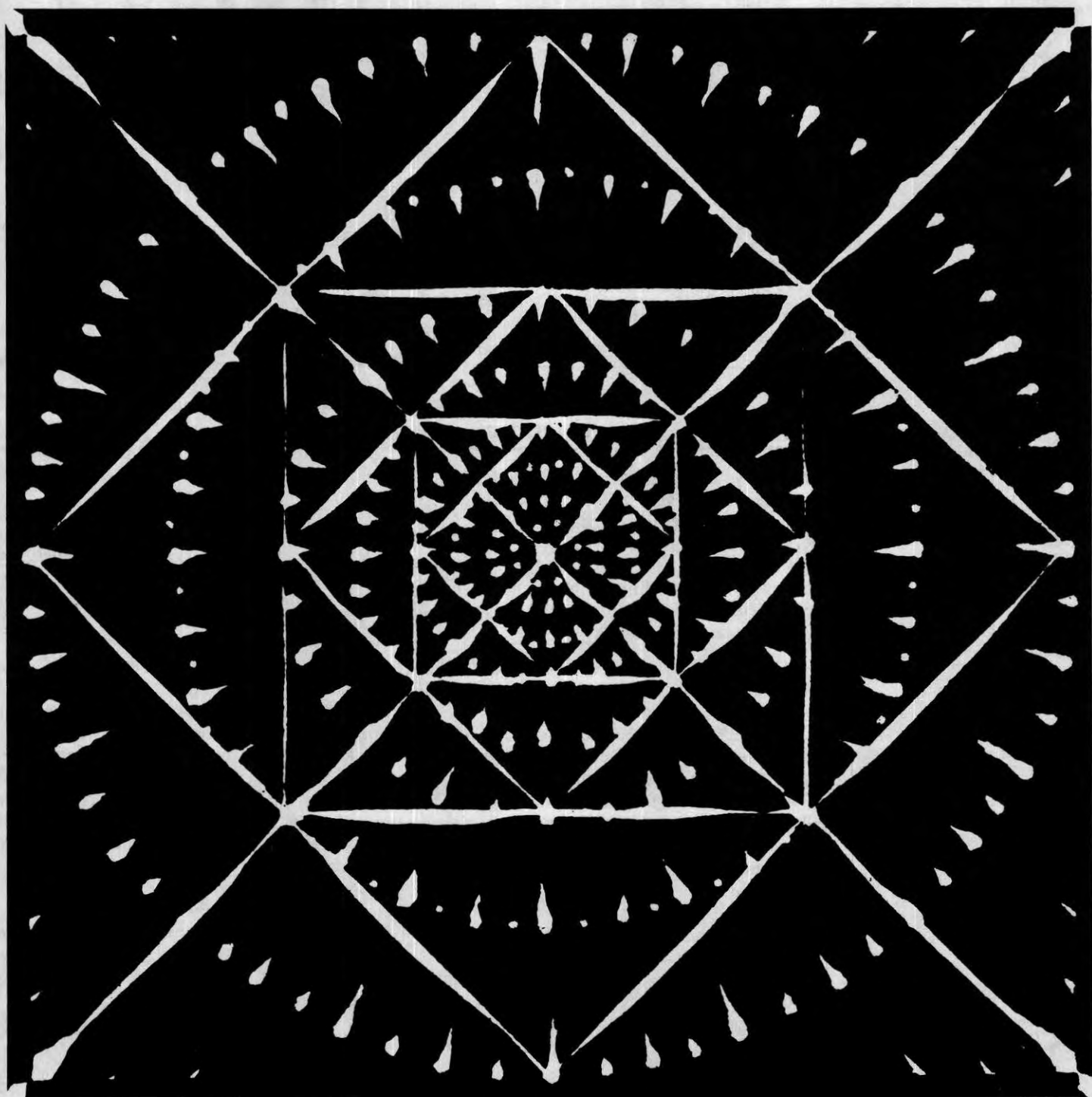


January 1/15, 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends, and is a member of Associated Church Press.

STAFF

Vinton Deming, *Editor-Manager*
Eve Homan, *Associate Editor*
Renee C. Crauder, *Editorial Assistant*
Barbara Benton, *Art Director*
Dan Hamlett-Leisen, *Graphic Designer*
Anamaria Rodriguez, *Advertising and Circulation*

Carolyn Terrell and Mary Erkes, *Advertising and Circulation Assistants*

Joyce Marie Martin, Gene Miyakawa, and Mildred Williams, *Typesetting Services*

Jeanne G. Beisel, *Secretarial Services*
James Neveill, *Bookkeeper*
Allison Snow and Gina Dorcey, *Student Interns*

VOLUNTEERS

Jane Burgess (*Index*);
Frank Bjornsgaard, Emily Conlon,
Larry McKenzie, Ellen Holmes
Patterson, and Amy Weber
(*Editorial Assistance*);

BOARD OF MANAGERS

1984-1987:
Frank Bjornsgaard
Judith Brown
Emily Conlon (*Assistant Clerk*)
Peter Fingesten
Mary Howarth
Marcia Paullin
William D. Strong (*Treasurer*)
Thomas Swain
Allen Terrell
Mary Wood
1985-1988:
John Breasted
Teresa J. Engeman (*Secretary*)
Norma P. Jacob
Elizabeth B. Watson
1986-1989:
Jennie Allen
Dean Bratts
Helen Morgan Brooks
Mark Cary
Sol A. Jacobson
Leonard Kenworthy
Mary Mangelsdorf
Linell McCurry (*Clerk*)
Janet Norton
Elizabeth S. Williams

HONORARY MANAGERS

Eleanor Stabler Clarke
Mildred Binns Young

FORMER EDITORS

Olcutt Sanders
Susan Corson-Finnerty
Ruth Geibel Kilpack
James D. Lenhart
Alfred Stefferud
Frances Williams Brown
William Hubben

* FRIENDS JOURNAL is published the 1st and 15th of each month (except January, May, June, July, August, and September, when it is published monthly) by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7277. Second-class postage paid at Philadelphia, PA.

* Subscriptions: one year \$15, two years \$29, three years \$43. Add \$6 per year for postage outside United States, its "possessions," Canada, and Mexico. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Sample copies \$1 each; back issues \$2 each.

* Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

Copyright © 1987 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available in microfilm from University Microfilms International.

Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102.



FRIENDS JOURNAL

January 1/15, 1987
Vol. 33, No. 1

Contents

Among Friends: Friendly Forecasts

Vinton Deming	2
Poetry	3
Still, Small Voices and the Renewal of Strength Theodor Benfey	4
Transformation Joan Deeck	7
On Peeling an Apple in China Nancy Dollahite	8
Rain on Dry Ground Zhu Hongzhen	9
"Do Good" Development: Who Benefits? Laura Nell Obaugh Morris	10
Peace Is Possible: A Story Carol Urner	13
Organizing the Universe Anne Broyles	14
Tornadoes, Convicts, and Paths Donald C. Johnson	15



Alice Taylor

The Meeting as Family

J. Richard Reid	16
On the Need for Truth in Public Life in South Africa	18

World of Friends ..	20	Calendar	24
Forum	21	Milestones	25
Books	23	Classified	25
Books in Brief ...	23	Meetings	27

Cover art by Gertrude Myrrh Reagan (see pages 4-7).

Among Friends: Friendly Forecasts

Each year about now the World Future Society publishes its forecasts for the years ahead. This year's report, entitled *Outlook '87*, lists about a hundred forecasts made this past year by scientists, scholars, and others. Since January is a good time to plan and to look ahead, Friends might be interested in a few of the more interesting forecasts:

- By the year 2000, the life span of automobiles will increase from the present average of 7½ years to about 22 years.
- There will be a marked increase in the use of robots, including their use in such ways as the guarding of dangerous prisoners.
- The sharp increase in diseases such as AIDS will alter our nation's sexual lifestyles. A period of New Victorianism will emerge. People will stay home more, and family life will become more important.
- Mariculture (ocean farming) may surpass agriculture in the years ahead as a major source of food.
- Our bathrooms are destined to become centers for social life in our homes. Bathtubs will be replaced by pools in which families may bathe together; enlarged bathrooms with exercise equip-

ment will become areas for entertaining guests.

How will all of this, we might ask, affect the Religious Society of Friends? Well, several things seem predictable. As cars become sturdier, there will be more intervisitation among Friends. Lots of the boring and tedious work of meeting committees (stuffing envelopes, cleaning and repairing meetinghouses, preparing minutes, pouring coffee during social hours) will be done by Friendly robots. Friends will initiate discussions about reconstituting men's and women's yearly meetings. More fish and seaweed soup will be served at Quaker potluck suppers, and less three-bean salad. More meetings for worship will be held in Friends' homes, and young Friends will frequently take bathing suits to meeting, for First-day schools will often be "floating meetings."

Some things, of course, never change. It is still a good idea to start the new year by sending a FRIENDS JOURNAL gift subscription to a loved one. And you can now purchase the 1987 FRIENDS JOURNAL Wall Calendar at the reduced price of \$4.

Vinton Deming

January 1/15, 1987 FRIENDS JOURNAL

Echoes and Rainbows

So many things I found insistent then
and knew I never could forget, have gone
like words on water, with the slow tide ebbed
to show an unfamiliar stretch of shore.
The flying seabird has found other home;
great cliffs are crumbling and the mountain snows
melted by harsh eroding suns of years.

So much is lost; there is no file to keep
record of gesture, look, or loss of sleep.
The final echo of heart-touching songs
has died along gale winds of yesterday.
Too strident voices battered down the walls;
now an owl cries as darkness settles in.
The tattered cloak of meaning has grown thin
and lets wind gusts and storms of sleet blow through.
I trudge along, and empty-handed find
glitter of scales in pockets of my mind.

—Alice MacKenzie Swaim

Winter

The crows are cawing
At the nape of morning
Fog slips gently into
The ridges of the day.

I read old letters searching
For unopened seed pods
To seminate the spirit
Now draughting on the
Winter weeks.

It is the time to live
In minutes, not in years
And search the tiny crevices
For meaning or for majesty
Denied by haughtier views.

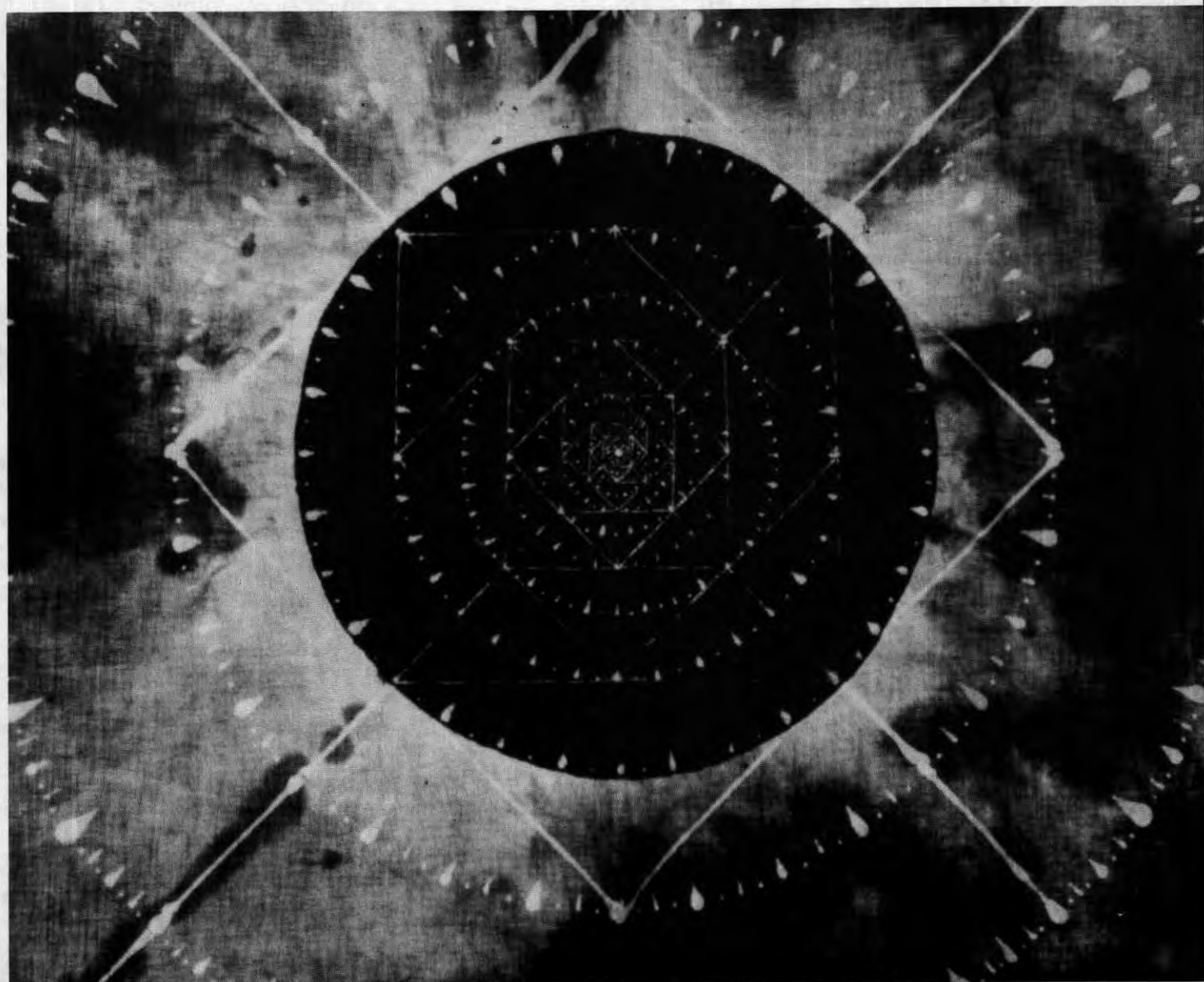
It is the time
To know that Birdsong
Which knits the breeze
Together with the sun
And flows a gentle mood
Upon the airy reaches
Of a newborn day.

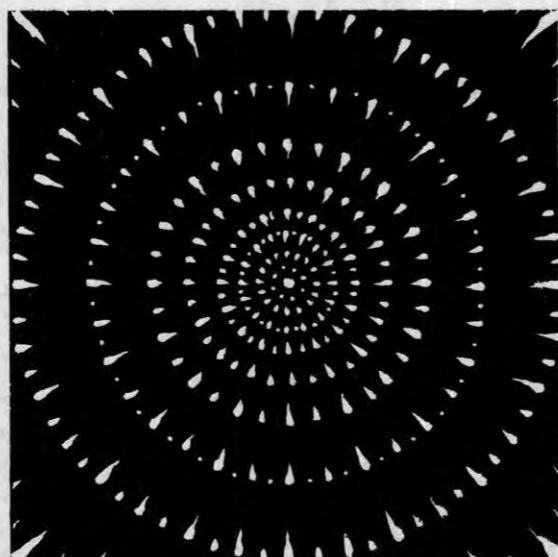
—James O. Bond



Still, Small Voices and the Renewal of Strength

by Theodor Benfey





The designs on pages 4-7 and on the front cover are from a batik and embroidery piece entitled *In the Beginning Was Logos*

Artwork by Gertrude Myrth Reagan

Two thousand years ago someone in China discovered that certain rocks when balanced on a pivot or floated on wood always turned until they pointed north and south. The discovery was probably made when someone weighed a piece of the rock on hand-held scales and noticed the turning of the balance pan or even of the scales themselves.

The Western world too had magnetic iron ore, and both the Greeks and the Chinese used hand-held balances. Both knew that magnetic materials could attract each other. It is therefore quite a mystery why only in China the directional power of magnets, their ability spontaneously to point north and south, was discovered and utilized. It took another thousand years before the compass became known in the West. My own guess is that someone in ancient Europe also noticed this strange self-directing power but did not consider it important.

The West ignored other observations of nature. When the supernova which we can now see through telescopes as the Crab nebula burst forth as a bright new star in the 11th century, it was carefully observed in China and Japan, while no one in Europe recorded it. Europeans were sure the heavens were perfect and therefore no new object could ever ap-

O. Theodor Benfey, who has taught at both Haverford and Earlham colleges, is professor of chemistry and history of science at Guilford College. While on sabbatical in 1985-86, he was a part-time visiting professor at International Christian University in Japan. His article is adapted from a sermon he was invited to present at the university on March 9, 1986.

pear. The bright new spot in the night sky was passed off as a disturbance in the earth's atmosphere.

The Chinese on the other hand were most interested in rocks that chose their own direction and in novel events in the sky because they believed that everything in nature is interconnected: sticks and stars and stones and horses and humans are all part of one universe. Anything done in one place has an effect everywhere else. This is a fact of nature Western science is only now appreciating. The insecticide DDT sprayed in Europe and the United States is found in the layers of ice in the South Pole and in the fat of the penguins living there. And the metal mercury dropped in the rivers reappears in ocean tuna and in the brains of children.

For Western thinkers, such a dynamic interaction of all that exists was never believed with such assurance. Westerners tended to believe that everything had its place and, in the classic atomic ideas, even felt that every little piece of matter was quite isolated and had no influence on, let alone any awareness of, what was going on around it.

The Chinese believed not only that all in the world was interconnected but that it was of the utmost importance to know what forces, no matter how mild and subtle, were influencing them: for our actions and behavior must be in harmony with the rhythms and patterns of the forces around us. Otherwise what we attempt to do will achieve nothing or might even do great harm. We must be sensitive to the guidance, the still, small voices that are trying to make them-

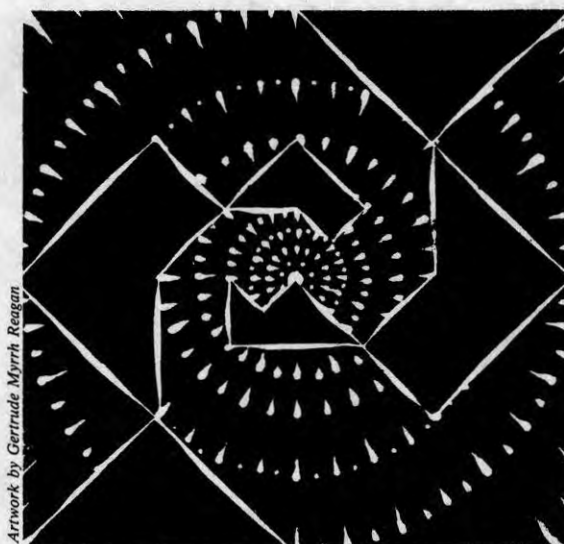
selves heard. That is one of the important messages of Taoism and is also evident in Japan in the pervasive concern for interpersonal harmony.

The Chinese at first used the compass to help in the placing of homes in relation to fields and burial places, hills and prevailing winds. The location of the home had to be in harmony with the currents of energy—with what the Chinese call *ch'i*—so as not to disturb the spirits of the ancestors. Through that activity the Chinese became superb landscape architects. What we call the English garden in which everything is so carefully planted that it looks as if it came about spontaneously and harmoniously, was what the English called the Chinese garden, because they learned the art from China. How different from the formal French gardens one sees around castles on the European continent.

The Chinese developed devices to detect other influences, such as earthquake disturbances, but the compass is the most famous because it later transformed ocean travel and made possible the great voyages of discovery.

In the Western world, in the absence of any parallel concern to be guided by the subtle forces of nature, there arose in the Judeo-Christian tradition a belief in an external lawgiver and guide, obedience to whom was seen as of the utmost importance. God was seen as a powerful male figure who inevitably performed miracles, who saved Noah in his ark, who divided the Red Sea, and who brought down the walls of Jericho.

From that background must have come the idea of history as a sequence



Artwork by Gertrude Myrrh Reagan

of cataclysmic events, with battles and conquests and the deaths of kings as the determiners of history. And our addiction to watching the news on television illustrates how much we are children of that tradition, for television does not show the quiet, powerful, transforming work of the spirit, and from it we cannot discern the still, small voice.

From God's remarkable acts of the past came the Jewish people's assurance that he was a caring God and that they were of special concern both individually and collectively. The Jews were a chosen people. Out of that comforting realization, however, came the temptation to be arrogant. As a chosen people, God would take care of them no matter what they did.

The prophets knew better and they foresaw doom: God will punish, he can raise up others as his chosen; you must follow God's will. Do not count on miracles to save you.

The prophet Elijah had already realized that God will not always speak through earthquake, wind, and fire. God speaks to us most often in a still, small voice. We must be still to know that he is God.

I have long been fascinated by the passage from Isaiah:

*But they who wait for the Lord
shall renew their strength,
they shall mount up with wings like
eagles,
they shall run and not be weary,
they shall walk and not faint.*
(Isa. 40:31)

The passage was written in poetic

form and, coming at the end of a chapter, one would have thought that it would build up to a crescendo: walk and not faint, run without weariness, and, finally, mount with wings. But the order is the exact opposite, the eagles coming first while the chapter ends with the assurance that those who wait upon God shall walk and not faint.

Why did the writer choose that order? Surely because he recognized that all of us at times of emergency or great stress can rise to unexpected levels of exertion and endurance. It is far more difficult to sustain day after day a quality of life that gives strength and inspiration to others when nothing exciting or very hopeful is happening. That cannot be done by one's own efforts; sooner or later one becomes exhausted. Isaiah, 2,500 years ago, realized that an external infusion of energy was required:

*Even youths shall faint and be
weary,
and young men shall fall exhausted;
but they who wait for the Lord
shall renew their strength.*

(Isa. 40:30)

This awareness of the quiet sustaining power that is available to us and that is far more important than the ability to perform miracles was also a dominant part of the teaching of Jesus. The kingdom of God, he said, is like seed falling onto good soil and bringing forth grain. It is like yeast, like leaven, that silently works its way through a whole mass of dough until it can be baked into delicious bread (Matt. 13:31-33).

In the desert before he began his ministry, Jesus considered testing whether

he had miraculous powers but rejected these temptations, knowing their hollowness. We in the 20th century have learned to mount up with wings like eagles—in airplanes and spaceships—and that knowledge has brought us no nearer to God. Jesus' answer to the temptation to turn stones into bread to assuage his hunger was: "It is written, 'Man shall not live by bread alone but by every word that proceeds from the mouth of God'" (Matt. 4:4).

By every word that proceeds from God. Words can only be understood if we listen and can follow the language and if we interpret what we hear meaningfully. Otherwise what we hear is noise. The Gospel of John, by its opening "In the beginning was the Word," even equates the Word with God and thereby with the mystery of communication.

When Jesus realized that his life was likely to end soon, he foresaw also that his followers would not be left comfortless. They would discover that God had made available an inner guide, the Holy Spirit, the light of Christ. Thereafter God's guidance was sought by communing with his spirit, the divine word.

It is puzzling, therefore, that in the Christian tradition we find in the first 12 centuries almost no instruction, no advice as to how we may enter into that focused, centered, sensitive attention through which alone we can discern the still, small voice. Peter Antes, in his little book *Einfuehrung in das Christentum* (Introduction to Christianity, Kohlhammer, Stuttgart, 1985), reports that in the 221 volumes of Migne's *Patrology*, which include practically all Christian writers of that early period, there are no directions for centering, for escaping from mental distractions that can compare with what Yoga, Zen, transcendental meditation, and many other Oriental schools offer in immediately usable form (p. 121).

Why did the Orient develop such techniques so early? Surely the reasons are those I have suggested earlier. It was seen in the Orient as of paramount importance to sense the forces and energies flowing around and through us, and they saw too that the quieter, more subtle forces may be the most important.

Peter Antes, wondering why Christianity did not develop something similar from the start, concluded, "For a straightforward 'technique' of inner col-

lection and meditation there was little desire or interest. Therefore no general method was developed for bringing inward calm" (pp. 121-2). He added that he has concluded that the monks had very little idea as to what to do with free time or inactivity. They probably felt it was vaguely sinful not to be busy every moment of the day.

The coming of the Renaissance—with its enormous expansion of mental stimuli through the discovery of ancient manuscripts, the development of printing, the rise of the modern scientific movement, and the exploration of the world's continents—led sensitive minds to feel the desperate need for times of meditation and centering. In that later era Peter Antes cites Meister Eckhart (d.1328), Theresa of Avila (d.1582), and St. John of the Cross (d.1591), whose writings are still found helpful today, and others can be mentioned. Today these distractions have multiplied even further and the need for help is widely felt.

Christianity rightly emphasizes service to our sisters and brothers as central and that mere concern for personal purification was self-centered and wrong. In our time, there is the constant temptation to ignore the needs of the inner life in the face of the desperate needs around us. The Russian Orthodox church in its concept of "sobornost," the blessed community, has warned against the opposite temptation to seek only personal sainthood. It emphasized that we cannot reach salvation unless we lift all others with us. Of Christian groups it is prob-

ably the Society of Friends which most consistently has stressed the importance and essential interconnectedness of the two strands of the Judeo-Christian tradition, the nurturing of the inner life and the ministering to the needs of the world.

Even the theory of evolution—which hit the popular consciousness through such phrases as "struggle for survival" and "Nature, red in tooth and claw," and supplied a scientific basis for cut-throat competition, class struggle, and war—is now being modified in the face of new evidence. Evolution is now seen as a much gentler process, the successful adaptation of a species to its environment. But since the environment can change—leading, for instance, to the extinction of the well-adapted dinosaurs—it is not so much adaptation to a given set of circumstances but rather adaptability, flexible power of adjustment, that is the key to survival.

We may be seeing here a convergence of scientific thought and the deepest human insight. Evolution theory no doubt contributed to the abandon with which modern humanity launched itself into aggressive behavior of all kinds, confident that it was the way to progress. Now that we have seen the results, having witnessed some of the bloodiest and most destructive decades of human history, we are searching for a way out, and science too is having second thoughts.

Adaptability on the individual human level implies a sensitivity to the ever-changing environment. Thus it is necessary to sense the dynamic rhythms and slow changes around us. That requires

openness, holding very loosely onto preconceived ideas, ready to modify them as new insights come to us. We must, as Jesus taught us, become again as little children, ready to listen, to have our understanding opened. The classic insights of the ancient Chinese Taoists and of the prophets who called on us to heed the still, small voices are receiving support at last from scientific developments.

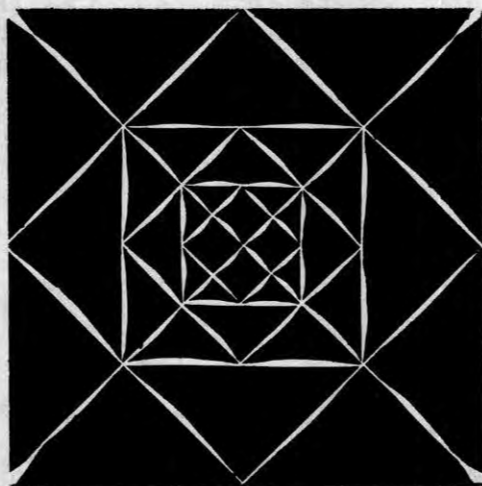
Out of the U.S. Quaker tradition the poet John Greenleaf Whittier a century ago wrote a poem which has become widely known as a hymn. It ends by recalling Elijah's words, adding a new thought that the still, small voice needs to suffuse the wild forces of nature:

*Breathe through the heats of our
desire
Thy coolness and thy balm . . .
Speak through the earthquake,
wind, and fire,
O still, small voice of calm.*

Whittier's words express succinctly our need each day to calm our busy selves and the availability of divine aid for this purpose:

*Drop thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and
stress,
And let our ordered lives confess
The beauty of thy peace.*

May we find time to seek and experience such inward calm and direction both in times of stress and as we start and end each day. □



Transformation

The way is through surrender
Not in seeking
Desire for change creates its own obstacle
It is the circle of endless repetition
the back and forth of self's delusions
Silence contains the sound
The song can never hold the silence.

—Joan Deeck

ON PEELING AN APPLE IN CHINA

by Nancy Dollahite

Sitting around the knee-high coal stove together after lunch, I and the family I was visiting fell into conversation about peeling an apple.

"Here's a knife; you can peel yourself an apple," said Wang Mei.

I began to pull off the peel in vertical strips.

"Oh, no, this is the way to peel an apple," her sister Wang Li corrected me, demonstrating by peeling in a spiral.

"Okay, but it doesn't matter," I said.

"But this is the only way . . ." began Wang Li.

"Wait a minute," I exclaimed in my American way. "How do you know there is only one way? Maybe my way is better or worth trying for a change or just more interesting."

"But *all* Chinese peel apples this way. How do Americans peel apples?"

"We each peel in our own way. There is no standard way."

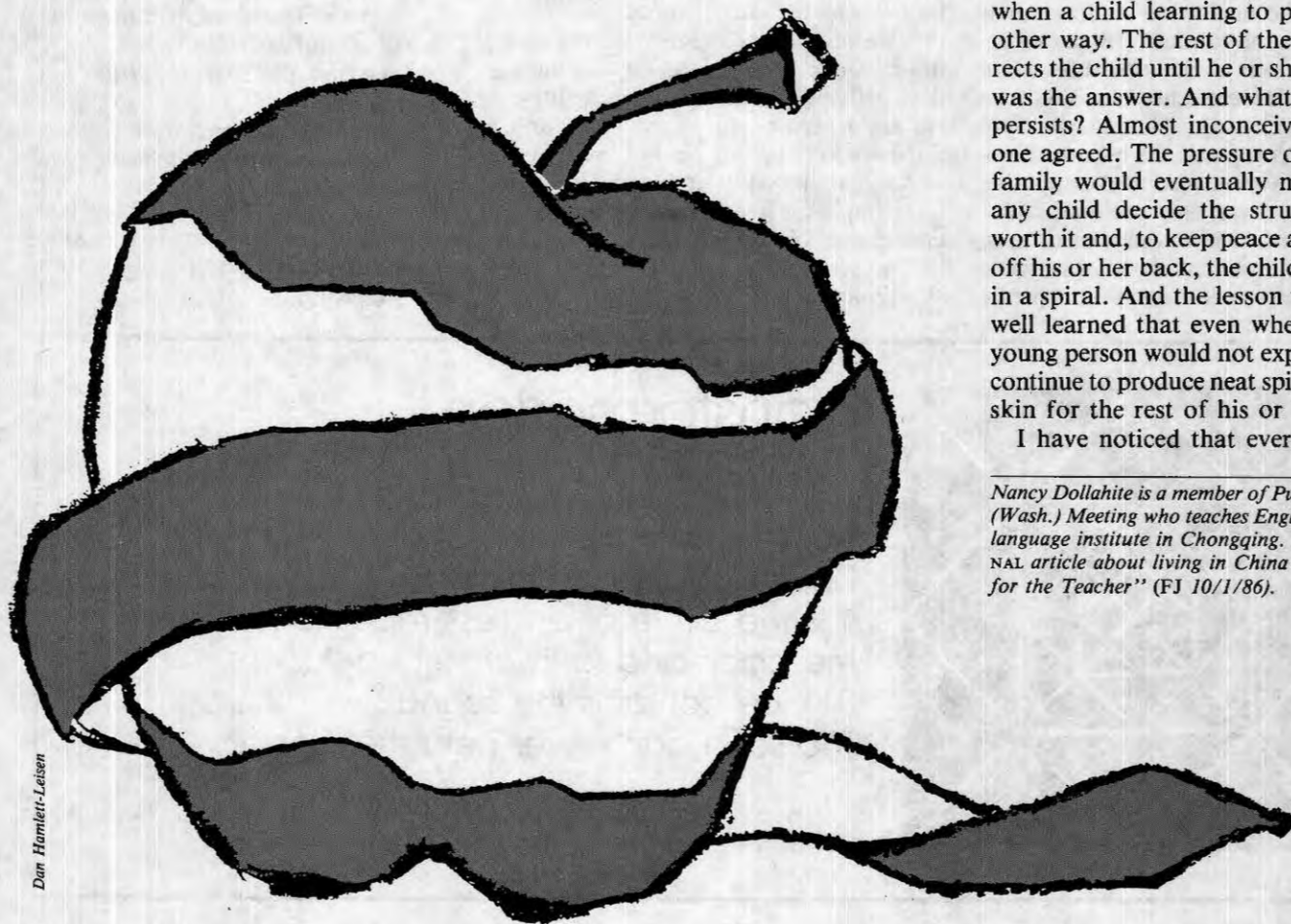
"This is the best way," said Wang Mei positively. "Your way is not so good."

"Maybe, maybe not. But I like to try different ways."

We went on to talk of what happens when a child learning to peel tries another way. The rest of the family corrects the child until he or she conforms, was the answer. And what if the child persists? Almost inconceivable, everyone agreed. The pressure of the whole family would eventually make almost any child decide the struggle wasn't worth it and, to keep peace and get them off his or her back, the child would peel in a spiral. And the lesson would be so well learned that even when alone the young person would not experiment but continue to produce neat spirals of apple skin for the rest of his or her life.

I have noticed that every Chinese I

Nancy Dollahite is a member of Pullman-Moscow (Wash.) Meeting who teaches English at a foreign language institute in Chongqing. Her last JOURNAL article about living in China was "Banquet for the Teacher" (FJ 10/1/86).



have encountered hangs a towel on a rack the same way, wrings a wet cloth the same way, folds paper to form a parcel the same way, and chops vegetables the same way.

What is this? A conspiracy of conformity! my Western spirit of nonconformity cries. Somebody try something different just to see if it works!

This is not socialism, by the way. This is within China's very bones. There is a Chinese way to do things. The social pressure that moves everything in more or less the same direction—and has for thousands of years—is a very strong glue holding the society together.

Conformity to the point of an entire nation sitting around peeling apples in identical patterns sounds sinister in the West. We get upset at the mindlessness of it all, as we see it. And we also seethe

when Chinese say, "Everyone in the States dances disco," or "The U.S. public considers the family unimportant." Blanket statements like these alarm us because in the United States people will peel an apple differently from their neighbor just to be different. We have that value in the States—do it just to be different; innovate just to see what happens.

Where does it get us? Perhaps it leads us to new and useful ways of doing things, to new products and new uses for old products. Perhaps it is one reason why the United States is bewildering and dazzling and forever in motion. And many people here in China these days admit that the hesitation to experiment is an obstacle to China's development.

But, before we congratulate ourselves too heartily, let us also recognize that

perhaps a passion for innovation for innovation's sake can lead to wasted efforts when the standard way truly is best—and disorientation on a national scale when we suffer from too many choices and therefore make none at all. I suppose we in the States say that even the price of wasted effort and indecision is not too high to pay for the benefits of creativity. And maybe this is our gift to the world—a teen-age flouting of convention on all fronts, out of which comes that sense of excitement which much of the rest of the world associates with the United States, and also its darker side, a national lack of cohesion.

For us, sitting in a kitchen in China, it all comes back to peeling our apple and, I must admit, they finished before I did.

But, did I enjoy my apple more? □

RAIN ON DRY GROUND

by Zhu Hongzhen

Now we have good books in plenty. Day and night we can read freely. But I will never forget the times when the Chinese had no books to read.

In the late 1960s, my chance for an education was cut short and I was ordered to go to the country with all of my schoolmates in a disaster called the Cultural Revolution. I settled down at a mountain village. Besides being short of necessary supplies, I was tormented in spirit about having no books to read except the Little Red Book.

One day it was raining. Peasants did not have to work in the fields. They stayed home doing some manual work—for example, bamboo

handicrafts. I decided to buy some common salt at a little grocery two miles away.

In the dim light of the grocery, the old woman weighed two jin of salt and wrapped it in paper. Halfway home, I unexpectedly discovered that the paper which wrapped the salt was a page from some book. I stood and read it.

Moonlight was flowing quietly like a stream down to the leaves and flowers. A light mist overspread the lotus pond. . . . At this moment, most lively were the cicadas chirping in the trees and the frogs croaking under the water. But theirs was all the merry — waking, in which I did not have the least share —.

The lines stopped here. I knew the words were from a well-known Chinese essay, "Moonlight on the Lotus Pond." It was a pity that there was only one page. Thinking back, it seemed to me that there were more

pages left on the counter top. At once I returned to the grocery.

"Please show me that packing paper, madam."

"It is useless except for packing." She showed me the papers. They were the remains of two books of essays and tales. But it was enough for me.

I asked the old woman, "May I have these papers?"

But she said, "What else will I use when I pack salt?"

I thought it was a reasonable question, so I went to a general store next to the grocery. I spent two yuan—one-fourth of my month's living expenses—to buy a lot of white paper. Then I exchanged the paper for the fragments.

After supper, instead of an oil lamp, I lighted a valuable candle which I had brought from Chongqing. I immersed myself in the books, enjoying my treasure, and forgot until dawn all about the hard life of those years. □

Zhu Hongzhen is associate director for organizational administration in the Chongqing Public Health Bureau. Before graduating from medical college he spent several years in the countryside.

"DO GOOD" DEVELOPMENT

WHO BENEFITS?

by Laura Nell Obaugh Morris

When the United States began formulating a program to assist overseas development following World War II, there was little thought that what would eventually evolve would be a mirror image of earlier colonialism. As a democratic nation that had experienced repression under a colonial power, we were well aware of the factors that motivate nations toward colonialism. Some of the more obvious motives of greed and self-aggrandizement have been transformed into the concept of "development," wreaking havoc of a different sort but no less destructive. Colonialism does, at least, make little pretense about domination; it clearly defines who is superior, and that claim to superiority defines who makes the decisions. Colonialism clearly defines who benefits from capital investment and makes no apology for the returns realized at the expense of those less fortunate than themselves. Colonialism creates a bar-bell society: heavily weighted at one end with the haves, the "guests" of the occupied country, and at the other end with the have-nots, the impoverished residents.

Although the principles of development assistance stand in total contrast to the realities of colonialism, the realities of development assistance bear an uncanny resemblance to their predeces-

sor. One of the most important questions in allocating aid is, who benefits? Much to our disgrace, the answer too often is influenced by our own political interests rather than being designed directly to resolve the problems of the developing countries. The history of U.S. foreign assistance follows the pattern of our political involvement. Those governments we favor receive our help; those who disagree with us or lean a little further to the left than we like, don't.



Ethiopia/photo by Eric Metzner

The fact that 69 percent of our foreign aid is in the form of military assistance speaks to the direct linkage between "development assistance" and political gain. A recent report on Ethiopia's drift toward communism includes speculation on whether the United States will continue "humanitarian aid"—aid that currently provides only one-third of the

food needed to feed Ethiopia's starving peasants—or will, instead, begin providing military aid to anti-Communist fighters. A starving person knows little about the luxury of politics.

Like the colonial powers, we have been presumptuous enough to think we can define the needs of the Third World by our own First World "needs," which are represented by modern technology that is totally incompatible with the life of Third World persons it is intended to benefit. Even when, with our assistance, a country is able to increase its gross national product (GNP), the growth is an inaccurate measure of the standard of living of the majority of the people. Whereas colonialism's elite class was composed of expatriates, development assistance has created an elite within the recipient country, thus compounding already existing problems by a divisive social structure. To resent an outsider who is getting rich while others starve is one thing; to see a member of one's own family benefit from the pain of brothers and sisters is another. Pouring billions of dollars into ailing countries has not alleviated poverty; the cream has been skimmed off the top and the majority get skim milk or none at all—but are left with the bill for the cream.

Much allocated aid money has gotten no farther than the cities. It may seem reasonable for the concentration of funds to stay with the concentration of population, but to do so is self-defeating. Nearly three-quarters of all paid workers in seven countries of sub-Saharan Africa are employed in the

Laura Nell Obaugh Morris has worked in many capacities with Friends organizations over the years. She is now on the staff of the Churches' Center for Theology and Public Policy in Washington, D.C., and is a graduate student in international education at American University.

public sector. In Kenya alone, 75 percent of the wage earners live in the political cities of Nairobi and Mombasa. Public sector jobs make high demands on a country's financial resources: the pay is high compared to that of the general populace, and the return for this investment is small. These jobs create consumerism—but who provides the products for consumption? And yet peasants, seeing greater “opportunities” in the city, transplant themselves and their families—transferring their poverty from the rural setting to the urban and spawning pockets of concentrated impoverishment. But as long as government officials of the recipient country continue to benefit from foreign assistance, can there be sufficient incentive to change present patterns?

To focus on the roots of need is to see the rural and small-town areas. Development assistance has tended to ignore these areas, and has done little to help small farmers and industries become self-supporting. Studies in various countries have shown that small farms and industries are actually more efficient and create more output than large farms and factories. The most obvious benefit from providing assistance to small farmers is an increase in food production. In addition to relieving the escalating problem of famine, such aid provides a means of income close to where the peasants live, discouraging the flow of population to the cities—a migration that disrupts more traditional lifestyles. The development of a more effective agricultural program creates jobs in other areas. There is a need for seeds and tools and fertilizers; for packaging materials; for trucks and roads to transport crops to markets.

In developing countries, there are more workers than jobs. To consider energy-efficient technology is counter-productive; the need is to create as many small-scale, labor-intensive opportunities for employment as possible, thus providing incentives for economic growth for as many people as possible.

When people are allowed to participate in the shaping of their lives, a renewed sense of self-esteem generates favorable change. Incentives can be provided through cooperative programs in which the farmers and laborers own or rent their equipment. Establishing credit programs encourages a sense of ownership. Most of the income that the farmer



Ethiopia photo by Susan Gunn

realizes goes back into the farm, and the cycle continues.

Our development assistance policy allows large sums of money to benefit a minority of people. Until distribution, rather than the recipient country's GNP, is seen as an accurate indicator of program benefits, the people who are in the greatest need will continue to suffer. Until we focus upon constructive, life-sustaining assistance—rather than upon destructive military “aid” that adds to the mortality rate, maiming not only people but the economies of both donor and recipient countries—we have not learned the meaning of development. Until we can see the interrelationship between our country and those we propose to help—and develop a reciprocal relationship that benefits us all—we are providing only stop-gap measures. We cannot criticize development by equat-

ing it with welfare if we are unwilling to transfer authority to the recipient country.

We need to look beyond political compatibility and beyond major technical modernization to the root problems—to the peasant who has no food, who has no water or fertilizer to nourish the imported seeds that may not grow in a non-indigenous environment even under the best of circumstances.

The New Directions legislation of 1973 outlined principles that could still serve as commendable guidelines for development policy. This legislation calls for an approach that will:

- alleviate poverty among the world's poor majority,
- promote equitable growth,
- encourage individual, civil, and economic rights, and

- help integrate developing countries into open international economic systems.

The philosophy of this approach seems sound; implementing it is another matter. New Directions focuses on the need of individuals, communities, and countries—in that order. There is no room for politics with its heavy demand for military spending to protect U.S. “security” interests. If military aid continues to be a top priority, its funding should come from sources other than development allocations. The State Department—with its obsessive concern for protecting our political and economic investments around the world—would be the logical “agency” to implement foreign military assistance.

The problems of the developing countries are great, but not insoluble. U.S.



Mali photo by David Negus

development policy must, however, be couched in terms of respect for those it affects, who must have a voice in the decision-making process and must not be strapped with debt for projects from which they have derived no benefit. The United States must examine carefully not only the needs of the recipient country but its ability to repay. Our government cannot continue spending and lending money it does not have, without serious consequences to its own citizens. The present debt crisis needs to be addressed through a variety of changes in policy:

The United States needs to look at its own budget deficit and adjust its financial crisis from within. We cannot depend upon the repayment of debt by developing countries to bail us out if we are unwilling to reorder our own priorities.

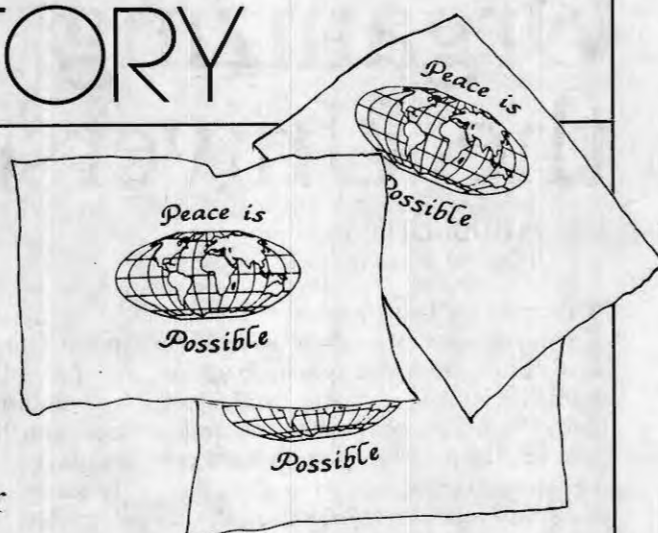
We need to focus upon development assistance that will help less-developed countries become self-sufficient. This includes the creation of products for export, relaxed U.S. import restrictions, and a willingness to cooperate in a more equal market.

The United States needs to support actively existing multilateral development institutions such as the World Bank, affirming its original purpose of promoting an open world economy that would facilitate the free flow of international currency.

A more equitable representation of World Bank member countries is needed in order for recipient countries to participate more realistically in decisions that affect them. To deal with the current debt crisis, restructuring of loans made to developing countries that would allow longer repayment periods should be considered, with an initial grace period to relieve immediate pressure, and lower fees and interest rates.

Most important of all is a spirit of co-operation between donor and recipient countries through all phases of the development process—from setting objectives and designing programs through implementation and evaluation to a realistic understanding of the repayment process. This is well expressed in an *International Wildlife* article "Can Native Peoples Save Their Lands?": "The . . . people know what they want, what they need, what they lack. They are not going to be simple spectators, but rather the architects of their own destiny." □

A STORY



by Carol Urner

When Anne and Gilbert White visited us in Cairo in 1982 and showed Jack and me the Boulder "Peace Is Possible" rubber stamp, we and our daughter each immediately ordered one. We've used them frequently since on letters sent everywhere.

But in Bangladesh the stamp found a new use. I particularly—but also my husband, our daughter, and a whole group of expatriate women—became involved in helping impoverished and often abandoned Bangladeshi mothers develop income-generating handicraft businesses. Most of the women were initially illiterate and unskilled, but they learned quickly, worked hard, and soon were earning enough to keep their children alive.

They could not earn enough through sales, however—at least in the early stages—to afford clothes or school for their children, milk, or vegetables to eat with their rice. We decided to develop our own supplemental house currency, and with this "cargosh taka" (paper money) they were able to extend the value of their labor by buying goods and services from each other. Those who could not earn taka on the

open market helped in the preschool, operated the crèche, cooked for the others (a hundred meals daily), or sewed clothes for everyone—and all of these services could be purchased with our paper taka. In addition, donated items such as used materials, milk, and soap were purchased this way. Nothing was given away—every ten taka represented an hour of productive labor.

The women worked hard for the paper taka, and of course it soon became valuable. The women were almost all painfully honest, but two or three needed a little help in staying so. So we looked for a way to make the house currency counterfeit-proof.

The answer was the "Peace Is Possible" stamp. It was a one-of-a-kind in Bangladesh, and nowhere in Dhaka existed a stamp-maker with the technology or skill to reproduce it.

So in the poor village of Badda there circulates a paper currency made of tattered scraps of colored paper with numbers in Bangla and "Peace Is Possible," with its global symbol, stamped on every bill.

We still have our stamps. Our daughter, Julie, has hers in Costa Rica where she teaches in the Monteverde Quaker school, and we have ours here in the United States. We still use them on letters going to everywhere, and wonder what lives the words may yet challenge, what new uses our stamps may find. □

Carol Urner and her husband, Jack, are in Thimphu, Bhutan, for a one-year assignment. No doubt the Peace Is Possible stamp is the only one in the country! Carol is a member of Washington (D.C.) Meeting. This article is a reprint from the October 1986 issue of Boulder (Colo.) Meeting's newsletter, Miscellany.

Organizing the Universe

by Anne Broyles

It's not easy being a good organizer. Oh, for some of us (who were born with categories and systems built into our souls) the organizing itself is not hard. Organizing comes more naturally than leaving a mess. What is hard for the "natural organizer" is to go against one's nature and *not* organize.

In my own home, I cope well. Books are categorized and alphabetized on every shelf with labels showing the casual onlooker where to find what. Ditto with records and tapes. Kitchen cupboards are tidy and make sense to use. The linen closet, bathroom supplies, and clothes are arranged so that I can find

anything instantly in just its "right" place. Our file cabinets are full and easily discernible.

The curiosity of my one-year-old son occasionally drives me to temporary madness: his sense of organization differs drastically from mine. He delights in pulling books off the shelves or dragging towels out of the bathroom into the living room. However, I manage not to go completely over the brink in organizational madness because of his reorganizational tactics, since I realize that this is a healthy stage of learning which he will outgrow.

It is harder to cope with adult friends, family, and colleagues who were not born (blessed? besieged?) with organizational skills similar to mine. Visiting a

friend's home, I have to mind-wrestle not to jump up and put her messy living room in order. Seeing a colleague shuffle through stacks of loose papers on his desk, desperately trying to find an important document, I have to repress a shudder.

I should have been a librarian. Perhaps then I could have gotten more of my need to organize out of my system. But as it is, I live with the peculiar half-belief that if I could just organize the world, there would be less crime and more employment. Bus schedules would be easier to read. People would have more free time to relax with those they love. Dogs would get to go on regular walks, and there would be no litter in Central Park.

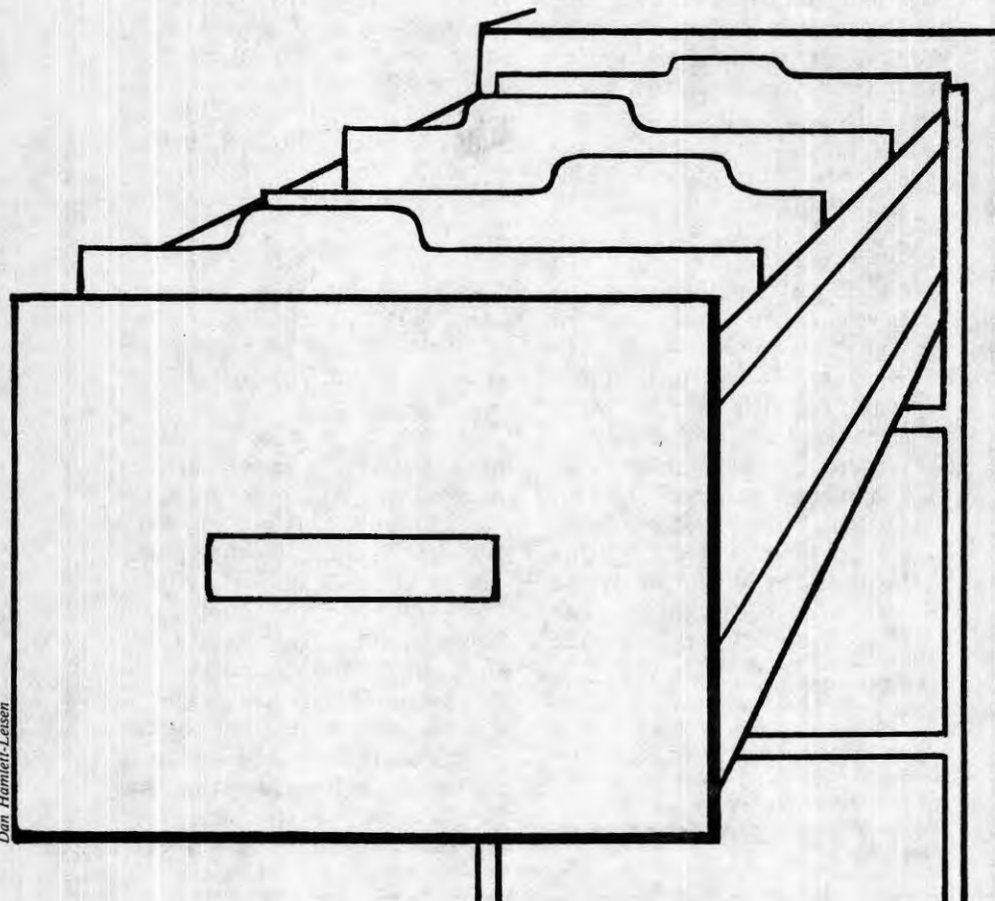
Oh, yes, I would organize the world. But in my heart of hearts, I realize that as soon as I was almost finished with that enormous task and could step back and view a world where everything should fit neatly into categories, I would be left with those last items (the eccentric neighbor down the street, Aunt Thelma's experience with a UFO, the Apocrypha) which refuse to be neatly packaged and tied with a bow. And, struggling to find a place for these enigmas, I would be forced to reclassify all I had previously done. And this would happen again and again. For, as difficult as it is for me to admit, God did not make the world to be categorized and labeled. Life is to be savored, pondered, thought through. Living is, in itself, paradox and mystery. People are by nature unclassifiable.

And I, the great organizer, give thanks for the diversity of people, places, things, experiences. I say thank you, God, for those who live with piles on desks, dressers, and in kitchen cabinets. I am grateful for those who abhor alphabetizing and are allergic to file folders.

And I realize that my organizational skills are my special gift from God which helps me to cope with a world that often seems out of order and confusing. I don't need to administer an organizational program for the universe; I just need to make sense of my own life.

It's not easy being a good organizer. But with a little self-understanding and patience, even the most organized category-chooser and put-in-a-box expert can overcome the need to organize, and just sit back and enjoy the world in all its classification-defying complexity. □

Anne Broyles is a United Methodist minister from Malibu, Calif.



Don Hamlett-Leisen

TORNADOES, CONVICTS, AND PATHS

In early March 1986 a tornado cut a path of destruction through south central Indiana. Seventy-five-year-old Charlie Widewater's home and barn, handbuilt by his father from timber cut on the homestead, were devastated by the whirling, funnel-shaped cloud. Charlie's eyes were bloodshot from lack of sleep, and tears were trickling down his cheek as he told friends he was lucky to be alive. Even his bird dog was located unharmed under a heap of rubble. Yet Charlie's life was so disrupted by the tragedy that he was unable to instruct volunteers in the arduous task of cleaning up debris.

Neatly dressed volunteers from Charlie's fly-fishing club stood out in contrast to shabbily dressed convicts from the county jail doing "public service" for a local utility company. The enthusiastic volunteers picked up debris in a large field strewn with tar paper shingles, broken tree limbs, twisted power lines, pieces of fishing equipment, and a water-soaked pillow from Charlie's bedroom. The sullen convicts sat eating their lunches, apparently unhappy about being pressed into service for breaching society's laws. Yet the tornado brought these two diverse groups of human beings to the same task.

After an hour of heavy physical activity, the volunteers began to joke and then grumble about the loosely supervised convicts who appeared too lazy to work. It distressed me that a barrier of resentment had grown between these two groups of strangers which prevented cooperation. I decided to stop picking up trash and to try to bridge the gap between the two groups.

Convicts, unsmiling, sat on a stack of rubble and glowered at me as I introduced myself. "If anyone is willing to work for one hour, I'd be willing to

by Donald C. Johnson

write a glowing report to your probation officer," I offered. The glum convicts continued to eat their lunches and gave no verbal response. I explained that Charlie did not have enough money to repair his home and barn and that he would appreciate their help. "We can't help you, we're eating," one convict abruptly advised. I left the apparently unyielding convicts and began to pick up litter again.

Perhaps the volunteers and convicts indeed had nothing in common. "You certainly are no Billy Graham!" laughed one of the volunteers to me. Perhaps I had been wrong in assuming that the prisoners would want to work with the volunteers. There was no reason to believe the prisoners were interested in being altruistic. After all, the convicts were being punished and forced to work against their wills. Perhaps their differing motivations and personal problems further separated them from the volunteers.

About ten minutes later, convicts began slowly drifting in our direction across the open field, picking up trash and debris. "Thanks for your help!" shouted one of the volunteers to the convicts. The convicts worked side by side with the volunteers during the afternoon, without taking rest breaks.

One of the convicts had lost his wife during the past year due to muscular sclerosis, and he was very devoted to his

three young children; one young convict could never please his dogmatic, disciplinarian father who was a successful lawyer; and another convict wanted only a drink of whiskey, even though he admitted having numerous drunk-driving convictions. Each of the convicts seemed to have been pushed along a path of life not of his own choosing. They felt a lack of control over their lives, and their limited options only seemed to get them into trouble.

By the end of the day, the volunteers and the convicts had cleaned the field and picked up remnants of Charlie's property. A feeling of camaraderie had developed. The convicts inquired about Charlie and marveled at how lucky his bird dog was to be alive. Each of the convicts furnished me with his name and the address of his probation officer so I could send a letter. The convicts genuinely appreciated that one of the volunteers was going to write a praiseworthy letter. The young convict hesitantly asked if I would send his father a copy so he could hear something good about his son. One of the volunteers said that this was a day he would always remember.

The volunteers left at the end of the day with a feeling of having helped Charlie Widewater rebuild his life. In addition, they felt their lives had been enriched by the convicts they had first misjudged, then come to know, and finally come to care for. The convicts reminded us of our own weaknesses and shared human frailties. For a short time, differences were laid aside and all were united by Charlie's tragedy and his need for help.

A Zen Buddhist saying comes to mind:

*There are many paths
They all lead into the forest—
where they all disappear.
Learn about the forest!*

A graduate of the Indiana University School of Law and a practicing attorney in Lafayette, Ind., Donald C. Johnson is a member of Lafayette Meeting.

Are you someone who. . .

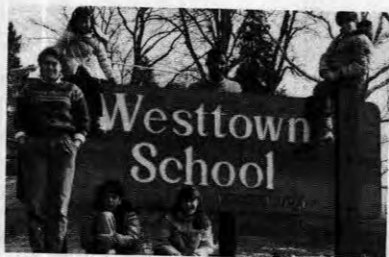
- Lives 'apart' and likes it?
- Lives alone (by choice) in a positive contributive relationship to others?
- Possesses a highly developed sense of aesthetics, ethics, and universal order?
- Experiences your work and/or daily activity as devotional, a calling, or as service?
- Has designed your life to be as simple, orderly, and uncomplicated as possible?

Then you should read:

**ORDINARY PEOPLE
AS MONKS AND MYSTICS**

by Marsha Sinetar

PAULIST PRESS



**WESTTOWN
SCHOOL**

Westtown, PA 19395
(215) 399-0123
PK-10th Grade Day
9-12th Grade Boarding

"I think Westtown is special because the people are willing to share, willing to care, and willing to dare to be different. You can be your own person!"

Betsy Brown '86

**For Further Information
Please Contact:
Barry Coppock,
Director of Admissions**

FRIENDS' CENTRAL SCHOOL

Overbrook, Philadelphia, 19151

- A co-educational country day school on a 23-acre campus just outside of Philadelphia.
- Pre-primary (four-year-olds) through 12th grade.
- A Friends school established in 1845, Friends' Central emphasizes the pursuit of excellence in education through concern for the individual student.

Thomas A. Wood
Headmaster

The Meeting as Family

by J. Richard Reid

When I joined the Society of Friends some 47 years ago, if anyone had told me I was becoming a member of a family, with the kinds of commitment that entails, I either would have put it down as a not very meaningful metaphor or, quite possibly, I might have been scared away from joining at all. Yet now, with the

perspective of those years, I am astonished to realize how I now perceive my relations to those in our small meeting.

Perhaps the most basic element in the relations among family members is mutual responsibility—responsibility to accept each other, despite differences of opinion and despite unacceptable behavior; responsibility to help and comfort, whether or not it is convenient, and whether or not the one needing our affectionate care is responsible for his or her condition.

J. Richard Reid, a member of Worcester-Pleasant Street (Mass.) Meeting, is a retired professor of romance languages. He lives in Spain half of the year.

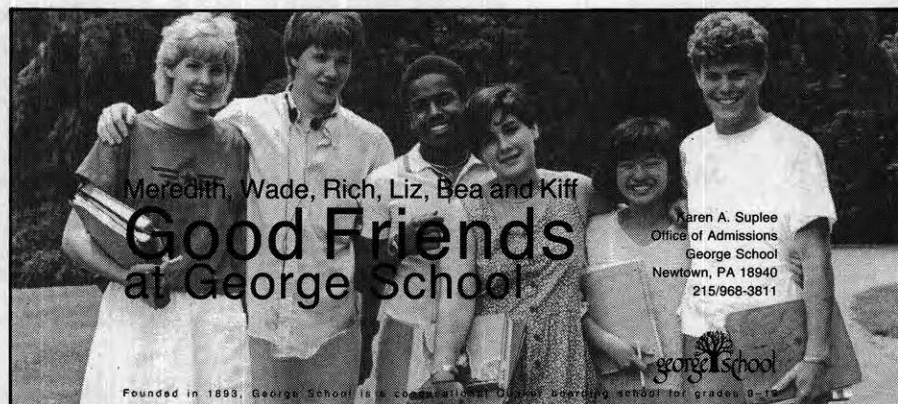


There are several different ways of arriving at such a relationship. The child has no choice at all as to family members, and yet we expect and usually get acceptance of the loving relation of mutual responsibility. In the case of parents, some choice is involved: the choice of a spouse and the choice of having children, but there is very little choice as to what kind of people the children will be. Yet whatever the child does, and whatever kind of person the child becomes, parents have taken on the commitment to support and cherish, to nurture and comfort and protect.

What, then, if all members of a family had freely chosen the relationship? Would this not imply an even greater obligation of mutual responsibility and loving concern?

What startles me about my present situation is that our meeting appears to be just that kind of family. I have no idea how many would consider this a sentimental exaggeration. But I am struck by the extraordinary forbearance Friends show when opinions clash; by the remarkable faithfulness to the ideal of seeking real unity in a loving spirit; by the limits we habitually place on our impatience with those who speak or act in a way that seems regrettable; and by the outpouring of sympathy and help when one of us needs it. As I think on these things, I sometimes marvel at how real our family bonds are, and so I forget my concern to avoid the appearance of sentimentality in the realization that I do indeed have in this meeting an extended family. I see how important it is to me to belong and to be worthy of belonging, by meeting the freely accepted obligations that this places on me. I feel chagrined at how often I fall short of meeting them.

We are united, of course, in commitment to many things, including the spiritual basis of our social testimonies, as well as our way of worshiping together. All of those commitments are in some way summed up and reinforced by our commitment to each other. I think it useful occasionally to reflect on loving one another as the most essential part of the faith we profess. This is more than a symbol and more than just feeling good about ourselves and each other. Could our Peace Testimony really mean very much if we were incapable of making this embodiment of it?



BLACKLISTED NEWS

foreword by
**William M.
Kunstler**

**THE SECRET HISTORY
OF THE '70s**

733 PAGES! ORDER NOW!

**\$13.95 to: Bleecker Publishing
5 E. Long Street, #312, Dept. FJ
Columbus, Ohio 43215**

**SEND DEALER INQUIRIES TO:
THE DISTRIBUTORS
702 S. MICHIGAN, SOUTH BEND, IND 46618**

WILLIAM PENN CHARTER SCHOOL

Est. 1689

Three Centuries of Quaker Education

Kindergarten
Through Twelfth Grade



Penn Charter's coeducational, preparatory environment stresses excellence in academics, arts and athletics. Penn Charter is committed to nurturing girls and boys of diversified economic and social backgrounds in an atmosphere designed to stimulate each student to work to his or her fullest potential.

Applications from Quaker students and teachers are invited.

**Earl J. Ball III
Headmaster**

**3000 W. School House Lane
Philadelphia, PA 19144**



Friends Music Camp

Formerly called
Friends Music Institute

A four-week
summer program
for 10-18 year-olds
emphasizing

Music - Quakerism Community

June 29-July 27
at Barnesville, Ohio

Write: FMC, P.O. Box 427,
Yellow Springs, Ohio 45387
for brochure. Ph. 513-767-1311.

KIRKBRIDGE

Contemplation of God in the Psyche

March 20-22.

Led by John and Penelope Yungblut.

Peacemaking as Prophetic Ministry

March 27-29

Led by Daniel Berrigan.

Follow Me: A Weekend for Christian Seekers

April 24-26

Led by Parker Palmer.

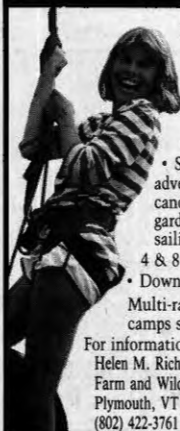
For info., rates, regis.:

Kirkbridge
Dept. FJ, Bangor, PA 18013.
(215) 588-1793.



A Mountain Retreat Center
85 mi. from NYC & Phila.

Happiness is a FARM & WILDERNESS SUMMER CAMP



IN VERMONT

- Six camps (even one for parents)
- Boys, girls & coed ages 9-17
- Safe, rugged adventure: hiking, canoeing, organic gardens, animals, sailing & more
- 4 & 8 week sessions
- Down-to-earth skills
- Multi-racial Quaker camps since 1939

For information write or call:
Helen M. Richards
Farm and Wilderness Camps
Plymouth, VT 05056
(802) 422-3761

ON THE NEED FOR TRUTH IN PUBLIC LIFE IN SOUTH AFRICA

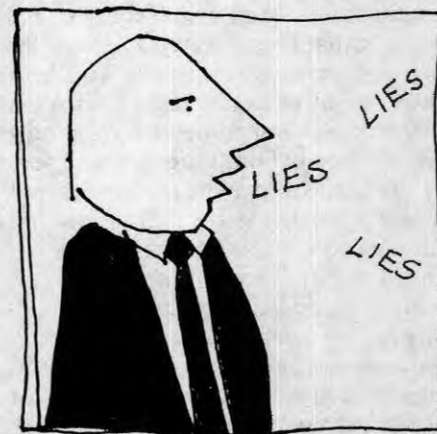
A Letter to the Churches of South Africa From South African Friends

One of the most important problems facing South Africa in recent times is the increased loss of truth in public life. This has undermined the trust which is a necessary foundation for the building of consensus and the process of reconciliation.

This problem has roots stretching back in history. It began to take hold seriously on the one hand with the use in legislation of language designed to mislead, and on the other with the establishment of the SABC as a propaganda medium in which the government interpretation of events would be given exclusively, disguised as factual or news presentations. Examples of the first kind are naming one law "the extension of university education act," while it actually restricted educational opportunities available to black people, and another "the abolition of passes and consolidation of documents act," while it actually reinforced the pass laws restricting the freedom of black people. An example of the second kind is the use of the SABC to propagate the myth of the "Total Onslaught." This trend has been reinforced by legislation such as that limiting our knowledge of energy-related news, which has been used to prevent the South African public from knowing about fraudulent events known to the public everywhere else in the world.

A watershed was passed when it was publicly established that it was acceptable for ministers of the state to tell straightforward untruths in Parliament. This happened in 1976 when the minister of defense flatly denied that South African troops were in Angola, when they were indeed there. This fact became public knowledge, but the public did not call the minister to account for deceiving them. Thus we became accomplices in our own deception. It could thereafter no longer be surprising when public funds were used for secret purposes, or a senior official in the security police disclosed that "disinformation" was regarded by them as acceptable—that is, they could manufacture and spread untruths if they believed this

would serve their purposes. This again appears to have been unquestioningly accepted by the general public. In recent times two important aspects of the loss of truth are the making of many public promises that are not then fulfilled, and the suppression of information of vital importance to the public about the real situation on our borders and in the black townships, and particularly about the activities of the army and police. Thus at the present moment the general public has no real knowledge of the extent or seriousness of unrest in black townships,



Dan Hamlin-Lesson

or its causes, or the steps being taken to counter this unrest; but the public can only deduce what the situation must be indirectly, from events such as the need to mobilize men between the ages of 18 and 55, and to deploy the army in black townships.

The crisis in truth is illustrated by an international television interview in which the state president emphasized that all in this country have to carry identity documents—a serious misrepresentation of the situation. Further, at present, government statements and promises of intent are widely disbelieved both at home and abroad as a consequence of such misrepresentations. This is particularly because of actions such as when the South African government gave a solemn

pledge to the English court that South African citizens would return to face trial if released on bail and then breached that undertaking; and when the SADF recently stated that all South African troops had been withdrawn from Angola, when this was not true. There can be no surprise when SADF claims that these troops were engaged on reconnaissance and not sabotage are simply disbelieved, for given the history of untruths as regards South African activity in Angola, there is no reason to believe that on this particular occasion the authorities have decided to tell the truth.

Why do these untruths happen? An essential part of the answer is because the South African public allows them to happen. We have accepted from our leaders half-truths and propaganda dressed up as news, instead of demanding honesty and our right to knowledge about what is happening, here and overseas, that vitally affects us.

The implications are extremely serious. The public is denied access to knowledge, uncomfortable as it may be, that is vital to its future welfare. We are led to believe in myths designed to protect the vision of apartheid, rather than the truths that can lead to a proper understanding of future possibilities. We are from time to time fed incorrect information designed to discredit opponents of the government. The government itself is not immune to this pervading lack of truth, and itself becomes the victim of this propaganda. Indeed, in this situation no one is immune.

We raise this issue not to condemn or judge, but because Truth is necessary for reconciliation in the future.

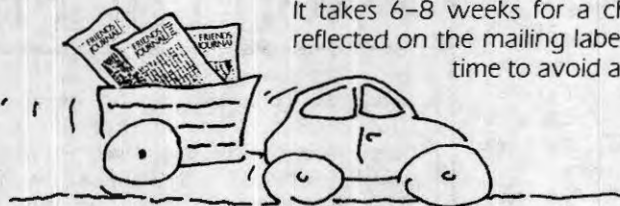
We, the public, must demand that the government act to reestablish public truth in this country now. If we do not insist on this and actively ensure it takes place, we will not get that access to knowledge that is vital to making meaningful choices about our future. The present situation is frankly disrespectful of the public and its right to know what is happening in its own country. We must actively reestablish that right, and then vigilantly guard it, for this is the basis of responsible government and responsible citizenship.

It is suggested that the churches, acting in concert, should take the lead in a campaign to establish truth in public life in South Africa. This is for two reasons. First, because by their nature they should give moral guidance to the nation and its rulers; second, because the Constitution of this country explicitly claims to be based on Christian values. Jesus stated, "I am the Way, the Truth, and the Life." The churches should act, persuading both the government and the public, to reestablish the value of truth in the life of our country. Without this foundation, other moves for reform will be in vain.

*Cape Western Monthly Meeting
of the Religious Society of Friends*

Take Friends Journal with you when you move.

It takes 6-8 weeks for a change of address to be reflected on the mailing labels. Please let us know in time to avoid an interruption of service.



WANT THE BEST OF BOTH WORLDS?

- An investment of up to \$2,000 per year in a TAX-FREE IRA
- AND**
- An investment in a Social Responsibility Fund with 15 years of experience

THEN CONSIDER

A Peace Oriented Portfolio
PAX WORLD FUND, INC.

With investments in:

- non-war related industries
- companies exercising pollution control
- firms with fair employment practices
- international development

Pax World is a no-load, diversified mutual fund designed for those who wish to develop income and invest in life-supportive products and services. Minimum investment \$250.

This is not a solicitation in those states where the securities have not been qualified.

A prospectus containing more complete information about PAX WORLD FUND, including all charges and expenses, will be sent upon receipt of this coupon. Read it carefully before you invest. Send no money.

To: PAX WORLD FUND, INC., 224 State Street, Portsmouth, N.H. 03801

Please send me your free prospectus and an IRA KIT.

Name

Address

City/State/Zip

Occupation

Telephone No. (☐ Day ☐ Evening) FJ6

Friends Select School

Small classes, strong academics in a supportive, caring environment emphasizing Quaker values. A dynamic setting for grades K-12 in the heart of Philadelphia.

17th and the Parkway,
Philadelphia
(215) 561-5900

Richard L. Mandel,
Headmaster
Margaret Harkins,
Director of Admissions

Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

Harry R Forrest

609-786-1824



Scattergood
Friends School
Established 1890

High School with a Difference

We offer solid academic preparation for college, training in good work habits, fun, supportive community life, creative and performing arts. Boarding students only, grades 9-12.

Rte. 1, Box 32
West Branch, Iowa 52358
(319) 643-5636



OLNEY FRIENDS SCHOOL

Call or write:
Barnesville,
Ohio 43713
614-425-3655

- Quaker
- Boarding
- Grades 9-12
- College Prep.

EDUCATING THE
WHOLE PERSON

Olney welcomes students from all racial and religious backgrounds.

World of Friends

Are you contemplating marriage? The Human Relations Committee of North Carolina Yearly Meeting has developed queries which, it is hoped, will stimulate discussion. The queries are very practical: Who will cook? Who will scrub the toilet? Can you discuss money matters with a minimum of tension? For copies of the pamphlet *Queries in Preparation for Marriage* write the Human Relations Committee, North Carolina Yearly Meeting Office, 903 New Garden Rd., Greensboro, NC 27410.

February 15, 1987, is the deadline for applications for two graduate fellowships and a travel-expense award under the responsibility of the American Friends Service Committee. The Mary Campbell Memorial Fellowship is awarded for graduate study to persons preparing themselves as emissaries of international or interracial peace and good will. The Charlotte Chapman Turner Award is given to a married person rearing a family who is interested in a career in social service or a medical field in order to alleviate the social or medical ills of the world. The Mary R. G. Williams Award helps with travel expenses to and from the Boys or Girls Friends schools in Ramallah (West Bank).

Applications are available from the Committee of Award, AFSC Personnel Department, 1501 Cherry St., Philadelphia, PA 19102. Applications for a one-year teaching post in Ramallah should be made at the same time to the Wider Ministries Commission, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

Two men—one a Friend—are suing the Selective Service System for refusing to recognize their conscientious objection stand. Craig Brown and Steven Bishofsky, who refused to register in 1980, state that they will register only if the registration form is modified to include a box that states "I will perform nonmilitary service only." They believe that this information should also be made available to nonmilitary service agencies. Craig and his attorney, William L. Hanson (who has joined Craig and Steven in their suit), are members of University (Wash.) Meeting. For more information about the case or to send a contribution, write William L. Hanson, Attorney, 27th fl., Smith Tower, Seattle, WA 98104, or call (206) 223-9510.

Send a letter of friendship to a Soviet citizen whose name has been picked from a phone book. For information, write Letters for Peace, 59 Bluff Ave., Rowayton, CT 06853.

The new Quaker Middle East Affairs representatives for the American Friends Service Committee are Horace and Mary Autenrieth, members of Paullina (Iowa) Meeting. Based in Amman, Jordan, they report that meeting for worship is held at their home every other week, and hope that Friends passing through will join them. Friends may write them at P.O. Box 9001, Amman, Jordan, or call them at 629677.

ABC-TV is gearing up for a February airing of *Amerika*, the 12-hour miniseries depicting the United States ten years after a Soviet takeover. Publicity for the entertainment film began October 16 with a 90-minute film clip followed by a press conference.

The film is reportedly more dangerous than the script in its use of negative stereotypes. Stereotypes/images of violent and inhuman Soviets, weak U.S. women, and a Soviet-controlled United Nations come to life on the screen. U.N. Secretary General Javier Perez de Cuellar has asked ABC to remove references to the U.N.

It is crucial to let ABC know how much we want and need to see programs that balance this highly imaginative series. Programs about life and culture in the Soviet Union as they really are would give the viewers a chance to compare fictitious images with real ones. A panel following each segment of the miniseries, with persons holding different views, would promote dialogue about perceptions of the Soviet Union.

ABC President Brandon Stoddard has said that a decision about whether or not to have a panel is now up to the news department. Letters should be sent to: Alfred R. Schneider, Vice President of Policy & Standards, Capitol Cities/ABC, Inc., 1330 Avenue of the Americas, New York, NY 10019; and Roone Arledge, President, ABC News, 7 West 66th Street, New York, NY 10023.

Local organizing of educational programs about the USSR and dialogue with ABC affiliates is extremely important. The American Friends Service Committee has prepared an organizing packet (\$7, AFSC Disarmament Program, 1501 Cherry Street, Philadelphia, PA 19102).

For more information and excerpts from the script, contact: US-USSR Reconciliation Program, FOR, Box 271, Nyack, NY 10960, (914) 358-4601.

Forum

Come See Us!

I note that the article by Elizabeth Claggett, "Visiting With Friends in Central America" (FJ 10/1/86), makes no mention of the fact that there is a worship group under the care of Mexico City Friends Meeting (Pacific Yearly Meeting). This is a small group which was founded in the early 1970s, but we have weathered the flight of the American Friends Service Committee for political reasons and a constant turnover. We have developed a scholarship program that in 1986 supported 62 students, mostly in the university, mostly Indian, with help from many Friends meetings and individuals; and with Costa Rica we sent a member to the recent Young Friends conference.

We welcome American Friends who are scheduling official or unofficial visits with evangelical Friends to our weekly lunches and biweekly meeting. Contact Bunker or Hunt, P.O. Box 661447, Miami Springs, FL 33166, or call numbers listed in the JOURNAL meeting directory under Guatemala.

Trudie Hunt
APO Miami, Fla.

Feeling Connected

Thank you for the Larry Scott memorial ("He Listened and Then He Walked," FJ 10/15/86). With a few words and well-chosen anecdotes, Vinton Deming brought Larry Scott's life into focus in an inspirational way. I feel connected to Larry Scott.

In the same issue of FRIENDS JOURNAL was the letter from Patrick Jackson expressing the importance of death notices. I am led to suggest that the JOURNAL offer regular "vita" articles, perhaps a little longer but structured similarly to the Larry Scott memorial. My personal feeling is that these might be about living Friends, perhaps including some of the wonderful Friends who go through life almost unnoticed but who touch people with loving hands.

FRIENDS JOURNAL, by the way, has never been better.

Barry Morley
Sandy Spring, Md.

Quieter Lives, Simply Led

I want to respond in unity with Patrick Jackson's letter "Milestones Inspire" (FJ 10/15/86). I too find that, of the many fine articles, the most consistently valuable part of the magazine is the death notices. Patrick Jackson is not

WOODS COURT

Now available—New one-bedroom apartments for senior citizens



contact:

Robert Smith, Administrator

Friends Home at Woodstown

Woodstown, NJ 08098 Telephone (609) 769-1500



A Friends Co-Educational Boarding and Day School Grades 9-12

Tuition reduction for Quaker families

Oakwood

Oakwood helps to prepare young adults for college and beyond by teaching them to live and work with their hands, hearts, and minds. Come, take the risk of success. You'll discover that Oakwood is the place to achieve and excel.

Call now to arrange a visit:

Thomas J. Huff,

Admissions Director

(914) 462-4200

515 South Road

Poughkeepsie, NY 12601

PUT SPRING IN YOUR SPIRIT AT PENDLE HILL

Beautiful spirits, like the beautiful spring flowers at Pendle Hill, require times of nourishment and preparation. Pendle Hill's blend of worship, study, and work in a community of persons seeking to grow in the Life of the Spirit can be the seedbed for your spiritual spring planting.

A few places are still available for the term beginning March 27, 1987. For information about admission and financial aid write to:



Peg Copeland, Admissions Secretary

Pendle Hill

Wallingford, PA 19086

(215) 566-4507

alone in the sense of challenge and loss felt upon reading these life stories. The sheer variety in Quaker vocations is also of great interest.

Almost more than those accounts of Friends with many career "milestones," however, I find inspirational those few which tell of quieter lives, simply led. These "ordinary" Quakers are a source of strength in every meeting, and I'd like to see more of their stories in print. Perhaps their surviving relatives (or meetings) could let their light shine for us in this way, and send in more examples.

Sarah Milburn Moore
Somerville, Mass.



Justice for Animals

From the October 15, 1986, *JOURNAL* Forum, it appears that Beatrice Williams and Sean O'Neill believe that I do not support the cause of animal welfare.

Nothing can be further from the truth. I have long been a supporter of Greenpeace and several humane societies. I too am disturbed by those trends in agriculture that appear to be inhumane.

However, I also oppose the use of misinformation in seeking support for any cause. I am particularly concerned with the way in which factual knowledge influences us as we experience leadings from God. When we feel led to seek justice we must depend on factual knowledge to help us decide what actions are needed.

Early Quakers became actively involved in social reforms that were close to their daily lives. Today the media makes it possible to know a little about many events far from our own experience. When injustice is revealed we are moved to work for justice. However, we have a problem finding information to give us a deep understanding of situations with which we are unfamiliar. Frequently those who print information about questionable practices print only those facts which support their own views. Pictures are printed which represent the unusual rather than the typical circumstance. Worse yet, misstatements are written to further convince the reader. People for Ethical Treatment of Animals is one of those organizations which is guilty of using false statements

to arouse the emotions of the readers.

Quakers are respected as a truthful people. This is a precious reputation and one that will be lost if we allow ourselves to be swayed by one-sided information. When we plan to take action or to influence others we should listen first to all sides of an issue. Where there are conflicting statements we must study further to know the truth.

I am sorry that the *JOURNAL* Forum does not have space for me to explore completely those areas where misinformation is being given out concerning animal welfare or to answer in detail the Williams and O'Neill letters. However, I hope that all interested readers will take time to learn more about animal agriculture as it exists today before deciding what should be done to improve it.

As we study this issue we should remember that animals that we don't care for will also experience pain and death, that the U.S. grain surplus has not fed all the hungry people, that the elimination of domestic animals is not the only alternative to inhumane treatment, and that each agricultural practice should be judged on its own merit by people who are armed with understanding.

Joan W. Anderson
Loysville, Pa.



CHINESE LANGUAGE AND CULTURE

two study programs in Beijing
for American high school students

March 8–April 4, 1987
sponsored by Solebury School

June 25–August 5, 1987
sponsored by George School

These programs are designed to introduce academically advanced high school students to the language, culture, and history of the world's oldest continuous civilization.

Administered by CET, a company that specializes in educational programs in China.

CET

1110 Washington Street
Boston, MA 02124

(800) 225-4262
(617) 296-0270

Books

Reality and Radiance: Selected Autobiographical Works of Emilia Fogelklou

Introduced and translated by Howard T. Lutz. *Friends United Press, Richmond, Ind., 1985. 189 pages. \$7.95/paperback.*

Friends owe a debt of gratitude to Howard Lutz for his years of meticulous translating which have culminated in this beautiful little volume about Swedish Friend Emilia Fogelklou Norlind. Howard Lutz's own friendship with Emilia Fogelklou must have held within it much of the "grace" described in the book by another friend, Annie Jenhoff: "[Emilia] influenced people to the very end just by existing, without words. The joy of coming within her circle of light and radiance I call grace."

The work is divided into a biographical introduction, followed by translations of parts of three autobiographical works. Since she wrote the latter in the third person, referring to herself by a childhood nickname "Mi," it takes the reader awhile to realize that it is Emilia Fogelklou herself speaking. This slight impediment is soon compensated for by the clear and lucid style of both writer and translator.

Confronting death was a recurring theme in her long life. After losing a dear grandmother in childhood, she had a classmate die in her arms: "There was no fear. [Emilia] sensed that it was as if a moth flew out of its cocoon. Something great and bright and calm and clear." Her father died of cancer in 1915, followed by her mother, and a sister whom she nursed for nine months. But by far her greatest travail came during the seven years of her marriage to Arnold Norlind, who was dying of tuberculosis.

In the autobiographical book *Arnold*, Fogelklou describes the brief eternity these two spirits lived together in this world. The book is filled with simple descriptions of how their life together was laced with beams of eternity; it is an inspiration to the rest of us who strive, perhaps less continually, to find that interpenetration of the divine in our daily lives.

Following a childhood filled with separations and loneliness, in which her brothers teased her for having a "burning heart," in her teens she gained a sense of the specialness of her calling. In a course on church history at school, she learned of George Fox, the

Quaker, "whose delusion was believing that one could be led by *the Inner Light*. 'That's my delusion, too,' said Mi out loud in class."

Many years later Emilia Fogelklou finally attended a Friends meeting in England (1910). Not until the 1930s did she join London Yearly Meeting and begin her active life in the Society of Friends.

In 1909, Fogelklou was the first woman to receive a graduate degree in theology from Upsala University. Since it was impossible for a woman to be a priest in the Swedish Lutheran Church, her professional life consisted primarily of teaching, lecturing, and writing. She published a book on the prophets (1915), whom she called the "earliest spokesmen for peace," and another on St. Brigitta. She wrote on many other religious and feminist subjects, as well as the three volumes of autobiography.

Friends, particularly those interested in the history of women's emergence and spiritual theology, will find this slim volume a wealth of inspiration.

Mary Barclay Howarth

Books in Brief

Making the Connection: Essays in Feminist Social Ethics

By Beverly Wildung Harrison. Edited by Carol S. Robb. *Beacon Press, Boston, 1985. 312 pages. \$22.95.* *Making the Connection* is a collection of theoretical essays in which social ethicist and feminist Beverly Wildung Harrison exposes the popular acceptance of "dualism," such as between mind and body, and reason and emotion, as an extension of the dualism between male and female. Her moving, personal style helps readers to apply her liberation theology to everyday matters.

Biographical Dictionary of Modern Peace Leaders

By Harold Josephson, editor-in-chief. *Greenwood Press, 88 Post Road West, Westport, CT 06881, 1985. 1133 pages. \$75.* The dictionary contains brief histories of people involved in peace initiatives (predominantly from Europe and the United States)—from pacifists to those who are simply peace oriented. Included are the familiar names of Cadbury, Jones, Montessori, Balch, Bonhoeffer, Pickett, Anthony, Muste, Niebuhr, and some names that are not as familiar. At a time when peace activism is experiencing a worldwide rebirth, this compendium provides a handy reference.

Churchman and the Western Indians 1820-1920

Edited by Clyde A. Milner II and Floyd A. O'Neil. *University of Oklahoma Press, Norman, Okla., 1985. 264 pages. \$19.95.* These six case studies deal with three major themes: the "Protestant paradigm" of Presbyterian and Methodist missions, the frontier setting of Roman Catholic and Mormon activities, and the organizational style of



EDUCATION FOR A SMALL PLANET

Your Campus The World
Global Issues Your Curriculum

Accredited B.A. Degree — "Visiting" Student Programs

U.S. • Costa Rica • England • Israel
Kenya • India • Japan • China

Language — Independent Study — Field Internships

FRIENDS WORLD COLLEGE

Box F, Huntington, NY 11743 Telephone: (516) 549-1102



Bringing Friends' Concerns
for Peace & Justice to
Congress Since 1943

Write, or call (202) 547-4343
for action suggestion tape.

FCNL

FRIENDS COMMITTEE ON NATIONAL LEGISLATION
245 Second St. NE, Washington DC 20002

CREMATION

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

For information write or telephone

RICHARD F. BETTS

500-B Glen Echo Road

Philadelphia, PA 19119

(215) 247-3354

Expand your horizons at Mohonk.

For comfort and hospitality in an unspoiled natural setting, come to Mohonk, in the heart of the Shawangunk Mountains. Our lake, cliffs and miles of mountain trails are perfect for activities like golf, tennis, swimming, riding, hiking and old-fashioned carriage rides. Skating and cross-country skiing, too. Hearty meals. And special theme programs that let you learn while enjoying the peaceful surroundings. We're not artificial, just down-to-earth. Call Miss Oates.

Here's what's happening at Mohonk:

Winter Carnival
January 16-19
Language Immersion Week
January 18-23
Pioneer Weekend
March 6-8

Mohonk
MOUNTAIN HOUSE

In the Hudson River Valley

New Paltz,
N.Y. 12561

(212) 233-2244
(914) 255-1000



Quakers and Episcopalians. The book examines the lives of six men from different religions and how they interacted with various Indian tribes in their attempts to convert the Indians. The six men studied are Presbyterian linguist Cyrus Byington, Methodist educator John Jasper Methvin, Mormon frontiersman George Washington Bean, Jesuit priest Joseph M. Cataldo, Quaker philanthropist Albert K. Smiley, and Episcopalian bishop Henry Whipple. The book should be of interest to anyone who would like a better understanding of the impact of organized Christian religion on the Indian culture. An index is included for easy reference.

Black Quakers: Brief Biographies

Edited by Kenneth Ives. Progress Publishers, Chicago, IL 60616, 1986. 118 pages. \$8/paperback. These short biographies of black Friends born between 1720 and 1928 highlight their introduction to Quakerism and their experiences in gaining acceptance into the Society of Friends.

If You Give a Damn About Life

By Harold Freeman. Dodd Mead, New York, 1985. 88 pages. \$3.95/paperback. The author aims to arouse the public's consciousness about nuclear

weapons and the possibility of nuclear war. Opening with a brief account of what would happen if one nuclear bomb were dropped on one of several major cities, he asks, who would survive, and how would those who survive continue to live? How many weapons are now present in the world, how many countries have the capability to possess these weapons, and what is the cost of having these weapons? All of these questions are answered, along with suggestions on what we can do to prevent even one nuclear bomb from being dropped.

Beyond the Hotline: How Crisis Control Can Prevent Nuclear War

By William L. Ury. Penguin Books, New York, 1986. 187 pages. \$5.95/paperback. "An acclaimed proposal to prevent political misunderstanding from becoming devastating war" is stated on the cover. The author's thesis is that the "hotline" is a great idea, but it now needs to be updated. William L. Ury, coauthor of *Getting to Yes*, presents situations, both real and imagined, that could benefit by the process he outlines. Also included is a short history of the process one individual went through to promote the idea of the hotline, presented to inspire readers to act.

Calendar

JANUARY

10—Friends Social Union's 63rd annual luncheon, 11:30 a.m., at Arch Street Meetinghouse, Philadelphia, Pa. Margaret Hope Bacon will speak about her new book, *Mothers of Feminism*. Send \$10 to Daniel C. Frysinger, Treasurer, R.D. 1, 1634 E. Street Rd., Glen Mills, PA 19342, or call (215) 399-0395.

11-13—the American Society on Aging's winter conference at the Westin Peachtree Plaza in Atlanta, Ga. As part of the theme, "Everyday Ethics in an Aging Society: Hard Times, Hard Choices," there will be a one-day program on January 14, "Religion, Spirituality, and Aging." For more information and registration, write the American Society on Aging, 833 Market St., Suite 516, San Francisco, CA 94103, or call (415) 543-2617.

17—"Cancel the Countdown," a national demonstration and nonviolent action in Cape Canaveral, Fla., to protest and cancel the first test of the Trident II nuclear missile. For more information, write National Mobilization for Survival, 853 Broadway, Suite 418, New York, NY 10003, or call (212) 533-0008.

Memo

From: FRIENDS JOURNAL

To: Readers in Canada and Mexico

January 1, 1987

FRIENDS JOURNAL is lowering the cost of subscriptions to Canada and Mexico. As of the first of the year, subscribers in Canada and Mexico will no longer be charged the additional cost for postage outside the United States.

FRIENDS JOURNAL is taking this step in response to readers' letters informing us of the prohibitive cost of subscriptions when a poor exchange rate is compounded by a charge for foreign postage. We trust that by alleviating one of these expenses, we are bringing the cost of the JOURNAL within reach of a wider audience and thus helping to foster communication among a larger community of Friends.

We hope you will take advantage of these lower rates and invite FRIENDS JOURNAL into your home this year.

I want to take advantage of the new subscription rates for Canada and Mexico.

I enclose ☐ \$15 for 1 year
☐ \$29 for 2 years
☐ \$43 for 3 years

Please enter a subscription for:

Name _____

Address _____

☐ This is a gift. Please send a card with my name:

☐ This is a one-time gift. Send renewal notices to the recipient.

☐ This will be a continuing gift. Send renewal notices to me.

Name _____

Address _____

FRIENDS JOURNAL
1501 Cherry Street, Philadelphia, PA 19102

Milestones

Births

Brosius—*Victoria Anne Brosius* on October 8, daughter and first child of Thomas Kent and Tamara Kunsch Brosius. Victoria, her parents, her paternal grandparents, Charles C. and Jane S. Brosius, her great-grandparents, Mahlon G. and Dorothy N. Brosius, are all members of London Grove (Pa.) Meeting.

Thomas—*Jeffrey Daniel Thomas* on August 28 in Springfield, Ill., to Jeanne Thomas and John Arnold, members of Springfield Meeting.

Marriages

Fischberg-Staley—*Steven Staley* and *Eve Fischberg* on July 26 at the Staley farm in Loami, Ill., under the care of Springfield (Ill.) Meeting, where both attend.

Deaths

Baker—*Alice Crew Baker*, 94, on July 6. She was born in San Francisco, Calif., attended public

school and college in Illinois, and earned a master's degree in chemistry, doing her graduate study at the universities of Wisconsin and California at Berkeley. Shortly after she married Oliver Edward Baker in 1925, they moved to the Washington, D.C., area, where Alice worked in research on the newly discovered product, insulin. A lifelong Friend, Alice was at the time of her death a member of Adelphi (Md.) Meeting, whose history she had written. Surviving are three daughters, Helen Baker St. John, Sabra Miller Staley, Mildred Baker Heimer; a son, Edwin Crew Baker; a sister, Mildred H. Crew; 15 grandchildren; and five great-grandchildren.

Leiby—*Mary Hiller Leiby*, 84, on November 7 in Falmouth, Mass. A birthright Friend, Mary Leiby grew up in Flushing, N.Y., where she attended Flushing Meeting. She was a graduate of the Philadelphia College of Osteopathic Medicine, and practiced in Flushing, Philadelphia, and Falmouth. In 1975 she received a citation from the American Osteopathic Association in recognition of 50 years as an osteopathic physician. Mary and Harry N. Leiby were married in 1931 under the care of Flushing Meeting. Mary was fond of telling friends that their wedding was the first one held in the meetinghouse in over 100 years. She was for a time a member of Philadelphia Monthly Meeting; when she and her husband moved to Falmouth in 1968,

she became a member of West Falmouth (Mass.) Meeting. Mary Hiller Leiby is survived by a son, Jonathan Leiby; a daughter, Beth Leiby Ho; five grandchildren, Nathan Leiby, Sarah Leiby, Keith J. M. Ho, Christopher A. Ho, and Peter A. Ho; four sisters, Helen H. Downer, Martha H. Lorraine, Louise H. Poole, and Lydia H. Frink; and a brother, Eldridge R. Hiller.



Poets and Reviewers

A retired medical officer of the World Health Organization, **James O. Bond** is a member of Langley Hill (Va.) Meeting. He has published a book of poetry, and his latest book is a family history. **Joan Deek** is an actress and a member of Radnor (Pa.) Meeting. **Mary Barclay Howarth** is a member of Media (Pa.) Meeting sojourning at University (Wash.) Meeting. She is a member of the JOURNAL's board of managers. **Alice MacKenzie Swain** is a native of Scotland who lives in Harrisburg, Pa. She has received numerous awards for her poetry.

Classified

Classified Rates

Minimum charge \$8. \$40 per word. Classified/display ads are also available—\$25 for 1", \$45 for 2". Please send payment with order. (A FRIENDS JOURNAL box number counts as three words.) Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.

Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

Copy deadline: 35 days before publication.

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

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays, 11 a.m. Phone: 705-0521.

Old Jordans, Buckinghamshire, England. The farmhouse kitchen, which in the mid-17th century served William Penn and other Friends as a meeting place, continues to serve Friends and many others as part of Old Jordans Quaker Guest House and conference center. Simple, comfortable accommodation in a rural setting, but only 12 miles from Heathrow, half an hour from Central London. Why not visit us? Old Jordans, Jordans Lane, Jordans, Beaconsfield, Bucks. Tel: 02407 4586. Telex: 21352 Att. 0J366.

Woolman Hill Conference/Retreat Center in beautiful western Massachusetts. Reservations necessary. Woolman Hill, Keets Road, Deerfield, MA 01342. (413) 774-3431.

Books and Publications

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of Americas, 1506 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meeting. Annual mailing available in Spanish.

The Objector, journal of draft and military counseling, \$15/year. CCCO-West, P.O. Box 42249, San Francisco, CA 94142.

Faith and Practice of the Friends of Truth (A Christian Community). \$1 from Friends of Truth, 1509 Bruce Rd., Orelan, PA 19075.

Choose Love by Teddy Milne. One Quaker's vision of how to ensure global survival and a brighter future. 203 pp. \$10.95 plus \$1.25 handling. Pittenbach Press, P.O. Box 553, Northampton, MA 01060.

Approximately 500 Quaker titles (mostly out of print) for sale now. Many rare and scarce titles. Catalog of this library available from the Book Bin, 351 N.W. Jackson St., Corvallis, OR 97330.

The Friendly Vegetarian is the quarterly newsletter of the Friends Vegetarian Society of North America. \$10 membership includes a subscription. Or write for a free sample copy: FVSNA, Box 53168, Washington, DC 20009.

Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$13.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ1, Falls Church, VA 22041.

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

Communities

Interested in living in a Quaker community while studying or working in Manhattan? Penington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and Friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

Woodbrooke—England. An adult residential Quaker Study Center with a lively international community set in the heart of England. A place for learning and spiritual refreshment. Your study program can be based on over 60 courses in a complex of colleges and on our excellent Quaker library. Inclusive cost \$1,020 a term. Contact June Ellis, Woodbrooke, 1046 Bristol Rd., Birmingham B29 6LJ, U.K. (0114421) 472-5171.

Conferences

Quaker Youth Seminar on Central America, April 22-26. Students in 11th grade through college eligible. Registration deadline March 25. Contact William Penn House, 515 E. Capitol St., Washington, DC 20003.

Accommodations

Powell House. Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

Washington, D.C. Accommodations for sojourners/seminar groups. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. Telephone: (202) 543-5560.

Southeast Florida—Lake Worth. Modest, comfortable, quiet atmosphere. Walk, bike, trolley to ocean, restaurants, village, meeting. (305) 582-4027.

Washington, D.C. Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 265-4144 eves. and weekends.

New York City, Penington Friends House, 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

For Sale

All seasons comfort in passive solar house in desert highlands. Low-cost maintenance. Solar-heated water and greenhouse. High-quality materials and workmanship. Welcoming Quaker community with land trust asks get-acquainted stay. \$55,000, low interest. Pictures and description on request. Campuzano, Friends SW Center, McNeal, AZ 85617.

Purr-fect Presents. Cat Lovers Against the Bomb Wall Calendar. Black & white photos, quotes, dates. \$7 postpaid. Nebraskans for Peace, 430 South 16th, Lincoln, NE 68508.

Opportunities

Quaker delegation to El Salvador, one week mid-late April. Commitment to follow-up work required. Inquire Liz Yeats, 3910 Raintree Drive, Greensboro, NC 27407. (919) 294-0301.

Personal

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide. Run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible peace-oriented singles, all areas. Free samples: Box 7737-F, Berkeley, CA 94707.

Positions Vacant

Ben Lomond Quaker Center, a conference center in the Redwoods 80 miles south of San Francisco, is searching for a couple to act as Center Director (full time) and Program Director (½ time) and as resident hosts. Stipend, house and good benefits. Quakers preferred. Start August 1; resumes due February 1. For further information contact BLQC Search Committee, P.O. Box 686, Ben Lomond, CA 95005. (408) 336-8333.

Head counselor, 28 plus, for small, co-ed private camp, summer '87. Camping leadership experience, and good administrative skills. Songleader. Write Sunapee Arts Camp, Box 177, Georges Mills, NH 03751.

Research Interns. Three positions available assisting FCNL's lobbyists with legislative work. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1987. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining clipping and issue files. Applications close March 15, 1987. For information, write or call the Friends Committee on National Legislation, 245 Second Street SE, Washington, DC 20002. Phone (202) 547-6000.

Solo family practitioner is seeking another MD or DD generalist to share concern for widely scattered population of 4000 in impoverished area of NE Wisconsin. Contact Judith Hall, MD at P.O. Box 86, Laona, WI 54541 or (715) 674-3131 or (715) 369-1369 with inquiries or advice.



FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities programs within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

New Society Publishers, worker controlled publishing house, has positions in production, marketing and finance. Each collective member edits books, shares management, is committed to nonviolence. Full time, good benefits. Apply: NSP, 4722 Baltimore Ave., Philadelphia, PA 19143.

Needed: A male, preferably between the ages of 35 and 45, educated, caring, observant, cheerful, resourceful, able to travel and relocate if necessary. This position is one of companion, escort, driver, and houseman or housekeeper. Must be able to cook, clean, launder clothes, arrange for attending such activities as museums, theatre and concerts, and keep accounts of income and expenditures. The gentleman to be served was formerly an attorney with a large corporation. He was severely brain damaged in an automobile accident four years ago. He has been in therapy ever since and has made remarkable progress. However he is not yet capable of living independently, nor is he able to drive a car. Living arrangements would be in a two bedroom apartment and a car would be furnished. Remuneration would be living expenses and salary. If you feel you qualify and would be comfortable under these circumstances, please send a resume of your education, jobs, interests, availability and salary requirement to: Box L-792, Friends Journal, 1501 Cherry St., Philadelphia, PA 19102.

Staff Attorney for Lewisburg Prison Project. Assist men at U.S.P. Lewisburg with conditions of confinement, contribute to nation-wide self-help publications project, litigate selected cases to ameliorate conditions. Experienced, independent legal aide office; rural college town. Seek beginning or retired attorney. Box 128, Lewisburg, PA 17837.

Staff needed for '87 N.E.Y.M. Friends camp located South China, Maine, seeks counselors in pottery, music, crafts, lifesaving. Also cook, nurse or L.P.N., E.M.T. Write Susan Morris, Director, P.O. Box 84, East Vassalboro, ME 04935, or call (207) 923-3975.

New England Yearly Meeting is seeking a full-time Youth and Education Secretary. Primary responsibilities include working with high school-age young Friends and with Christian/Religious Education committees of the Yearly and Monthly Meetings, providing leadership, support, and resources. Send resume with names and addresses of three references to Clarabel Marsteller, RFD 4, Box 4553, Freeport, ME 04032; phone (207) 865-4201.

Schools

Quaker School at Horsham, 318 Meetinghouse Rd., Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

Services Offered

Frustrated by paper clutter? Office and household records organized for your special needs. Filing systems designed, work spaces planned, organizing solutions for moving or retirement. Horwitz Information Services, (215) 544-8376.

Our professional, confidential service will expedite moving, unclutter attics, appraise and liquidate estates. References upon request. Our 17th year—greater Philadelphia area. Evenings, (215) 765-8288.

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

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (919) 294-2095.

Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

Need Typesetting? FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, manuscripts, etc., a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call Joy Martin at (215) 241-7116.

Summer Camps

Friends Music Camp, summer program for ages 10-18. Camper comment: "The best month of my life."—Tom R., Indiana. Write FMC, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Vacation Opportunities

Sweden this summer. All ages. International group. Study language, Scandinavian democracy. \$900/four weeks. Tuition, room, meals, trips. William Hendrikson, 33266 Roadem, Mancos, CO 81328.

If you would like help arranging vacation home exchanges with British families, please contact ASAP, James Bradshaw (FJ), 15, Benyon Gardens, Culford, IP28 6EA, England. Phone: (from USA) 01144-284-84-315.

Wanted

Financial help to build a meetinghouse in the Quaker historic area Annapolis/Anne Arundel County, Maryland, birthplace of Baltimore Yearly Meeting. Interest-free loans, gifts, low interest loans. Contact Schuyler Elsbree, Annapolis Friends Meeting, P.O. Box 3142, Annapolis, MD 21403. (301) 647-3591, evenings.

FJ Subscription • Gift • Address Change Form

Please enter a subscription to FRIENDS JOURNAL, payment for which is enclosed.

☐ One year \$15; ☐ Two years \$29; ☐ Three years \$43.

(Add \$6 a year for postage outside the U.S.)

☐ Enroll me as a FRIENDS JOURNAL Associate. My contribution of \$_____ is in addition to the subscription price and is tax deductible.

☐ Address change or correction:

(1) For your **old** address, send your address label from a recent issue of FRIENDS JOURNAL, or write the numbers from the top right of your address label here: _____ or give your name and **old** zip code here: _____

(2) Give your name and **new** address below. ☐ This is a gift subscription in my name for:

Name _____ Name _____

Address _____ Address _____

Zip _____ Zip _____

FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102

Meetings

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

MEETING NOTICE RATES: \$1 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$8 each.

CANADA

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

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-09-53.

SAN JOSE—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

GERMANY (FED. REP.)

HANNOVER—Worship third Sunday 10:45, Kreuzkirche (Gemeindesaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 37-49-52 evenings.

HONG KONG

HONG KONG—Unprogrammed meeting, Sundays, 11 a.m. The Library, St. John's Cathedral, Gerden Road, Hong Kong. Phone: 5-435123.

JORDAN

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

MEXICO

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

SWITZERLAND

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

YEMEN ARAB REPUBLIC

SANAA—Worship group. Contact Nancy Cady, 271950 or evanings 215544.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Paul Franklin, clerk, 613 10th Ave. S. 35205. (205) 879-7021.

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

HUNTSVILLE AREA—Unprogrammed meeting for worship at Serendipity. 525 Yarbrough Rd., Harvest, AL 35749. John Self, clerk. (205) 837-6327.

Alaska

ANCHORAGE—Unprogrammed, First Days, 10 a.m. For location call 333-4425 or 345-1379. Visitors welcome.

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

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002. (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—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1878.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 888-2889 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 683-8283.

California

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

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

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

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

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

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

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

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485 or 432-0951.

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

HEMET—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7676 or 925-2818.

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

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

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

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3837 or 625-1761.

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

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m. For information, phone (714) 682-5364 or 792-7766.

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

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.

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

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

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-2389.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Phone: 969-7318.

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

SANTA CRUZ—Worship 10 a.m. Sunday. Loudon Nelson Center, corner Laurel and Center St. Joan B. Forest, clerk.

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

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knolls Way, at Pacific, (209) 477-6314. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 524-8762.

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

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

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

Colorado

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

COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and First-day school, 10-11 a.m. Wheelchair accessible. Phone: 777-3799.

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

FORT COLLINS—Worship group. 484-5537.

Connecticut

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

MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High and Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 325-2834 or 637-4428.

STORRS—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

WILTON—Worship and First-day school 10 a.m. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

Delaware

CAMDEN—Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

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

HOCKESSIN—First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

NEWARK—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.

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

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

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

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. Unprogrammed meetings for worship are held on First Day at:

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school at 11:20 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.

SIDWELL FRIENDS SCHOOL—Worship the third First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-Mey (homes June-Sept.) Clerk: D. A. Ware, 311 S. Betty Lane 18, Clearwater, 33516. (813) 447-4829.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

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

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

KEY WEST—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 586-2008.

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

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 666-1803. AFSC Peace Center, 666-5234.

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

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

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-5689.

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

Georgia

ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Bert Skellie, Quaker House, phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. (404) 738-8036 or (803) 279-5733.

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

STATESBORO—Worship at 11 a.m. with child care. (912) 764-8036 or 764-5810. Visitors welcome.

Hawaii

BIG ISLAND—Worship in homes, 10 a.m. 325-7323 or 962-6222.

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

Idaho

BOISE—Meeting in members' homes. Contact Ann Dusseau, 345-2049 or Curtis Pullin, 342-6997.

MOSCOW—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

SANDPOINT—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

Illinois

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

CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays, 11 a.m. Phone: (618) 457-6542.

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 728-7260, or Marsha Holland, 477-9016.

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

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

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

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

GALESBURG—Peoria-Galesburg Meeting. 10 a.m. in homes. 342-0706 for location.

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: 432-7846 or 945-1774.

McHENRY COUNTY—Worship 10:30 a.m. (815) 385-8512.

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 386-5150.

PARK FOREST—Thorn Creek Meeting. 11 a.m. Sundays. Child care and First-day school. (312) 748-2734.

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd, 223-3902 or 222-6704 for location.

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

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

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

Indiana

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

COLUMBUS—Unprogrammed worship, Sundays, 6 p.m. 423 8th St. Cell Mig Dietz, 342-3725.

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

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-8342, for time and place.

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

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.

MARION—Unprogrammed 11 a.m. Call 662-0403, 674-9623.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Alan Kolp, 966-6495.

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-5081 or 462-9997.

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

Iowa

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

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

GRINNELL—Worship group (Sept.—May). Call 236-8398 or 236-7002.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks: Steve Fox and Charles Dumond, 338-2826.

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

Kansas

INDEPENDENCE (Bolton Friends Church)—Meeting 10:30 a.m., Sunday school 9:30 a.m. (316) 289-4260.

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

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

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, Saturday, 6 p.m.; Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting Sunday a.m. Berea College (606) 986-8250.

LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 273-6299.

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 11 a.m. 546 Bienville St. Clerk: David W. Pitre, (504) 292-9505.

NEW ORLEANS—Worship, Sundays, 10 a.m. 7102 Freret St. Phone: 885-1223 or 861-8022.

Maine

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

BRUNSWICK—Unprogrammed meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.

COBSCOOK—Unprogrammed worship 11 a.m. Rte. 189, Whiting. Contact: 733-2062. (Children enjoyed.)

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 586-6839.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.

PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Rte. 302). For information call Harold N. Burnham, M.D., (207) 839-5551.

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

Maryland

ADELPHI—Worship 10 a.m. Sunday, 8 p.m. Wednesday, First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second Sunday) 11:30. Nursery. 2303 Metzger, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Gene Hillman, clerk, 268-5369, or Chris Connell, 263-8651.

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

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: D. Russell Palmer, Rte. 4, Box 282-J, Chestertown, MD 21620. (301) 778-6362.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David C. Hawk, clerk, (301) 820-7695. Irene S. Williams, assoc., (301) 745-3166.

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

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

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

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

Massachusetts

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Peter Keenan, 263 Great Rd., Maynard. 897-8027.

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

AMHERST-NORTHAMPTON-GREENFIELD—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

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

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

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

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

MARION—Unprogrammed. Will meet alternately at homes of members, 10 a.m. Call 758-4270 for information.

MARTHA'S VINEYARD—Visitors Welcome! Worship 11 a.m., 10:30 a.m. summer. Location varies, call 693-0512 or 693-0942.

NEW BEDFORD—Meeting for worship and First-day school plus child care at 10 a.m. Sundays. Occasional potlucks and/or discussions, 5:30-8 p.m., first and third Wednesdays at meetinghouse. 83 Spring St. Clerk: Elizabeth Lee. Phone: (617) 636-2829.

NORTH EASTON—Worship 11 a.m. First Days at Friends Community. 238-2662, 2282.

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

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

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

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

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

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 676-8290.

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

Michigan

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

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerks: David and Miyoko Bassett, 662-1373.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

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

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

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.

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

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

Minnesota

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

MOORHEAD—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 236-1662.

NORTHFIELD-SOON-CANNON FALLS TWP.—Cannon Valley Friends Meeting, first, second, and fourth First Days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

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

ST. PAUL—Twin Cities Friends Meeting, St. Paul Campus Ministry, 1407 N. Cleveland. Unprogrammed worship at 11:15 a.m. Call (612) 644-7017.

STILLWATER—St. Croix Valley Friends. Unprogrammed worship at 10:15 a.m. Phone (612) 777-1698, 777-5651.

Missouri

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

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

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

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

SPRINGFIELD—Worship, First-day school 3:30 p.m., first, third First Days of month at Unity Church. Contact J. Cox, 2545A South Pl. (417) 882-5743.

Montana

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

MISSOULA—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 542-2310.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO-SPARKS—Unprogrammed worship 10:30 a.m. 3300 Skyline Blvd., Apt #326. 747-4623.

New Hampshire

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

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Lydia S. Willits, (603) 868-2629, or write P.O. Box 98, Dover, NH 03820.

GONIC—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Julia Childs. (603) 643-4138.

KEENE—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-1467.

MANCHESTER—Manchester Worship Group, 118 Walnut St. (at Pearl). First and third Sundays, hymns 9:30 a.m., worship 10 a.m. Children welcome. Richard Kleinschmidt, (603) 688-3251.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting. (603) 924-7844 or 924-6150.

WEST EPPING—Worship 1st and 3rd Sundays, 10:30 a.m. Friends St. Clerk: Fritz Bell. Phone: (603) 895-2437.

New Jersey

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.

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

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

CAPE MAY—Beach meeting mid-June through Sept., 9 a.m., beach north of first-aid station. (609) 624-1165.

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

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

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

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

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

HADDONFIELD—Worship 10 a.m.; First-day school follows, except summer. Babysitting provided during both. Friends Ave. and Lake St. Phone: 426-6242 or 428-5779.

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

MARLTON—See CROPWELL.

MEDFORD—Worship and First-day school 10:30 a.m. Union St. Meetinghouse. (609) 654-3000 for information.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

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

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

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

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

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

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

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

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

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

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

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

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

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

SOMERSET HILLS—Meeting for worship 10 a.m. Sept.-May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

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

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

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

WOODBURY—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 848-8900 or 845-1990.

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

New Mexico

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

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0872.

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

SILVER CITY AREA—Gila Friends Meeting. 10:30 a.m. Call 535-5687 or 536-9934 for location.

SOCORRO—Worship group, first, third, fifth Sundays, 10 a.m. Call 835-0013 or 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. in The Parish House, West University St.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 763-5607.

AUBURN—Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

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

BUFFALO—Worship 11 a.m. 72 N. Parade (near science museum). Call 892-8645.

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

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

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

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 498-4463.

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

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

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

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

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

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

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

Farmingdale-BETHPAGE—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

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

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

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

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

MANHASSET—Northern Blvd. at Shelte Rd. Adult class 10 a.m.

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

SHELTER ISLAND—10:30 a.m. Memorial Day through Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 537-3867.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June through Labor Day, 10 a.m.).

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July through Labor Day, 10 a.m.).

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Sundays. Plutarch Church; First-day school, second and fourth Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

ONEONTA—10:30 a.m. worship first Sunday, 11 Ford Ave., third Sunday in members' homes. Call (607) 746-2844 for location.

ORCHARD PARK—Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

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

POTSDAM—Worship and First-day school followed by potluck. 41 Main St. (315) 265-5749.

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

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

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

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

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

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

SCHENECTADY—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

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

North Carolina

ASHEVILLE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. 298-0944.

BEAUFORT—Worship group; 728-5005, 728-5279.

BURLINGTON—Unprogrammed. Phone 584-9419.

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

CHAPEL HILL—Meeting for worship 9:30 and 11 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

CHARLOTTE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

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

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends homes. Worship 10:30 a.m. Call (919) 294-2095 or 854-1644.

GREENVILLE—Unprogrammed meeting and First-day school 10:30 a.m. 758-6789 or 752-0787.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

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

WINSTON-SALEM—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. Call 725-8001 or 723-4528 (Jane Stevenson).

WINSTON-SALEM—Ardmore Friends, Unprogrammed meeting for worship 5 p.m. each Sunday. 4 Park Blvd. 761-0335.

WOODLAND—Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Elizabeth G. Parker, clerk. (919) 587-3911.

North Dakota

FARGO—See Red River Friends, Moorhead, Minnesota.

Ohio

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

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

DEFIANCE—Jon Shafer, (419) 596-4641

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

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Bldg., 2717 Clifton Ave. Worship 10 a.m. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Roland Kreaeger, 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 Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

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

GRANVILLE—Unprogrammed meeting, 10 a.m. 131 Shepardson Ct. Joe Taylor, clerk, 587-2542.

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

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays, Rock Road. 756-4441, 347-1317.

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

OVERLIN—Unprogrammed worship 10:30 a.m. Religious Activities House, Oberlin College campus, 152 W. Lorain, Oberlin. Ruth Schwaegerle, clerk, (216) 323-1116.

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

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

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

WOODSTER—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 262-8533 or 345-7650.

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

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 364-1958, 329-6673.

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

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

TULSA—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. Larry and Glenna Mardock, (918) 663-4496.

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 366-4057.

Oregon

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

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

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

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

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

Pennsylvania

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

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

BUCKINGHAM—Meeting for worship 11 a.m. 12. First-day school 11:15 a.m.-12. Lahaska, Rtes. 202-263

CARLISLE—First-day school (Sept.-May) and worship 10 a.m. second floor, Bosler Hall, N.E. corner College St. and W. High St. 249-2411.

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

GYWNEDE—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sumnertown Pike and Rte. 202.

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

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

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4408.

INDIANA—Unprogrammed worship group. 349-3338.

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

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

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

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

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

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

LITTLE BRITAIN—First-day school 10 a.m., meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and Pa. 272.

LONDON GROVE—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

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

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

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

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

MERION—Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided.

Meetinghouse Lane at Montgomery.

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

MIDDLETOWN—First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and eighth months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE—Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gorton, (717) 458-6431.

NEWTOWN (Bucks Co.)—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 356-2740.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

OXFORD—First-day school 9:45 a.m., meeting 11 a.m. 260 S. 3rd St. Caroline C. Kirk, clerk. Phone: (215) 593-6795.

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

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

CHELTENHAM—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

FRANKFORD—Penn and Orthodox Sts., 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 Rte. 23. Worship 10 a.m., forum 11:15.

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., (412) 683-2669.

PLYMOUTH MEETING—Worship, First-day school 11:15 a.m. Germantown Pike and Butler Pike.

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

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

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

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

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

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. 297-5054.

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street and Gravel Hill Rds. Clerk: 639-2144.

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

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

SWARTHMORE—Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

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

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

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

WEST GROVE—Meeting for worship 10 a.m. 153 E. Harmony Road. P.O. Box 7.

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

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

WILLISTOWN—Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1.

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

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

Rhode Island

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

SAYLESVILLE—Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Green St., 29201. Phone: (803) 781-3532.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2307 S. Center, 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

CROSSVILLE—Worship 9:30, then discussion. (615) 484-6059 or 277-5003.

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College. 767-4956.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Steve Meredith, clerk, 2804 Acklen Ave., Nashville, TN 37212. (615) 889-7598.

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

Texas

ALPINE—Meeting for worship, Sunday, 10:30-11:30 in the home of George and Martha Floro. Call (915) 837-2930 for information.

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Jennifer Riggs and William Walters, clerks, 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan TX 77802.

CENTRAL TEXAS—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI—Unprogrammed worship 10 a.m. 1015 N. Chaparral. (512) 884-6699 or 854-2195.

DALLAS—10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Dorothy Watts, (214) 576-3868, 361-7487, or 258-0578.

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 542-2740.

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Meeting for worship, First-day 6:30 p.m. Call 744-1806 or 762-1391 for information.

HILL COUNTRY—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Don Warrington (512) 833-5368.

HOUSTON—Live Oak Meeting, 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: Melvin H. Boeger, (713) 684-8467.

MIDLAND—Worship 10:30 a.m. 2515 West Ohio. Clerk, John Savage, Phone: 682-9355.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 464-4617 or 423-5504.

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 563-3345 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Taylor-Wright Childcare Center, 1063 E. 200 S. Phone: (801) 583-2287, 583-3207, or 484-8418.

Vermont

BENNINGTON—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439 or 863-3014.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

PLAINFIELD—Each Sunday at 10:30. Call Hathaway, (802) 223-6480 or Gibson, (802) 684-2261.

PUTNEY—Worship, Sunday, 10:30 a.m. Putney Central School, Westminster West Rd., Putney.

SOUTH STARKSBORO—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., second and fourth Sundays. Off Rte. 17. Phone Whites, (802) 453-2156.

WILDERNESS—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

CHARLOTTESVILLE—First-day school and adult forum 10 a.m. and worship 11 a.m. Worship 7:30 p.m. Wednesdays. 1104 Forest St. Phone: (804) 971-8859.

LEXINGTON—Discussion 10 a.m., First-day school and unprogrammed worship 11 a.m. Phone: (703) 463-9422.

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

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

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

WILLIAMSBURG—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

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

Washington

BELLEVUE (Seattle)—Eastside Friends Meeting (NPM), 4160 158th Ave. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

OCEAN PARK—Unprogrammed worship, 665-4723.

OLYMPIA—Worship 10 a.m. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-6449. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship, 11:15 a.m. S. 1018 Perry. For summer schedule call 535-4736.

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

WALLA WALLA—10 a.m. Sundays. 522-0399.

West Virginia

CHARLESTON—Worship, Sundays, 10 a.m. The River School on the campus of Univ. of Charleston. (304) 345-8659 for information.

MORGANTOWN—Monongalia Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30. Phone (304) 422-5299.

Wisconsin

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—Worship sharing 10 a.m., meeting for worship 10:30. 3224 N. Gordon Pl. Phone: 263-2111.

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

Wyoming

CASPER—Unprogrammed worship, second and fourth Sundays. Call Margot E. Glendenning, (307) 265-7732.

LARAMIE—Unprogrammed worship group meeting, Sundays 9 a.m. University Common Ministry House, 1115 Grand. Call 742-5808 or 745-7610.

Start the New Year With Old Friends

From Lucretia Mott to Henry Cadbury, the 1987 FRIENDS JOURNAL Wall Calendar celebrates the birthdays of selected Friends throughout the year.

Arranged in a clear and open format, these notations will remind you of important times and events in Quaker history while helping you plan for the future and your own special days.



JANUARY 1987

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<small>DECEMBER 1986</small> <small>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31</small>	<small>JANUARY</small> <small>1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31</small>			1	2	3
4	5	6	7	8 <small>New Year's Day</small>	9	10 <small>Lucretia Mott, 1791</small>
11	12	13	14	15 <small>Emily Cooper Bach, 1807</small>	16 <small>A. J. Moore, 1805</small>	17
18	19 <small>Martin Luther King Day</small>	20	21	22	23	24
25	26	27	28	29	30	31 <small>Anthony Denney, 1711</small>

This year's FRIENDS JOURNAL Wall Calendar combines past and present into a beautiful and practical collection of art and information that you will treasure all year. Blue and black on white, it contains a dozen striking illustrations and measures 11" x 17" when hanging.

Order this very special calendar now at the reduced rate of \$4.00. Calendars will be sent immediately by first class mail.

Please send _____ 1987 FRIENDS JOURNAL Wall Calendar(s) at \$4.00 each. Enclosed is my payment of \$_____.

Send to:

Name _____

☐ This is a gift; please enclose a card with my name:

Address _____

Name _____

City _____ State _____ Zip _____

FRIENDS JOURNAL, 1501 Cherry Street, Philadelphia, PA 19102