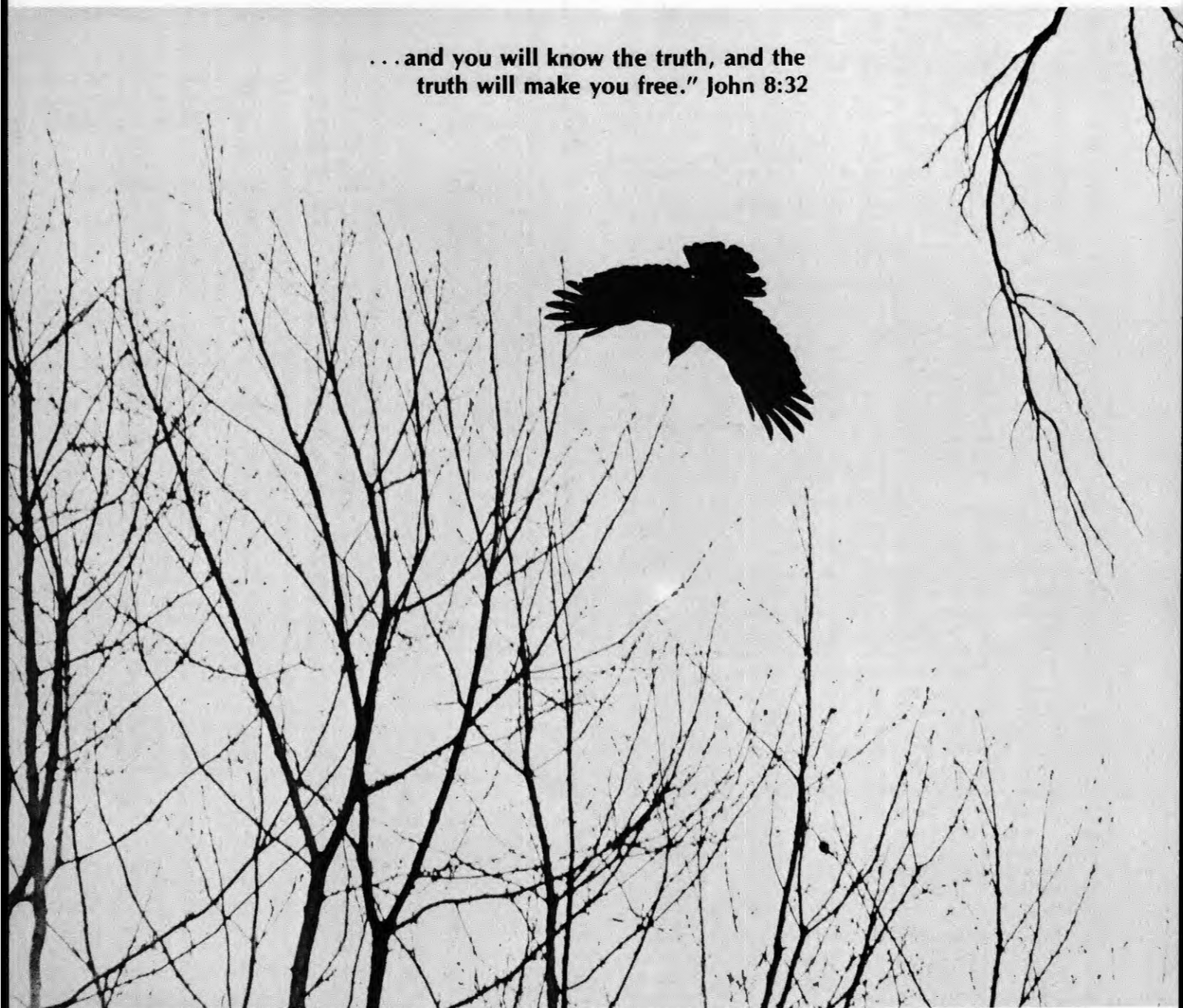


October 1, 1976

FRIENDS JOURNAL

Quaker Thought and Life Today

...and you will know the truth, and the
truth will make you free." John 8:32



I pray that all of you will be healthy, living in the Truth. *Hahm Sok Han* Page 483



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Contents

"Living In The Truth"—Hahm Sok Han	483
The Truths We Should Publish—H. Dennis Compton	484
Prayer Changes Things—Howard E. Kershner	485
Revelation and Renewal—Steven F. Stalonas	486
The Double-Edged Sword—Jonathan Copulsky	489
"We Give Our Loving Support..."—Lynne Shivers	491
A Candle Surrounded by Barbed Wire—Lawrence Miller	493
Report on Torture—Baltimore Yearly Meeting	494
Statement on Amnesty—Iowa Yearly Meeting	495
Opposition to the Use of Torture—FWCC	496
Prayer for the Great Family—Gary Snyder	497
Friends Around the World	498
Henry Cadbury: A Memory—Leigh Tucker	500
Time Weaver—Elizabeth Briggs	501
Announcements	502
Calendar	506
Classified Advertisements	507
Meeting Announcements	508

The cover photograph is the work of Oscar James, a new contributor to the Journal and a student at Providence Friends School in Media, PA. Other graphics in the issue include the fine woodblock prints by Lorie Leininger appearing on pages 487, 488 and 490. Lorie is an artist/writer/teacher living in Amherst, MA.

The First Word

"Living

Editor's note: Hahm Sok Han, a Korean Friend and one of the signers of the "Declaration for Democratic National Salvation" (see page 491 for more details) has been sentenced, at the age of 75, to eight years in prison. Just before his trial ended, he wrote a letter to Friends around the world, excerpts of which are printed here.

The eighteen of us who are standing trial in connection with the March First Incident (in which the Declaration for Democratic National Salvation was read) are all in good health... overflowing with spiritual energy. In the six months thus far, it has been a great joy for us to meet each other on the trial days. We have been especially thankful for the exuberant faces of our families as they wave to us and call out encouragement.

In the trial session on August 5, the prosecution asked the judge for prison sentences for all of us ranging from three to ten years. Those who had received suggested sentences of ten years were said by us to have received the "gold" medal, seven years merited the "silver" medal, and three to five years the "bronze" medal. Although those with "bronze" medals were a bit let down, everyone was proud of their individual prizes. We are truly thankful that among all who received such treatment, not one was worried, embarrassed, or even complained.

The occurrences in the courtroom are truly amazing. What we have previously been unable to hear and say openly in newspapers, magazines, churches, and lecture halls, we have been able to speak and hear freely in the courtroom. The prosecution and even the chief judge tried in vain to stop the defendants' spirited testimony, which flowed like rapids and burst out volcanically. When they tried to force a stop, laughter or shouts would spring from the spectators' section. When this happened, the prosecutors called out in irritation, and the court guards would search out and expel the individuals responsible for the outburst. The defendants, on the other hand, sat with smiling faces and seemed full of confidence. At the end of each session, as the defendants were taken away in the prison bus, equipped with curtains

In The Truth"

by Hahm Sok Han

to keep them from being seen, the spectators hailed them with applause and occasionally sent them on their way singing "We Shall Overcome."

The Christian Church is divided into two, and this remains a serious problem. Within the Catholic Church for instance, there is a division between those who feel the church should be active in social problems, and those who feel it should not. This division, however, is not nearly as serious as the one in the Protestant Church. While arguing that the church should not be involved in any political problems, the "evangelical" groups are nonetheless content to go along blindly with whatever the government says. Those who are sharply critical of the repression of freedoms and human rights are a comparatively small number of mostly Presbyterians. While making use of these divisions, the government's position is that "there is no repression of religious freedom." It is my personal judgment that the government is invading the freedom of religion in ways which cannot be covered up. However, I feel that on our side we must be more self-critical for not observing the principles of nonviolence more faithfully.

At this point, the most important challenge to Korean Christianity will be for the church—despite and with respect to internal differences in disciplines and systems—to become unified in fighting the evils which exist in society. I should add that even among the most progressive professors, no one has yet come to realize that war itself is sinful. I predict that the occasion of the March First Declaration will gradually deepen the consciousness of this problem.

A problem which naturally arises at this point concerns cooperation from outside Korea: this cooperation must become deeper and more organized. Those in the non-violent struggle around the world must cooperate in their united effort much more closely.

Until now I have been unable to express a clearcut position regarding American military assistance to Korea. What has become clear in my heart has come to me almost as a revelation. If we are to believe in God, then we must also believe in humanity. If America would go so far as to withdraw its troops, expressing thereby its decision to truly support the Korean people as humans—even at the expense of exposing us to danger—I believe

that at that time America's real assistance could be provided, by allowing us to appeal to the hearts of people worldwide.

While attending the prayer service last Friday I experienced an opening... similar to the Bible story of King David. While his son was still alive, David fasted and prayed, but when his son died, David immediately rose up and ate and drank. In our court battle, we were full of indignation and did not concede an inch, but now that the end had come, it was my intention to extend my hand and shake the hands of those who had brought us to trial, with words of appreciation for the hard work they had done. This is not the end of the struggle. Rather, while believing completely in my rightness, I must forgive both the judges and prosecution, and pray for them. In addition, the thought occurred to me that the best of things would be given to us in the worst of times. On asking myself what the "best thing" could be, the answer came back to me to "pray for the happiness of your enemies." On wondering what could be the "worst of times," the answer returned clearly: "To know beyond doubt that one has been fully right, yet to be cast out (punished) in spite of one's rightness." Didn't Jesus himself ask, "Why hast Thou forsaken me?" And did he not then say, "forgive them..."? I was aware of a feeling that the "moment which encompasses infinity" is drawing near, as if we were watching the moment-by-moment sinking of the sun beyond the horizon.

In the trial session the other day, Profession Lee Moon Young, one of the defendants in our case, had the following to say, with a radiant face, in his final statement: "I am not concerned with how long a sentence I might receive. Rather, as advice to you, I would urge you not to embarrass your lord. If you continue to act in this way, you will bring shame to your lord, President Park. I beseech you not to act this way." At that point, I wanted to yell out "we have won our victory!", but I held my tongue, and silently wiped the tears from my eyes instead.

God is alive!

I pray that all of you will be healthy, living in the Truth.

□

The Truths We Should Publish

by H. Dennis Compton

I RECENTLY criticised the London Yearly Meeting Epistle as being a boiled-down summary of the proceedings of the meeting: one which had been boiled down so long that all flavour had been lost and nothing was left but a tiny compressed wedge with no character at all. I said that an Epistle needed a cogent message delivered with force. It has been in my mind, since, that I ought, as an earnest of my good faith, to indicate something of what that message might be. So here it is.

The message which I think is so urgent, the message which I believe our Society, more than most, is in a position to announce, the message I would like to see proclaimed, not only to "Friends Everywhere" but to the whole world everywhere—*my* message, if you like—is the universal message which all true religion has striven to make known through the centuries of history and probably for aeons before that. It is the message which Jesus of Nazareth, that most misunderstood mystic, sought to propagate by parable, and to promote by demonstration.

Religion is not Christianity. Religion is reality as it is experienced; Christianity is a body of doctrine to be read about—worthy to be considered, since it relates how religion was experienced by people in the past, but now largely rejected owing to the falsity of its presentation by the establishment down the years. The great thing is to differentiate between that which is real and that which is man's [sic] invention. It is the former which is essential: the latter, however well-established and venerated, is only conjecture or a cloudy partial reflection of it. That which is real is universal and necessary. Anything which is less than that is suspect, to be considered and weighed for possible value, perhaps even to be honoured as an expression of a truth; but not the real thing, which is spiritual only, which one can experience and be convinced by, but which cannot be expressed.

It does not matter what ideas men [sic] have invented about Jesus. It does not matter whether you go to church, sing "Onward Christian Soldiers," eat his body and drink his blood, divide God into three or into thirty-three. All that matters is whether you have come to realise, of your own accord and in your own perception, that there is such a "thing" as "spirit"; that it is basic to our existence here on earth; and that our progress in understanding the "things of the spirit" is the most important path that we have to tread.

If we want to preserve and improve the quality of life on this planet it is imperative that these fundamentals be understood and accepted. It is necessary that each person come to an understanding, of his own volition and by his own conviction, that life will be entirely improved if he makes love and forgiveness, co-operation and mutual help, the natural ordering of his everyday affairs. Such a belief has to be held by conviction and conviction. It cannot be administered by cajolery, accepted by persuasion, adopted for convenience or pretended in any way. The churches have tried all these methods and have got themselves in consequence such a reputation for irrelevance and ineffectiveness that you would think they would have abandoned the practices long ago. But they can't because they have nothing to put in their place. "They have the gospels but they are not in that life that gave forth the gospels," to paraphrase Fox. The old conventions are discredited. The physical resurrection and the equality (or identity) of Jesus with the Creator are being consigned to the oblivion which has already happily overtaken the Virgin Birth and the bodily Ascension.

Credo, rituals, liturgies, are only of significance to the extent that they illuminate this central idea of the reality and preeminence of the spirit and help the proper to catch hold of the essential truth. It is not important to recite that Jesus "suffered under Pontius Pilate" or that he "sits on the right hand of God." What *is* important is the understanding that we can lift ourselves, through prayer and simple sincerity, into touch with the source of spiritual power—"the Father," in the mystical language of Jesus—and be strengthened and guided by this most mysterious and potent of forces, the creative power of love.

The greatest need at this time, as at all times, is to publish these truths in a language acceptable to those who are searching for them and to show them, so that they may be convinced for themselves, that happiness, fulfillment, the resolution of tensions and rich enjoyment of life, are the results of following the path they put before us—gifts of immeasurable value which can come only as the incidental "spin-off" from our endeavours to use our time, our talents and our skills wholly in the service of others. We shall gradually grow in spiritual awareness and understanding as we allow ourselves to be led. And we *are* led, if we sincerely and regularly reach out for the contact in deeply-felt prayer, whether by a

"guardian angel" or by "our friends in the spirit," by the Holy Spirit or by God himself—it makes no odds how we regard the phenomenon. The power is there, immediate, sufficient, permanent.

The churches have failed, dismally, finally. As Arthur Findlay once put it, people found the teaching too hard to bear and settled for deifying the messenger instead, hoping that this would get them into heaven without the pain of following the Way. There is no deifying to be done. There is only one reality and that is one's own spiritual condition which cannot be disguised. As Paul said, God is not mocked. That which a man sows, that shall he also reap. There is only one way out of the world's troubles and that is the path of spiritual progress in this earthly life, so that we gradually approach the state where we act naturally, without any other thought or wish, in accordance with the power of love in all our doings. Many of us have begun. A few saintly souls are well on the way. But there are millions who have yet to find their way to the start.

I do not envisage a mass conversion and a New Jerusalem. There will always be a majority of people on earth not yet old enough in spirit to be drawn to spiritual things. Among the others there will always be those who need certainty in their thinking, who need to be told exactly what is what, and who will believe their instructors implicitly. For them there have always been refuges, from Mithras to Jehovah's Witnesses. But the rest—those who think for themselves and who enjoy the benison of a critical faculty—need to be reassured that there is an alternative other than those of atheism, to which so many resignedly turn, or the Humanists who are guided subconsciously by the spirit they deny and who attempt in their own strength and ignorance what they may more joyously perform by prayer and co-operation with the power. It is to these, the pool of "potentials," that the urgent message should be addressed, so that they may be encouraged to admit the possibility of the existence of the spirit and be persuaded to open their minds and hearts to its influence.

Otherwise, the ocean of materialism and self-seeking will engulf them out of sheer despair and the new Dark Age be made more universal. To be sure, the adventurous ones are finding their own ways to the spirit, through the various meditation schools, Subud, Vedanta, Zen and so on, but these disciplines are not for everybody. We, the Remnant, must broadcast the reasons for our certitude and the grounds of our conviction. And soon.



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The Friend

PRAYER CHANGES THINGS

ABOUT FIFTY-FOUR years ago an incident occurred in my life that made clear to me the effectiveness of prayer. Before that, I had thought that God knows everything and that we cannot add to His knowledge. I believed that He was Supreme Goodness and would do what was best, regardless of any overtures we might make.

Then, one morning while I was deeply engaged in study, my door opened slightly, and out of the corner of my eye I could see a small figure peeking in. She knew she was out of bounds and proceeded cautiously. Opening the door wide enough to come in, she tiptoed over to my chair, sat down on the floor beside me, and began to arrange some playthings she carried in her hands. With a little annoyance I looked down and said, "Margaret, do you want something?" Whereupon, a happy little face with two solemn, irresistible black eyes looked into mine, and she said, "No, Daddy, I just wanted to be near you."

I dropped the book, realizing that something more important was happening than anything I could read in a book. I picked up my little daughter, about two years of age, kissed her and hugged her. I had been changed. I knew about her needs and wants far more than she did. I was planning for her future far beyond anything of which she could be aware. She didn't inform me about anything, but she changed me.

Prayer shows God that we want to be near Him. It makes us available to Him as instruments He can use for carrying out His plan. He responds, I believe, in accordance with our affection and availability to help Him.

Prayer is the most constructive act. It is the growing edge where new spiritual cells are formed. It is the most effective way by which we use the power given to us to become the children of God.

Prayer is a person's act of rising above the physical level of life onto the spiritual level.

Only on the spiritual level can we generate the strength for self-control. Self-discipline, in accordance with the moral law of God, is the only basis for freedom and self government. If we will not be fair, honest, just, generous, tell the truth, and refrain from coveting and stealing, the strong will oppress the weak and a master-and-slave relationship will follow. If we do not choose to discipline ourselves by loyalty to God's moral law, we shall have to endure the cruelty of the tyrant.

Howard E. Kershner
Houston, TX

Revelation and Renewal

by Steven F. Stalonas

Quench not the Spirit and despise not prophetic utterances; but put them all to the test and hold fast to that which is good.

WHAT FOLLOWS is really a collection of separate thoughts that are connected only by my attempts at a literary style and the fact that they were prompted by my concern over my inability to meet the imperative of this verse, and my growing belief that the Religious Society of Friends in general does not meet it either.

In theory, our form of worship, private and corporate, is gloriously audacious. We hold or ought to hold that the living God is present and available. We profess that people need only open themselves and God and God's will will become apparent. We ought to long for the Spirit. We ought to actively seek out prophets. We ought to be constantly testing what is brought before us to see if perhaps we might have been blessed by a new revelation of God's will.

In fact, most of us are not sure what God is. We are not certain if we believe in the living presence in the meeting and are not really certain we want to hear every voice lest it prove genuinely prophetic and obligate us to do something we are not yet sure we want to do. I suppose that is a rather strenuous statement. But it is also an indictment of my own religious life within the Religious Society of Friends. We are not what we once were. And I am not at all sure that all the changes have been for the better.

When George Fox writes in his journal of the covenant of "all life with God," he is not speaking of a dead event whose obligations have been passed through the generations as a house built in the seventeenth century might pass from the original builders to their children and thence to their children until it reaches the twentieth century, basically unchanged but always cared for. No! Fox is speaking of an event that is renewed, that occurs again in each person's search for God.

If we are called, each one of us, to personally renew the covenant with God initiated with the patriarch Abraham and renewed and reaffirmed in the life and death of Jesus, then we must be committed to the possibility of divine revelation in our lives. For only through the open-

ing up of hearts and minds to the will of God can we know the sense of our own responsibility to that divine contact.

I believe most of us do not enter our meetings or private worship with the unqualified belief in the living presence of God. We rarely sit expecting the Holy Spirit to descend upon us and move us to utterance as it happened to the men of the Pentecost. We spend most of our time devoting ourselves to recollection rather than to direct experience.

I do not believe for a moment that this falling away from the conviction that God is in our midst is intentional. I am persuaded, rather, that our continued involvement in the world around us and the continuous erosion of our communities of worship by mobility and transitoriness have moved us slowly into patterns of behavior inconsistent with our professed beliefs. I would like to examine now those patterns which I suggest dilute our beliefs, our faith and our actions.

There is a concept or phenomena in psychology that is called *predisposition* or *preparatory set*. *Set*, in this context, has the same meaning as it has for the runner who is getting "set" to run. The runner is preparing body and mind to respond to the sound of the starter's gun. The set encompasses the runner's readiness to hear the gun and to dash down the track. "When a person is set," a psychologist has written, "the actual stimulus that initiates the action, like the sound of the shot for the runner, is merely an occasion for action that was largely prepared for in advance."

Most of our sets or predispositions are useful to us; some are not. What is most important to remember, in any case, is that an individual perceives what he or she is ready to perceive. Our perceptions are largely governed by our expectations.

Now this should come as no earth-shaking discovery to most of us. It has the ring of folk wisdom. We are surely sensitive to its reality when we are working in conflict resolution in communities, among nations or inside families.

We know that the parties to the conflict will perceive the same event differently because they have different expectations of the transaction. We work strenuously to allow for those differences and even to learn from them. Set is not a new notion for us in our lives.

Somehow, though, this awareness got left out of our religious search, was exiled from the meetinghouse. And I would suggest to you that this is an area where it has affected us as a religious society most profoundly.

Let me try to make my point clear. In the First Book of Kings there is a fascinating passage. Elijah is commanded by God to leave his cave on Mount Horeb. We are told that God said, "... 'Go forth, and stand upon the mount before me.' And behold the Lord passed by, and a great strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. And when Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave."

What strikes me here is that we are allowed to expect God to come to Elijah in each of three terrible forms; earthquake, wind and fire. And, as each set or expectation is induced in us, we are disabused of the notion and our expectation until at last God sneaks up on us and Elijah in the form of a still small voice. The author of these passages was making the same point, I suspect, that is on my mind. God is revealed in many ways and shapes. To presume the form of divine revelation is as presumptuous as to presume the content of that revelation. Clearly the Holy Spirit may be manifested in awesome figures of nature, like whirlwinds or thunder, but we may be sent a message in a still small voice, or a mosquito buzzing at our ear during meeting, or in the naked toes of our children, or in clogged plumbing. The problem is that we all have a set, a group of expectations about the acceptable forms of divine revelation.

All of us have grown up in a culture that insists that we understand in some way the world that surrounds us. Even if our information is faulty and our epistemology fraudulent, we create explanations for the phenomena that surround us. It is, I suspect, the same urge in us as that in the people of simpler cultures who are compelled to give names to the natural phenomena that surround and often threaten them in order to effect magical control over them. If we can explain it, we need not fear it.

In fact, we cannot explain God. We cannot limit God. We cannot encompass/comprehend God. To attempt to image God—to trap God within our limited apprehension of reality—is one of the errors of faith that every generation of believers has been warned against. To allow ourselves to form a set about the forms in which divine revelation may come is to fall into this error which inevitably makes us blind to God's reality in our lives. We cannot afford to presume to know how God will choose to present the divine intention to us.

Our set or predisposition is, of course, only one of

several things that affect us enough to change our religious life. Equally important is our vocabulary which limits rather directly the vocabulary of perception. If we do not have a name for a thing, we will have a hard time understanding the real nature of that thing because we will attempt to manipulate it in our mind with a vocabulary designed to handle other and different things. We will thereby reduce the new thing somehow to the limits of the old.

Have you ever noticed that after you learn a new word it suddenly seems to crop up everywhere? This is not some conspiracy fomented upon you by elves. You are experiencing the phenomenon that I have just described. When you did not know the meaning of the word, you



Lorie Leininger

read past it, getting its sense as best you could from the context in which it appeared. Once the word became part of your working vocabulary, it ceased to be necessary for you to skip over it. It became useful to apprehend the word. Having a name for the word (in this instance, learning its meaning is the equivalent) opened its use for you and, therefore, increased your ability to perceive the word at all. The vocabulary of expression limits the vocabulary of perception.

Now let me ask a few questions. If the word *revelation* is alien to our vocabulary (in its fullest meaning in our lives) what will we call, in our minds or out loud, the unveiling of divine intention to us? Clearly we will call it something else and in that act it will become, I would suggest, something else.

If we speak of becoming a whole person, of uniting our light side and our dark side, are we in fact still speaking of and expecting a state of grace or have we begun to limit

or change our expectations?

Vocabulary is a powerful influence on action and expectation. We are deeply sensitive to the consequences of using racially offensive terms. We could lecture children and other adults with ease about how terms like "wop," "kraut," "nigger" affect not only the lives of others, but the users of the terms themselves. But we have somehow failed to understand the consequences of language in our religious life. We change vocabulary with impunity, little considering its new effect.

Not only do we use new words without being fully aware of how these words may affect our perception and action, but we also decide that certain words have lost their meaning for us or have become socially poisoned. Most of us are very careful to restrict our religious vocabularies to a small number of words that we deem acceptable in the polite company of the world that surrounds us.

Thus, we have allowed the world to impinge upon our vocabularies. What we must understand is that we thereby allow the world to impinge upon the possibilities of our lives.



Set and predisposition, and vocabulary are but two of the areas we ought to look into when we consider our movement away from the commitment to revelation. There are many others. But the one that strikes me as most important is what I would characterize as the "quest for normalcy," or the old green baboon problem.

There is an experiment near and dear to the hearts of ethnologists everywhere. It was done about thirty years ago and has since been replicated several times. In this experiment, one member of a wild baboon group that has been observed for some time is captured by the observers and held apart from the group for a short period, usually one day. If the captive is returned to the group in the same condition in which he was taken, he is integrated into the group without incident. If, however, the ape is painted green or some other color that conspicuously marks him as different or changed, then it becomes almost impossible for him to be reintegrated into the group. In fact, in an extraordinarily high percentage of instances the green ape would be set upon by the group and destroyed.

Human beings, like baboons, are gregarious social beasts. Most of us need a sense of belonging, a sense of

being inside rather than outside human society. Yet when we undertake a life of serious religious search undergirded by a commitment to attempt to live out whatever may be opened to us by divine grace, we are risking being substantially different from the people who surround us. We are risking being lonely, risking a wrenching separation from long-time friends and family, and, most importantly, we risk separation from the sense of self that we may have lived with until that time.

This separation, and its consequences, is not a new discovery by any means. In the tenth chapter of Matthew Jesus says, "Do not think I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household."

If we fear separation from our customary lives, as Jonah and Gideon did, and if we fear separation from our sense of ourselves and the insanity we fear may lie there, then we must find some way of screwing up our courage if we are to be the people and the Society which we profess to be. It is our clear responsibility to one another as members of the same religious society, as people thirsting after the experience and obligation of God, to be the living community of support that allows its members to seek with impunity, to seek without the fear of estrangement.

I think many of us already aspire to this supportive ministry of love. But aspiring and actually doing are two different things. Love or the sense of being loved and upheld is too often taken by us to be a spirit of gentleness and approbation and quietness of voice. I would suggest to you that a child cannot feel loved if a parent's actions belie his or her professions, though they be in the gentlest of spirits. We know we are cared for and about by the nature of the specific acts that embrace us. Love must, after all, have its concrete aspects or it is not love but merely the profession of love.



Steven F. Stalonas is a member of Media Friends Meeting in Pennsylvania and on the staff at Pendle Hill.

The Double-Edged Sword

by Jonathan Copulsky

*Even in the wasteland, you shall be victorious
and achieve the goal: unity with God.*

Arnold Schoenberg,
Moses and Aaron

OPENINGS COME in strange ways. Several days ago I heard, for the first time, a recording of the first act of Arnold Schoenberg's opera, *Moses and Aaron*. The images and impressions created by Schoenberg's powerful music and words have been in my mind since.

The opera focuses on the nature of divine revelation and the problems of its communication. In the first scene, "The Calling of Moses," based roughly on the third and fourth chapters of the Book of Exodus, Moses, while tending his flock near Mount Horeb, confronts the Burning Bush and is told to communicate the word of God to the Israelites. He calls out, "God of my fathers . . . who once more awakened their great thoughts in my own mind . . . what will give . . . [the people] proof of my mandate?"

The answer comes forth, "The name of one holy! The infinite will set them free; they shall no longer perish in bondage." Moses replies, referring to his speech impediment, "But my tongue is not flexible. Thought is easy, speech is laborious." Once again, he is answered, "From . . . [Aaron] will your own voice issue, as from you comes my voice!"

My preoccupation with this scene results from my belief that Quakerism, in its most fundamental sense, consists of "acted prophecy." Lose this and the heart of the religion is lost. Hearing Schoenberg's Moses forced me to question my own conceptions of prophecy and left me wondering as to the implications of the notion of "acted prophecy."

Prophecy is a double-edged sword. It has the capacity to pierce our collective consciousness and lead us in an imaginative and creative fashion. It points to new directions and new paths, testifying to a belief that there can be a better way. To believe in prophecy is to believe in religion in its simplest, yet most profound, sense. To

believe in prophecy is to believe and know that there is a spiritual realm inaccessible to men and women by logical, discursive, and rational means.

Prophecy requires but two things—speakers and listeners. The speakers are men and women who deeply believe that humans may be called upon to spiritually nourish others as a result of contact with the Divine, and who have the ability and courage to articulate that vision. The listeners, though, are the ones who make the prophet. Robert Greenleaf writes, "The variable that marks some periods as barren and some as rich in prophetic vision is in the interest, the level of seeking, the responsiveness of the hearers. The variable is not in the presence or absence or the relative quality and force of the prophetic voices. The prophet grows in stature as people respond to his message. If his early attempts are ignored or spurned, his talent may wither away."

Schoenberg's *Moses and Aaron* dramatically challenges the picture of the prophet with which I grew up. Suddenly the prophet is cast in human dimensions—afraid of not being accepted by the people; his ability to carry out the Divine mandate hindered by a speech defect. The vision of the Burning Bush joyously reconciles Moses with the Divine: "God of my fathers . . . who once more awakened their great thoughts in my own mind . . ." He questions, not the Presence which has given him his mandate, but his own creditability as a prophet. He is told that "the name of one holy" and the Presence which spoke to him shall speak through him to others. "The god of the legend calls forth the son of man—the prophet . . . The legend is the myth of I and Thou, of the caller and the called, the finite which enters into the infinite and the infinite which has need of the finite." (Martin Buber)

As the prophet is called, she or he calls others, inviting

them to partake of the relationship with the Infinite that she or he has experienced. The prophet is the voice in the wilderness calling out, "I have seen! Share my vision; taste and touch the Lord as I have!" And the people respond to the call of the prophet if they can sense the Infinite in that call.

When Amaziah, priest of Bethel, cautions Amos not to prophesy, he replies, "I am no prophet...nor am I a prophet's son; I am a herdsman and a dresser of



sycamore figs. But the Lord took me as I followed the flock and said to me, 'Go and prophesy to my people Israel.' " How many of us share Amos' innocence and inner strength?

We are all blessed with many gifts—chief among these is the gift to *respond*: to respond to misery, beauty, pain, love, injustice, and most of all, Truth. All of us have the innate capacity to seek, sense, and pursue the truth in its varied forms and manifestations. How we respond is

based, in part, on how much we are willing to trust and give credence to our ability to intuit. Both speakers and hearers have this gift; only in the form of this response do they differ. Do not speakers and listeners both respond to the Divine Presence within?

I have been privileged to meet some of our contemporary prophets. Most of these men and women would probably feel slightly ill-at-ease with the title, "prophet." So be it. Nevertheless, they are prophets responding to the Divine call. "Men and women of a stature equal to the greatest of the past...addressing the problems of the day and pointing to a better way and to a personage better able to live fully and serenely in these times." (Robert Greenleaf.) And I have responded to their promptings, urging, and pointing because I have witnessed the same Presence that compels them to speak.

Alan Watts, in his introduction to *The Way of Zen*, noted the importance of not mistaking the finger pointing to the moon for the moon itself. We should not mistake prophets pointing to the truth for the truth itself. For in responding to prophets we must be as bold, imaginative, and immediate as they were in responding to their Call. One Friend has referred to this process as a "continuing love affair with the Truth."

Write down the vision, inscribe it on tablets,
ready for a herald to carry it with speed;
for there is still a vision for the appointed time.
At the destined hour it will come in breathless
haste,
it will not fail.
If it delays, wait for it;
for when it comes will be no time to linger.

Habakkuk 2:2-3

I have a vision. It is a vision of a double-edged sword hanging above our heads much like the sword which hung above the place of Damocles at the feast of Dionysius. The sword of Damocles, suspended by a single hair, symbolized the precariousness of his master's happiness and good fortune. The meaning of the double-edged sword is clear. How will we respond to it? □

Jonathan R. Copulsky, a 1975 graduate of Haverford College and attendee at Friends meetings in the Philadelphia area, has joined the faculty at Westtown School.

"We Give Our Loving Support..."

by Lynne Shivers



AN EXTRAORDINARY event happened on March 1 this year in Seoul, South Korea. After a Catholic Mass was finished at the Hyungdong Cathedral, Ms. Oo-jung Lee, president of Church Women United in South Korea, read the text of the "Declaration of Democratic National Salvation." The declaration was signed by twelve people, two of them women. They included Hahm Sok Han, the 75-year-old Friend whom many have come to know; Yun Po-sun, former president of South Korea; Kim Dae-jung, presidential candidate who ran against Park Chung Hee in 1971; a former foreign minister; the editor of Hahm's magazine; an expert in labor relations; three Catholic priests; and a Presbyterian minister. The youngest is 49, the oldest is 79.

The declaration demands that emergency measures which suppress human rights be rescinded, that parliamentary procedures be restored, and that the judicial branch of the government be independent. It reads, in part, that democracy "...is not any particular institution which we find in other nations but it is an attitude and conviction which will enable the creation of the best system under which the members of that society can participate in their affairs and by constantly reforming them to promote the rights, welfare and happiness of all. Therefore, democracy means from the people rather than for the people. It means any judgment on what is best for the nation and the people should come from the people themselves."

The March 1 declaration is not an isolated event of conscience and resistance in South Korea. March 1 itself is important in recent Korean history, for it was on this date in 1919, when Korea was occupied by Japanese forces, that a movement for Korean independence began. In 1971, President Park Chung Hee declared a state of national emergency. Ten months later he imposed martial law, suspended the Constitution and dissolved the National Assembly. Since then, at least three documents calling for restoration of a full democracy have been issued by Korean Christians, two people have committed suicide on behalf of human rights, thousands have been arrested for demonstrating, and many people—an unknown number—are still in jail. Several people have died under mysterious circumstances. A number of

church leaders have also been arrested, and two prominent foreign church leaders have been expelled. One American soldier who spoke out about human rights was sent back to the United States. Kim Chi Ha, the poet who has been called "the voice of conscience," has been in jail under a life sentence since 1974. Even the song "We Shall Overcome" was recently banned. And the March 1 declaration is unavailable in Korea.

A few hours after the statement was read aloud, these twelve people and others were arrested. Not all those who were detained were put on trial. Some were questioned for a week and made to stay awake for most of that time. Eighteen people were charged under Emergency Measure Number Nine, which prohibits any type of criticism of the constitution and/or the government. The minimum penalty is a one-year jail sentence. There is no maximum sentence. (Note that Emergency Measure Number Nine was declared two weeks after the end of the Indochina War last year.)

Within a week, a number of yearly meetings and other Quaker groups sent cables to the South Korean government protesting the arrests. By mid-March, a modest campaign was launched to issue a Quaker Statement of Support on behalf of the defendants. Endorsement of the statement was approved by six yearly meetings and more than one hundred individual Friends throughout the world. It was sent to the defendants, the Korean and American governments, all the signatories, and the news media. Quaker delegations delivered the statement to the Korean embassies in Washington and London.

The trial began on May 4. Relatives of defendants protested the trial by standing outside with tape in the shape of crosses over their mouths, symbolizing the absence of human rights. Defense lawyers walked out of the first session, complaining they were not allowed enough time to talk with defendants. At this writing, the trial seems likely to end in August; sessions are held once a week. [On August 28 Hahm Sok Han, Yun Po Sun and Kim Dae Jung were sentenced to eight years in prison. The other fifteen defendants received terms of two to five years.]

British Friends are raising money for relatives of



defendants being held in jail while the trial continues. The Clerks of Holland, New Zealand, and Australia Yearly Meetings, as well as the AFSC, have alerted their National Councils of Churches about the Statement of Support and events unfolding in Korea.

A second Quaker Statement of Support will be sent to the defendants and the Korean government later this year. (An appeal is planned, so defendants will not start their prison terms until after the appeal.) An additional twenty-six yearly meetings have been invited to endorse the statement. Many other church groups around the world have issued protests and sent delegations on behalf of human rights in South Korea.

Since Congress passed the human rights amendment last fall, denying military aid to governments which consistently violate internationally recognized human rights, many Americans thought that Congress would vote to continue a ceiling on arms sales to South Korea. In fact, the Solarz-Fraser Amendment (making a ceiling of aid of \$290 million) was voted down in June, and the Congress voted to increase aid to South Korea. This allows \$490 million in military aid to go to South Korea in the present fiscal year. This amount represents an increase of aid of \$286 million. In addition to this official American government military aid, South Korea will also receive \$617.3 million worth of commercial arms sales. These are arms sold by American corporations directly.

The sales do not involve citizens' taxes, but the sales are facilitated by the Pentagon.

However, some Congresspeople continue to raise the issue of human rights in South Korea. Representative Fraser has recently held hearings into the activities of the Korean CIA in this country. Representative du Pont and one hundred seventeen other Congresspeople have signed a letter to President Ford questioning huge amounts of aid to Korea. Representative du Pont has written that "...I firmly believe that only persistent efforts on the part of American citizens to encourage democratic liberties in South Korea will improve the human rights situation in that country."

At the Friends World Committee meeting in Canada last July, Young Sang Chin, the Clerk of Seoul Monthly Meeting, read a statement to Friends around the world. In part it said: "Our appreciation goes first for your support and encouragement for our revered and beloved Friend, Hahm Sok Han, when he is in difficult situations... Your voice and your hand are really further required for our Quaker presence in the increasing militaristic atmosphere here in Korea. Let us not fear the power of darkness, believing the Light can overcome the darkness. Peace and hope!" □

Lynne Shivers is a member of the Philadelphia Life Center and on the staff of the Philadelphia Yearly Meeting Peace Committee. She is secretary to the Policy & Legislation Program. South Korea is one of the important issues for that program.

Iowa Yearly Meeting of Friends (Conservative) is concerned about the detention and trial of twelve South Koreans who signed their names to a Declaration for Democracy and National Salvation, as well as six others who were indicted as a result of this Declaration. The Declaration demands that the emergency measures which suppress the freedom of the people be rescinded, that parliamentary procedures be restored, and that the judicial branch of the government be independent. Democracy is supposed to prevail in South Korea.

We believe that the signers and supporters of the Declaration acted on firm religious convictions and basic concern for human rights and dignity, and we support their right of freedom of expression. □

A Candle

Surrounded by Barbed Wire

by Lawrence McK. Miller, Jr.

INCREASINGLY FRIENDS are becoming aware of and involved in the worldwide organization called Amnesty International. A growing number of Friends are either joining AI directly or are finding membership in local Amnesty Groups, to express concern for political and religious prisoners and to work for the abolition of torture. The universal symbol of Amnesty International, a candle surrounded by barbed wire, is reminiscent of the hallowed, if overused, expression, "It is better to light a candle than curse the darkness."

Founded in 1961 in London, Amnesty International is an independent international organization which is not associated with any government, political party or religion. According to its statement of purpose, "it works for the release of persons imprisoned, restricted or detained because of their political, religious or other conscientiously-held beliefs, or by reason of their ethnic origin, color or language, provided they have neither used nor advocated violence." These persons are called "prisoners of conscience." In its operations Amnesty International maintains an overall working balance in relation to countries of different world political ideologies and groupings.

The organization opposes the death penalty and the torture or otherwise cruel, inhuman or degrading treatment of *all* prisoners, regardless of whether these prisoners have been violent or nonviolent in their actions. It is only the designation of prisoners of conscience, those prisoners that are "adopted" for special efforts to gain the prisoners' release, that the rejection of violence and espionage is required. Amnesty International, with consultative status at the United Nations, seeks to secure throughout the world the observance of the provision of the Universal Declaration of Human Rights and the United Nations' Standard Minimum Rules for the Treatment of Prisoners.

Today, it is estimated that there are about 500,000 prisoners of conscience in more than one hundred countries who are being punished solely for their race, religion or ideas. Isolated from family and friends, locked away in jails or concentration camps, declared

insane and consigned to mental institutions, or banished to remote penal colonies, these prisoners, who have neither used nor advocated violence, are being physically and psychologically degraded or tortured or killed. Their only hope is that someone outside will care enough to do something about their plight.

Only within the last three years Amnesty International has begun a world-wide campaign for the abolition of torture. Torture has been spreading like an epidemic across the world. AI has organized a system of "urgent action campaigns" whereby in a very short time hundreds of telegrams and special delivery letters are sent on behalf of victims or potential victims of torture. Recently Amnesty had a worldwide concentrated campaign against the use of torture in Uruguay, where thirty-eight cases of death as a result of torture have been documented. AI's aim in its overall campaign is "to make torture as unthinkable as slavery." In November 1974 the United Nations adopted a resolution calling for "sustained efforts...to protect under all circumstances the basic human right to be free from torture..." and in December 1975 a Declaration containing twelve articles outlawing the use of torture. The General Assembly also ordered the formulation of a code of conduct for law enforcement officials as well as a study of medical ethics related to persons in detention.

It has seemed to me that Amnesty International is a channel of moral concern that deserves the active support of Friends. It is a corporate moving of the Spirit, a people's movement. Virtually anyone is capable of writing a few postcards or letters every month. Membership costs only \$15 a year. The joining of an adoption group is optional and implies a deeper commitment which many find rewarding. The address of Amnesty International USA is Room 309, 2112 Broadway, New York, NY 10023. □

Larry Miller, a member of Doylestown Meeting in Pennsylvania, has been involved in regional and international activities of Friends and other religious groups for a number of years.

Report on Torture

THE TASK FORCE of the Socio-Economic Coordinating Committee was established at the 1975 Yearly Meeting to take action on its own and to help members and Meetings concerned with the abolition of secret imprisonment and torture of political prisoners, practiced by many governments as a systematic policy for the suppression of any dissent. The 1975 Yearly Meeting, spurred by the London Yearly Meeting, recognized that the use of torture, which often accompanies secret imprisonment, is a gross abuse of human rights and one of the most abhorrent evils of our times, in which our own government has been directly involved.

Recommendations for Action

1) There is a need for a greater effort to make the human rights case on Capitol Hill and before the executive branch. FCNL has made support for human rights issues a 1976 priority and has been working actively in this area. Clergy and Laity Concerned has been working on Korea. Friends need to let government leaders know that human rights issues have priority. Write a letter to the State Department, your senators and representatives, AID and the foreign relations committees of Congress when you know that military or economic aid to a government which consistently practices torture is under consideration. Amnesty International's *Report on Torture* and Campaign for the Abolition of Torture materials are a good place to begin in analyzing which governments are practicing torture. Support Senator Abourezk's test case of the military aid bill regarding Ethiopia as it comes up. Follow the Humphrey work on the military assistance program. Friends might inform themselves and support FCNL's efforts in this area. Action information should be provided in the FCNL newsletter.

2) Friends should support Amnesty International's attempts to investigate prisoner conditions around the world, and should examine the question of whether the AFSC, the Friends United

Meeting or the Friends World Committee can play more of a role here. More needs to be done in providing evidence upon which Congress can act.

3) Friends should let the government know that the continuing U.S. involvement in torture training is unacceptable. Letters should be written by monthly meetings to government officials requesting an unequivocal statement that the U.S. government will no longer train foreign military and police officials in torture techniques or support police and military institutions which practice torture.

4) Friends should take immediate letter-writing action on behalf of individual prisoners who are being tortured. The Task Force on Torture will receive urgent appeals torture cases from AI's Campaign for the Abolition of Torture in London and distribute these to workshop members who can write individually and ask Peace and Social Order Committees and others at the monthly meetings to do the same. Quakers might form the habit of writing a letter a month.

5) Monthly Meeting Peace and Social Order Committees should form Amnesty adoption groups. The Baltimore Yearly Meeting Peace Committee might also explore this possibility. The small meeting and individuals can act and receive information by joining Amnesty International.

Amnesty International and What Individuals Can Do

The work of Amnesty International (AI) takes two main forms: 1) activity to secure the release of individual political prisoners, and 2) campaigns for the abolition of torture both on an international scale and in particular countries, by investigatory missions and disclosure of the facts.

As the largest international human rights organization, having a research staff in London, which includes specialists in all global areas and chapters around the world, AI is well equipped to perform both functions. AI enjoys an

exceptional record of accuracy and its reports are widely accepted as authoritative. AI does not engage in lobbying, however, in order to protect its tax exemption. For his work on behalf of human rights, and in other areas, Sean McBride of AI received a Nobel Prize this past year.

Work on behalf of political prisoners, defined as prisoners arrested because of belief who have not engaged in criminal or violent acts, is important. Amnesty's approach involves the adoption by Amnesty groups of political prisoners. Adoption involves efforts on their behalf, writing letters to heads of government, prison authorities and doctors, military authorities, etc. Amnesty International has had great numbers of prisoners sufficient to indicate that the forgotten prisoner is in greater danger of maltreatment than is the prisoner on whose behalf politely worded but continuing inquiries are made by the international community. AI carefully balances the prisoners of an adoption group so that a group works on behalf of prisoners in right, left and third-world countries. The national board includes William Buckley and Joan Baez.

The AI *Campaign for the Abolition of Torture*, begun in 1972, evolved when it became clear that the torture problem was not just a problem of a few countries but rather a "social cancer." Amnesty International's country-by-country *Report on Torture* (New York, Farrar, Strauss and Giroux, 1975) states that the most significant feature of the situation is that:

torture has virtually become a worldwide phenomenon and that the torturing of citizens regardless of sex, age, or state of health in an effort to retain political power is a practice encouraged by some governments and tolerated by others in an increasingly large number of states.

To analyze the situation thus is to seek

to do something about it. AI has been active with its urgent appeals letter writing campaigns on behalf of people who are being tortured or who have been incarcerated in military or police facilities where torture is known to play a common role in the interrogation process. AI has sent missions to investigate allegations of torture. AI has been actively seeking to develop standards on torture and played an important role in the passage of this winter's torture resolution by the U.N. General Assembly.

AI has undertaken a new program this year of concentrating on one country, presenting the facts of its gross abuse of human rights to the public through as many channels as possible. Thus, this year, during March and April an intensive publicity campaign exposing the persistent violations in Uruguay was carried on. Unhappily, it is reported that the U.S. Embassy staff in Uruguay regards the situation as one in which "just a few Communists" are being punished. □

AS PART of its Declaration in Support of the World-Wide Campaign for the Abolition of Torture, France Yearly Meeting of the Religious Society of Friends (1976) pointed out that, although officially disapproved of, torture is used today by more than seventy governments across the globe. The declaration called torture "a cancer in the social tissue of our world" and characterized it as "the most extreme form of imposing one's power over another and the most flagrant expression of injustice."

French Friends have been cooperating with the Association of Christians for the Abolition of Torture (ACAT), 8 Villa Parc Montsouris, 75014 Paris, France, not only in disseminating precise information about this evil, but also in intervening actively on behalf of persons in many parts of the world believed to be undergoing torture. □

Iowa Yearly Meeting

Statement on Amnesty

THE HISTORIC peace churches and most major religious denominations have written statements supporting some form of amnesty for young men considered to have taken illegal action in opposing the war in Vietnam. This Yearly Meeting of Friends wrote a letter to President Ford in 1974, shortly after he took office, urging him to grant universal and unconditional amnesty. Since this has not been done, we again want to bring the issue to the attention of the President, the Congress and the public.

We remind officials that, although nations have resorted to war to settle disputes, we have a commandment, "Thou shalt not kill." When our government tells us to disobey this commandment, we should "obey God

rather than men" (Acts 5:29). Disobedience to draft laws was in many cases an act of conscience inspired by religious faith—and freedom of religion is guaranteed by our Constitution. The principles established in the Nuremberg trials show that the responsibility for resisting evil rests with the individual conscience.

Eleven presidents during the history of this republic have granted some degree of amnesty after wars and insurrections. The whole Confederacy received amnesty after the Civil War. Amnesty means forgetting, wiping the slate clean; as President Lincoln expressed it, "With malice toward none, with charity for all..." Amnesty is not the same as forgiving.

In contrast with this concept, President Ford offered a clemency program,

for "earned re-entry" into American society. This option was chosen by relatively few offenders, in many cases because they didn't agree that they should have to work their way back into a society which they felt they had not wronged. They were dissenters in what America came to see as an immoral war, and we should be asking *their* forgiveness for what we have done to them.

We cannot restore the lives of our dead soldiers, but a Presidential proclamation of amnesty would free us to begin to heal and rebuild a still-divided society. We call upon the President to be an agent of reconciliation, and on the churches to undertake the education of their members and the public at large on this vital issue. □

Opposition to the Use of Torture

Report on the problem of torture in the world community made by Carol Terry on behalf of Study Group VI of the 13th Triennial Conference of the Friends World Committee for Consultation, held at McMaster University, Hamilton, Ontario, Canada, July 18-24, 1976:

FRIENDS' RECENT concern about the practice of torture stimulated by the launching of the campaign against torture by Amnesty International in 1973, was pinpointed in 1974 at London Yearly Meeting. Several other Yearly Meetings have also taken up this concern in the last year or two: Switzerland Yearly Meeting, France Yearly Meeting, Baltimore Yearly Meeting, and Philadelphia Yearly Meeting, and very recently, Swedish Friends. There may be others I have omitted.

This year in May, Meeting for Sufferings at London Yearly Meeting felt "convinced that it is not necessary to emphasize our total opposition to all torture by a general statement of the principle involved" and the result was a draft statement circulated by London Yearly Meeting to all Friends' Yearly Meetings in the hope that it might form a basis for consideration at our Triennial here.

There has been special support for this from two Yearly Meetings. Germany Yearly Meeting (Bad Pyrmont) at Whitsun 1976 writes:

We again testify to our determination to cooperate in the endeavor to abolish torture, and ask the Conference in Hamilton to actively support all Yearly Meetings that have this as a special concern.

And France Yearly Meeting in May, 1976, at Charbonnières worded the following statement:

Torture is the most extreme form of imposing one's power over another and the most flagrant expression of injustice. Throughout the history of humanity torture has been employed to obtain information or confessions and as a method of revenge on a captured enemy. Today, although officially disapproved of, torture is used by more than 70 governments across the globe.

No legal or judicial argument can justify resorting to the use of torture. It goes against every basic right secured by humanity throughout the centuries. As Article 5 of the Universal Declaration of the Rights of Man affirms: 'No one will be submitted to torture nor to cruel, inhuman, or degrading treatment or punishment.'

Torture is like a cancer in the social tissue of our world. We are called upon to insist that no circumstances whatsoever can justify such a practice whose aim is to deprive a human being of his or her dignity and to turn him or her into an unrecognizable creature whose will to live has been crushed. This contempt for human life totally contradicts the Quaker conviction that every person possesses an inner light of God.

The Study Group this week, of which Dewitt Barnett and I have been co-conveners, has been wrestling with the problem of torture. Our discussions have owed much to the inspiration of Eric Baker who, as you know, passed away suddenly on Tuesday of this week. Eric Baker was one of the founders of Amnesty International and was the British member on the international Executive Committee. He prepared the advance study paper on torture for this Triennial and, indeed, had an international reputation for expertise on the question.* In a letter written to several of us only last week he stated, "we hope that Friends will come to grips with the important aspect of torture—its spiritual significance."

Before reading the revised version of the London Yearly Meeting draft statement on torture submitted by our Study Group to the plenary of this Triennial, let us pause in thanks for Eric Baker's life and work for a moment.

This then is the draft that our Study Group submits to the Triennial in the hope that it will be adopted as an international Quaker call for the abolition of torture:

The Friends World Committee for Consultation of the Religious Society of Friends (Quakers) declares

*"Torture and Inhuman Treatment" by Eric Baker. Available from Friends World Committee for Consultation, 1506 Race Street, Philadelphia, PA 19102.

itself to be utterly opposed to the use of torture, and determined to spare no effort to bring it to an end.

It is a matter of grave anxiety that torture and secret imprisonment are being used by many governments, anti-government groups, and others to extract information, to suppress criticism, and to intimidate opposition, so that throughout the world countless numbers of men, women and children are suffering inhuman treatment. We believe in the worth of every individual as a child of God, and that no circumstances whatsoever can justify practices intended to break bodies, minds and spirits.

Both tortured and torturer are victims of the evil from which no human being is immune. Friends, however, believe that the life and power of God are greater than evil, and in that life and power declare their opposition to all torture. The Society calls on all its members, as well as those of all religious and other organizations, to create a force of public opinion which will condemn the use of torture by any group, and which will oblige those responsible to dismantle everywhere the administrative apparatus which permits or encourages torture, and to observe effectively those international agreements under which its use is strictly forbidden.

The Friends World Committee for Consultation urges all member Yearly Meetings to affirm this statement and to take appropriate measures to ensure effective action.

Lastly, I would like to leave with you a sense of what our Study Group has been striving for. Our sessions were valuable in helping to sensitize us to the epidemic proportions of the practice of torture, which is on the increase and now used in over sixty countries around the world. Brief and vivid experiences were shared by the participants when we tried to examine the spiritual aspect of the problem rather than dwelling on its morbid, technical aspects. For we must all start from the premise that there is no question that the practice exists, and those of us who saw the film on the Church in Korea last night will be feeling this vividly. What we have learnt is the need for all of us to learn more, and for the pressing need for public awareness to be increased through maximum publicity. We recognize that the Quaker U.N. Offices and the Friends Peace and International Relations Committee, London can be used for resources on this question, as well as, of course, Amnesty International. The primary emphasis perhaps should be on the extent to which torture has become institutionalized through our governments. We would hope that yearly meetings might take on the task of investigating into this in their own countries. May I leave you with the hope that we Friends, who have not been afraid in the past to challenge authority when we felt it to be wrong, should not falter in this respect in affirming our total opposition to the practice of torture. □

(This statement was adopted by the Triennial Meeting in plenary on July 23, 1976.)

Prayer for the Great Family

Gratitude to Mother Earth
sailing through night and day—
and to her soil: rich, rare, and sweet
in our minds so be it.

Gratitude to Plants
the sun-facing light-changing leaf
and fine root-hairs;
standing still through wind and rain;
their dance is in the flowing spiral grain
in our minds so be it.

Gratitude to Air
bearing the soaring Swift and the silent
Owl at dawn. Breath of our song
clear spirit breeze
in our minds so be it

Gratitude to Wild Beings
our brothers, teaching secrets,
freedoms and ways;
who share with us their milk;
self-complete, brave, and aware
in our minds so be it.

Gratitude to Water
clouds, lakes, rivers, glaciers;
holding or releasing; streaming through
all our bodies like salty seas
in our minds so be it.

Gratitude to the Sun
blinding pulsing light through
trunks of trees, through mists,
warming caves where
bears and snakes sleep—
he who wakes us—
in our minds so be it.

Gratitude to the Great Sky
who holds billions of stars—
and goes yet beyond that—
beyond all powers, and thoughts
and yet is within us—
Grandfather Space.
The Mind is his Wife.
so be it.

Gary Snyder
(after a Mohawk prayer)

Friends Around the World



Northern Yearly Meeting

NORTHERN YEARLY Meeting had its first full session as a yearly meeting May 14-16 at Wild Rose, Wisconsin. It was an exercise in community. Friends use a YWCA camp for the meeting and prepare their own meals communally under competent Friendly direction. Working in the kitchen preparing the noon meal, knowing that Friends on the other side of the wall are deep in worship, is a direct experience in praying with one's hands.

There is new business for a beginning yearly meeting. Affiliation was recognized with FCNL, AFSC and FGC. The presence of Paul Goulding was greatly appreciated. Friends from neighboring Illinois Yearly Meeting attended—some from as far south as the Blue River Quarterly—and shared with us. The ties between the two yearly meetings are growing strong, and some monthly meetings hold membership in both.

Northern Yearly Meeting will continue the pattern of meeting twice a year, spring in Wisconsin, fall in Minnesota. Friends from a newly formed group in Marquette, Michigan, who came to these sessions demonstrate the spread of Friends across this northern section of the middle west. Intervisitation is greatly appreciated and Friends on vacation may enjoy seeking out local meetings in these remote areas. Many monthly meetings in this region have members in a wide geographical range

so that trips of over one hundred miles to attend First-day worship are a reality. Yet Friends thrive and love and grow, finding community where the Spirit moves, searching out ways to be together, meeting with respect for individual leadings and joy in that which unites us.

Nancy Breitsprecher

Canadian Yearly Meeting

CANADIAN YEARLY Meeting, 1976, held at Alma College, St. Thomas, Ontario, was especially fortunate: we enjoyed the international dimension added by Friends from around the world coming to us from the 13th Triennial of Friends World Committee for Consultation. We welcomed this rare opportunity.

Salome Nogela David, of East Africa Yearly Meeting, gave the Sunderland P. Gardner lecture, always a highlight of our days together.

The impact received in the various business meetings and from worship-sharing sessions is the urge to enrich our lives by searching out the roots of our faith, from which springs action to meet the needs of the age. These include prison reform, peace, and the end of torture.

The pressing matter of the rights of

Canadian Indian people compelled the attention not only of the Quaker Committee for Native Concerns but of the whole Yearly Meeting, as it had of the Triennial. We approved the minute from F.W.C.C. recommending that Yearly Meetings "listen to and support the indigenous people of their country."

At the close of Canadian Yearly Meeting we are thankful for clarified vision and for awareness that the directive is urgent upon us at the Quaker beginning: "Mind the Light."

Camilla Z. Hamilton

New Zealand Yearly Meeting

THIS REPORT is not a comprehensive account of New Zealand Yearly Meeting, held May 14-17 at Wanganui, but rather the impressions and experience of one participant.

I found it rather overwhelming suddenly being one of a large group—up to one hundred eighty at times; exciting, stimulating but a little disconcerting. Worship-sharing groups which enabled us to come to know each other on a deeper level helped to overcome this feeling. I was grateful to my group for the sense of trust which we came to share. Being with people who were not afraid to share their real feelings gave me a sense of closeness and warmth which seemed to me an expression of true community. This is one of my

lasting impressions from Yearly Meeting.

The first session, "The State of the Society" was taken entirely by Young Friends. Through a panel discussion and a skit on meeting for worship, they tried to convey what they saw as frailties and faults within our Society. The impact was considerable. Some felt it to be devastating. They raised such questions as:

Where do we look for authority and guidance?

Are we too respectable? Do we conform to tradition and common standards rather than follow the Inner Light?

Is there a hidden hierarchy? Are Young Friends excluded from responsibility? Is there a lack of trust?

When we give ministry in meeting for worship are we really MOVED to speak?

The next day we discussed this session in small groups and it proved an opportunity for young and old Friends together to explore differences, not without pain for some, and try to find a place of acceptance.

To me the longest and most difficult session concerned the request for money towards communal buildings on the Wanganui Educational Settlement Trust site—"Quaker Acres" for short. The tension and frustration grew as widely different opinions were expressed, until one perceptive Friend moved us all by saying, "Friends, look what this money is doing to us." But as someone remarked later, "It is not the money but we who are responsible for what is happening." This shattering session brought home to us the need to work out priorities for the use of our unaccustomed wealth from the School Trust. We were able to do this later, to the relief and satisfaction of us all and we hope that the "pains of stewardship" will be less acute from now on.

Turning from our own concerns to international ones, we expressed our distress at our new prime minister's militaristic attitude. Not only has he reverted to "cold war" policies in New Zealand-Soviet relations, but he has overthrown our non-aligned foreign policy particularly in regard to a nuclear-weapon free zone in the South Pacific, and invited American nuclear-powered warships to enter New Zealand ports. On behalf of Yearly Meeting the Peace Committee has made a strong statement to the prime minister and to the U.S. ambassador on these issues. In a stirring speech one elderly Friend of

nearly ninety urged us to promote our convictions on peace more forthrightly and she will back up this work with a gift of \$2,000. We were moved and inspired by this offer. Recently monthly meetings have cooperated in sending approximately two thousand letters to French citizens, enlisting their help in stopping French nuclear tests in the Pacific. There has been a heartening response.

On the last evening a small group of us "let our hair down" in the form of creative dancing. What a pleasure to relieve the accumulated stiffness from hours of sitting and concentrating. After our serious business it was a delight to share this lighthearted, expressive and uninhibited activity which I find endears Friends to me all the more.

Jocelyn Thornton

Second Intermountain Yearly Meeting Gathering

MOVING AS if blown by the gusting wind, cars turn from New Mexico highway 86 onto the gravel road heading northeast to Ghost Ranch. Red and yellow sandstone cliffs, sparsely lined and dotted with juniper, tower ahead. Dust-devils of spiralling red sand swirl in the wind. Drought-dried grass makes a thin tracery over parched, red earth.

The scattered, dust-raising caravan descends a slope into a fertile strip of land along a creek lined with cotton-trees. Journey's end is this green oasis, Ghost Ranch Headquarters. For seven years we have gathered here. For two years monthly meeting families have drawn together in our spiritually related clan, the Intermountain Yearly Meeting.

This day, June 10, 1976, is hot. A crew of student workers are haying the long narrow meadow. Strong though the wind is it can't blow away new-mown hay fragrance. All bodily senses can feast. We have returned to our spiritual gathering place. We are home! How many are we? 356 of our 570 members. Is that all? The babble and confusion seems like more. Patient registration clerks try to direct the excited crowd. "Your map is included," they patiently repeat.

Part of the caravan winds up the mesa

west of headquarters to dwellings with the names Yucca, Sagebrush or Cholla. Other cars go to the campground where tents are fought into place as the wind whips them. Others go to the permanent teepees and hogans.

Foot trails wind down the mesa. Across the meadow, adobe buildings that house student helpers seem to grow from red earth. In front of them Navajo willows move in waving billows. Beyond rise eroded cliffs. A lizard with a turquoise blue tail leaves its trail in the dust. Father Sky, Mother Earth, Brother Sun, Sister Moon, we are home.

Babble rises to a crescendo as we mingle, eating and greeting. As we leave the dining-hall, Sister Moon appears almost before Brother Sun has set. The wind dies. Diminuendo. In the spreading silence we gather to worship in this blessed place of infinite mysteries where Mother Earth provides for spiritual nurture and stints on provender for physical survival as if she had exhausted herself with the spiritual. Father Sky blesses us with daylight-blue cover and nighttime star-shine, almost covered by Sister Moon's brilliance.

When Brother Sun again appears we gather. Douglas Steere speaks of "traveling in." We are reminded that George Fox gathered those already gathered by God who were seeking the ultimate nature of things. The tendering love of God includes those to whom one might be opposed.

Friend Douglas quotes Elizabeth Vining that first we are convinced and then comes conversion. Conversion is the long term, never-ending, traveling in. Drums may often and repeatedly beat, asking, "What may be the next step that is asked of me?"

Nietzsche is quoted, "Canst thou go nigh unto the world without going over to it?" Are we overcumbered? Of what use to achieve the heart's desire but have the leanness in our souls? Is one leading a double life? Spiritual starvation is as visible as physical starvation.

Teach us to be still. Be thankful God is. Respond to God's call. Learn to obey God's leading. Be not fearful that the guide will take us where we don't want to go. Obey the drums' beat. Travel in! Travel in! Travel in! There will be obstacles. Albert Schweitzer said not to expect people to clear stones from your path. Hope they do not put stones onto it.

Learn from and work with inwardly seasoned Friends. Though there are failures and lost causes, still we must follow for we must champion causes not

yet won. In this comes our seasoning. Douglas finishes. We sit in silence.

Dorothy Steere then speaks loving words of guidance showing ways of making business meetings also meetings for worship-sharing. She speaks of "cross-fertilization for inspiration" to help lead to a true consensus rather than the reluctant giving-in that is the result of being worn away by discussion. The value of interspersed moments of silence in business meeting is stressed. These moments give time for self-examination to consider if one is being understanding and working toward a true unity or merely trying to get one's own way. Knowing of our great diversity of personality we must listen and wait on the Lord.

Saturday morning as we gathered in worship-sharing groups, the Steeres' gentle guidance is reflected in the quality and quantity of worship-sharing of love, prayer, hope and ideas. Laughter is heard. Overhead birds sing their songs of pride or territory, songs easily interpreted as hymns of thanksgiving. Distant, happy children sounds give us a sense of security for our well-tended youth.

How to thank those dedicated Friends who give of their time to care for children, to oil and run the machinery of registration, business meetings, arranging of worship-sharing, arranging of discussion groups, *ad hoc* talks, book displays and multitudinous paperwork that made possible the ease of movement through three days filled with sharing, loving and traveling in?

Then come the partings, the sadness of knowing we will not physically be with many Friends for another year. Our faith has been fortified. We know we will be together in the strength of the inner light.

Gussie Schooley



CORRECTION

The item on Friends Suburban Project (FJ 8/1-15, p. 429) gives the wrong address for FSP. The correct address is: Box 426, Concordville, PA 19331.

Henry
Cadbury



A
Memory

IN 1966 I was in London to do research for my doctoral thesis on Quakers in England during World War I, and most of my four months was spent in the library of Friends House. Many people came and went during the time: Elizabeth Isichei, who was finishing *Victorian Quakers*, darted in occasionally to check a footnote; Ormerod Greenwood was busy with his first volume of *Friends and Relief*; Elton Trueblood stayed for a month; other students like myself; and Henry Cadbury.

It has been said that everyone loved Henry Cadbury on sight, and I was no exception. He would not take one of the alcoves so convenient for protracted work but sat toward one end of a long table in the middle of the room, his papers piled neatly high beside his chair rather than spread in disarray. We all wanted to talk to him and ask his advice.

One young man, also a doctoral candidate, was gathering facts about the puritan radicals of the Cromwellian Commonwealth, what the beliefs of each group were, particularly the belief concerning the salvation of the soul, which seemed to be central to them all. He approached Henry Cadbury eagerly, certain this man could pinpoint the elusive Quakers.

How did a Quaker know he was "saved," he asked. H.C. looked at the young man quizzically and started to shake his head, but the young man was insistent. It was an important tenet, he stressed, about which the other tenets revolved. What did the Quakers think was necessary for their own salvation?

H.C. considered the question gravely for a few moments more, gazing thoughtfully at the wooden table before him. Then he shook his head decisively. "I doubt if they thought much about it," he answered.

The young man went away sadly, for he set great store by his vast factual knowledge.

Leigh Tucker

Time Weaver

by Elizabeth Briggs

I

The sweet calf's face in early autumn fog
As mist rose up to greet the dawn of day
Redeemed by mother nature, wrenched by time,
Corrupted by traffic, caught by duty, lost to joy:
It looked newborn. Its mother lay
Exhausted, resting, calm, as it stood up
To try and sense the world, the mist,
The traffic going by, the clouded lake and sunrise,
A gray-green, gray-rose misty morning chill,
And passing through the fog in motored steel
Another natural creature's consciousness. At last,
An hour late, my children had my smile.

II

Restlessness rules me; again and again
I flee from quiet fireside, rush
To ever new accomplishments and deeds,
Not doing any properly but riven
By doubt, disgust with doing, and at last
An untried challenge lusters to undo me—
But all this restless grief, this lurking
Drive to false addictions, falls to fail
At last (my limping crippled love
Inadequate), all cries of prisoned me ...

III

I will surprise ecstasy in her cell,
Unbind her chains, unloose her golden fetters,
And give her leave to caper in duress,
To sing and dance and play her bright marimba
So she will set me free.
And so I will dance over folly, will sing over effort,
Will wear ecstasy like a garland upon my song,
And ecstasy's dancing shall open
The bars of my bound-up heart, my bounded body,
Body and heart be woven
Into one singing dance.

IV

Conversion moments linger in the brain
To falsify experience: no more true
That I am just the same as eight years past
Than that I differ this week from my last.
Each moment changes, all my cells renew
And what holds me together but the shell
Knit by living yarn from then till then?
This being turns about, becoming, changed
A moment to a moment, cell to cell,
But never shifts completely to the strange;
The new steps forth continuous, making new
Each moment and yet holding in its hand
All knitted past for clothing—only shell,
The living it contains untouchable,
Unfixable, unstateable, unnamed.

V

To gather up this terrifying freedom,
To roll it in a ball, to make a whole
Unity of life within myself, to spring and fly
And come to rest and sigh, and fly again,
To laugh and to exult with energy
Set loose from freedom's source and furnace—this,
All this the next true moment for my heart,
Not grief, regret, or sad resigned repose
But poised and moving beauty, living art
As life alone cannot be till transformed
With inner light and blessing. Can I be
This kind of artist, fashioning this life
A whole and moving beauty, poised and free?

VI

An insight of evasion once again:
These weeks of waiting, hiding, closing in
My senses to a self-absorbing dream.
How now to re-engage, to catch a hold
On truth of sensate touchstone?
How to look in eyes and see them, how to feel
My active presence moving like a strand
Of silken interweaving with my sons,
My husband, my relations, and my friends?
Now catch the moment, lay a hold on life,
Not hold myself within, aloof, alone
(Though everyone's alone in single skin),
When to unwind and weave the silken skein
Is meaning's only source and celebration.

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Announcements

Births

Hempel—On May 29, *Benjamin Tallman Hempel* to Mary Beth Schultz Hempel and Walter Thomas Hempel II of Crosswicks, NJ. The parents are members of Crosswicks (NJ) Monthly Meeting.

Hockin—On June 10, *Bridget Adelle Hockin* to Robert and Janine Hockin in Minneapolis, MN. Robert and their older daughter, Mindy, are members of Twin Cities Friends Meeting, St. Paul, MN. Janine is a member of Lehigh Valley Meeting, Bethlehem, PA.

Kaufman—On June 18, *Gretchen Lovett Kaufman* to Jean Hollingsworth and Mark Kaufman of New Castle, DE. Jean is a member of Stony Run Meeting in Baltimore and Mark is a member of Florida Avenue Meeting in Washington, DC.

Loescher—On May 26, *Pablo Alexander Loescher* to F. William and Marta Valazquez Loescher. The father is a member of Radnor (PA) Meeting. The paternal grandparents, Frank S. and Mildred G. Loescher, are also members of Radnor Meeting.

McCandless—On July 6, 1976, *Susannah Ruth* to Jean Watson and Christopher McCandless of Larkspur, California. Christopher and his parents, John and Dorothy McCandless, are members of Exeter (PA) Meeting. Jean McCandless is a member of 57th Street Meeting in Chicago. The maternal grandparents, George and Elizabeth Watson, are members of Lloyd Harbor (NY) Meeting.

Root—On May 24, *Jennifer Root* to Evan and Barbara Root in Boston. The paternal grandparents, John and Margaret Root, are members of Wrightstown (PA) Monthly Meeting.

Shoemaker—On February 24, *Amy Louise Shoemaker* to Robert and Patricia Shoemaker of Philadelphia, PA. The father is a member of Byberry Monthly Meeting.

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

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Wilkinson—On June 19, *Anna Elizabeth Wilkinson* to Harold and Nancy and Roban of Friends Neighborhood House, 36 Lonsdale Square, London, England. Harold and Nancy are members of Morningside (NY) Monthly Meeting and attenders at Hampstead Monthly Meeting, London. Harold's parents are members of Australia Yearly Meeting.

Marriages

Brashear-Brookes—On June 26, in Norristown, PA, *Suzanne Louise Brashear* and *Christopher John Brookes*, under the care of Norristown Friends Meeting. Suzanne and her parents, David and Barbara Cooke Brashear are members of Norristown Meeting. Her grandmother, Elsie Lear Cooke, is a member of Newtown (PA) Meeting. Christopher is the son of Thomas and Janet Brookes of Stonesfield, Oxfordshire, England.

Edgerton-Rich—On June 12, *C. Willis Edgerton* and *Virginia Percy Rich*, members of Haverford (PA) Monthly Meeting, were married in the home of the bridegroom under the care of Haverford Monthly Meeting and in the presence of their immediate families.

Erpel-Smith—On May 22, *Alfred Erpel* and *Drusilla Smith*, at Wrightstown (PA) Meeting. The bride and her parents, Arthur and Melva Smith, are members of Wrightstown Monthly Meeting.

Keck-Ott—On June 19, under the care of Gwynedd (PA) Meeting, *Timothy Keck* and *Kimberly Ott*. Timothy and his parents are members of Lehigh Valley Meeting. Kimberly and her parents are members of Gwynedd Meeting.

LaPrelle-Newlin—On June 5, at Haverford Monthly Meeting, PA, *Sandra Lee Newlin* and *John LaPrelle*. Sandra is a member of Haverford Meeting.

Rodriguez-Blaetz—On June 19, *Laura Ruth Blaetz* and *Jose Rafael Rodriguez*, under the care of Mt. Holly Monthly Meeting (NJ) at Arney's Mount Meeting House, Springfield Township, NJ. Laura is a member of Mt. Holly Monthly Meeting.

Spadoni-Donahue—On June 11, in Woburn, MA, *Charles Bernard Spadoni* and *Cheryl Anne Donahue*. Charles and his parents are members of Birmingham (PA) Monthly Meeting.

Thompson-Cox—On June 26, *John Thompson* and *Helen Cox* at the home of the bridegroom. The bride and her parents, Doax and Marjory Cox, are members of Honolulu (HI) Monthly Meeting. The bridegroom and his parents, Elbert and Carol Thompson, are members of Wrightstown (PA) Meeting. The marriage was under the care of Wrightstown Monthly Meeting.

Wells-Webster—On July 18, at Gwynedd Friends Meeting (PA), *John Hunter Wells* and *Marie Stratton Webster*. Marie and her parents are members of Gwynedd Monthly Meeting.

Deaths

Anderson—On April 3, *Mary Tallman Anderson*, aged 83, a member of Crosswicks Monthly Meeting, NJ. "She had been an active member of Crosswicks Meeting. She served as clerk for twenty-five years and carried many other responsibilities that kept the Meeting functioning." She is survived by her daughter, Evelyn A. Schultz, one granddaughter, Mary Beth S. Hempel, and two great grandsons.

Barrett—On July 7, *Winifred Allee Barrett*, aged 75, of Lake Wales, FL, formerly of Littleton, MA. A former high school teacher, Winifred was also a director of high school work of the AFSC in New England for eighteen years and served as director of work camps for two summers in Mexico. For sixteen years she was co-director of Friendly Crossways Retreat Center in Littleton, MA. She and her husband, Leslie H. Barrett, were for two years missionary teachers in the Friends Girls School in Kenya, East Africa. Besides her husband, Leslie, she is survived by a brother, Oran Allee of Marion, IN; two sisters, Wanneta Chance of Lake Wales, FL and Gwen Wylie of Altoona, IA; three children, Paul H. Barrett of Easthampton, MA, Amaryllis Cooper of Lafayette, CA and Bettie Chu of New London, CT; nine grandchildren and one great grandchild.

Blass—On June 16, *Richard B. Blass*. Born in Vienna, Austria, he practiced patent law in Germany before emigrating to Brussels and subsequently to the United States. In this country he became a factory manager, engineer and then started his own design and consulting engineering company. Meanwhile, he was active in the Friends Meeting of Shrewsbury, New Jersey, the American Friends Service Committee, and several community and civic organizations. He is survived by his wife, Malvi Blass, and a son, Walter.

Collins—In June, *Dorothy McVickar Collins*, aged 79, in Santa Barbara, CA. Dorothy was a member of Santa Barbara Friends Meeting. She is survived by her husband, Benjamin; a sister, Helen McVickar of Rhinebeck, NY; five children, Benjamin of Barre, VT, Robert of Golden, CO, Sarah Frias of Victoria, Spain, John of Neenah, WI, and Richard of Rhinebeck; and eighteen grandchildren.

Davis—On June 9, *Leigh M. Davis* of Doylestown, PA, a member of Wrightstown Monthly Meeting. He is survived by his wife, Alma Johnson Davis.

DeLeeuw—On March 16, *Rachel Souhami DeLeeuw*, aged 75, a member of Manhasset Monthly Meeting, NY. An active volunteer in the Red Cross, the Manhasset Health Center and at the United Nations and AFSC, she also served in many positions in her meeting with quiet efficiency and thoroughness.

Eyre—On July 19, *Sarah J. Eyre*, aged 91, at Rydal Park Medical Center. She was Superintendent of the Norristown Friends Home for twenty years and has been an active member of Abington Friends Meeting (PA) since her retirement. She is survived by a daughter, Miriam E. Eyre of Jenkintown, PA.

Grauman—On April 19, *John V. Grauman*, a member of Scarsdale (NY) Monthly Meeting, aged 57. John was a demographer with the United Nations, except for one year when he served as Senior Research Associate at Cornell University. He is survived by his wife, Hilda, and three children, Frank, Tom and Lisa.

Heyl—On May 22, *Marie Ottilie Heyl*, aged 82, a member of Abington (PA) Monthly Meeting where she served on the Worship and Ministry, Religious Education and Funeral Committees and as the Meeting Librarian. She is survived by a son, Harry K. Heyl; two daughters, Marie H. Shain and Dorothea H. Hoffman; eight grandchildren; three great grandchildren; and a sister.

Hentz—On June 15, *Elizabeth J. Hentz*, aged 92, at Buckingham Nursing Home. She is survived by her husband, Robert Hentz; three daughters; seven grandchildren; and six great-grandchildren. She was a long-time active member of Wrightstown Monthly Meeting.

Johnson—*Milton Johnson*, aged 64, while on vacation in Nova Scotia. He was a member of Richland Monthly Meeting in Quakertown, PA and is survived by his wife, Letitia Duffy Johnson of Richlandtown, PA two sisters, Margaret Sansam of Lake Ariel, PA and Lincoln Baker of Allentown, PA.

Keeney—On May 5, *Virginia Drysdale Keeney*, aged 86. A member of Valley Meeting in Pennsylvania, she combined gentleness, intelligence and creativity as "she moved through life with a depth of concern and compassion for others" based on a security in her faith which made her a truly liberated person. She taught in First-day School from the Old Testament and her lessons eventually became the basis for her published book, *Centuries Ago*. She was educated at Friends Central School and Swarthmore College and several years ago received the distinguished alumni award from Friends Central.

Lapham—On April 22, *Edward M. Lapham, Sr.* in Chester, PA, aged 98. He served Manhasset (NY) Monthly Meeting for many years as trustee and treasurer and as trustee of Friends Academy.

Continued

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Deaths

Linville—On October 26, 1975, *Alice R. Linville*, aged 93, a member of Brooklyn (NY) Monthly Meeting. A home economics teacher, Alice served her meeting in many capacities for many years. In the past few years she had lived at Friends Home in West Chester, PA. "She loved her meeting and her Brooklyn friends remember her with great affection."

Neal—On May 5, after an extended illness, *Grace Thomas Neal*. She is survived by a son, J. Philip Neal, also of Asheville, NC.

Perisho—On May 25, *Corwin Horace Perisho*, aged 76, in Lake Wales, FL. Utilizing many talents and abilities, including teaching, building, astronomy, and weaving, Corwin also had a great concern to be of help to other people and worked for the AFSC in France, Hungary and Mexico. He is survived by his wife, Helen Walsmith Perisho; two daughters, Anne Blaney of Boothbay Harbor, ME and Kay Filoso of East Boston, MA; and five grandchildren.

Reagan—On July 25, *Chester L. Reagan*, aged 85, former Headmaster of Moorestown Friends School, Moorestown, NJ. He spent his entire adult life in Quaker education in the fields of mathematics and religion. As a strong believer in the acceptance of individual responsibility, Chester was also active in community organizations in Moorestown. He is survived by two daughters, Mrs. Enos G. Pray of Hanover, IN and Mrs. Ina R. Moore of Westfield, NJ; a sister, Mrs. Lowell Cleaver of Moorestown; ten grandchildren and nine great-grandchildren.

Reynolds—On July 7, *Ethel Elizabeth Reynolds*, aged 88, died at Friends Hall Nursing Home, West Chester, PA. A member of Nottingham Monthly Meeting in Oxford, PA, Ethel was actively involved in AFSC, Baltimore Yearly Meeting, and Friends General Conference. In her local meeting, she was a key figure in Ministry and Counsel, Religious Education and Advancement Committees. She gave unstintingly of her time, energy and means.

Scull—On January 4, 1976, *Charles Scull* in Wrightstown, a member of Wrightstown (PA) Monthly Meeting. He is survived by his wife and by two children and seven grandchildren.

Scull—On May 9, *Esther K. Scull*, widow of Charles Scull, at Doylestown Hospital, PA. She is survived by a son and daughter; and seven grandchildren. She was a member of Wrightstown Monthly Meeting and active in the sewing group.

Shipley—*Dorothea Caroline Shipley*, aged 73, at The McCutchen, North Plainfield, New Jersey. She had held membership in Germantown (Coulter St.) Monthly Meeting, Chestnut Hill Monthly Meeting, and New York Monthly Meeting, where she worked devotedly for a number of years in Washington Square Preparative Meeting. Those of us who knew her well believe that she had fulfilled her life with high courage and was ready to relinquish it freely and in peace. She is survived by two sisters, Jeannette Shipley Michener of Bryn Gweled Homesteads, Southampton, PA, and Beatrice Shipley Crouse of Bellevue, Washington.

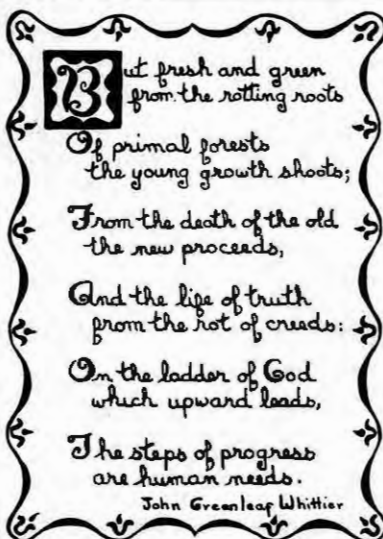
Stokes—On May 6, *May Egan Stokes*, a member of Haverford Monthly Meeting, PA.

Williams—*William Lloyd Garrison Williams*, aged 87, a founding member of Montreal Meeting. Whether in the Montreal and Quebec community or in the context of the Canadian Yearly Meeting, Lloyd was a cheerful and enthusiastic member of the numerous committees, meetings for business and general deliberations that activated the Quaker process of concern. While leading an active academic life on the McGill campus, Lloyd also invested his time in the Canadian Mathematical Congress, as clerk of the meeting on several occasions, in the Meeting House Fund and the Canadian Save the Children Fund, as well as in being a member and a clerk of the Canadian Friends Service Committee.



Reminder

As previously announced, the calendar and vital statistics will be appearing in every third issue of the Journal. Unfortunately this new policy began over the summer months when we were publishing only one issue per month resulting in long delays before this information was published. We will be sure that this does not happen again next summer. Thanks for your patience!



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Calendar

October

16—Friends Fall Festival, Uwchlan Monthly Meeting at Downingtown, PA from 10:30 am to 6:00 pm. It promises to be an old-fashioned country fair with a general store, craft booths, games and fun for children, including performances by the Peaceable Puppets. The meetinghouse is located on East Lancaster Avenue in Downingtown. Rain date is Saturday, October 23.

24—Retreat at Arney's Mt. Meeting House, 5 mi. East of Mt. Holly, NJ, on Juliustown-Arney's Mt. rd. 10 am to 3 pm. Subject: Thomas Kelly, Quaker mystic. Leaders, Charles Hutchinson and Edith Ellis. Bring lunch; dessert and beverage provided.

29-31—Annual Meeting for Friends Committee on Economic Responsibility at Quaker Hill Conference Center, 10 Quaker Hill Drive, Richmond, IN 47374. Phone: 317-962-5741. Registration: \$30.

30—Conference on Friends and the Police, Arch Street Meeting House, 10 am to 5 pm. Auspices of Philadelphia Yearly Meeting. Planning initially by Friends Suburban Project. For further information contact Charles Walker, Box 462, Concordville, PA 19331. Phone: GL9-4770.

30-31—North Dakota Friends gathering in Bismark, ND. Meals, discussions and worship. Contact person: Joanne Spears, 1824 Catherine Drive, Bismark, ND 58501.

November

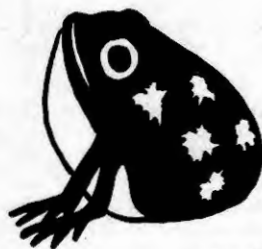
17-19—United Society of Friends Women Seminar, William Penn House, 515 East Capitol Street, Washington, DC 20003. Program: Human Rights in a World of Conflict.

Corrections

The photographs which accompanied the article on Wilmington College (FJ 6/15) were the work of Anthony Hinrichs of Wilmington, not Marjorie Young, the professor/free lance writer who wrote the article and who later gently corrected us.

The cover photograph (FJ 8/1-15) was taken by Martin Jones, a student at Virginia Union University.

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Old Jordans, managed by a Committee of Friends from Jordans Monthly Meeting, provides peaceful and quiet accommodation in the seventeenth century farmhouse (1618) where William Penn and other Friends worshiped during the days of persecution. In addition to 30 guest rooms, two units with private bath and kitchen are available (ideal for a couple staying several months or more) at special rates. William Penn is buried by the Jordans Meeting House (1688), just a minute's walk through the orchard from the guest house. Here too is the Mayflower Barn, said to be built of timber from the Pilgrims' ship. The friendly atmosphere, peaceful charm of the garden, and beauty of the surrounding countryside, are all conducive to refreshment of mind and spirit. £38.50 per week Full Board. Write: Old Jordans, near Beaconsfield, Buckinghamshire, England.

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Orlando, Florida. 1, 2 or 3 bedroom, completely furnished apartments for adult Friends, near meeting house. 620 East Livingston. Phone 305-423-8495.

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Friendly caretaker couple wanted: St. Petersburg (Florida) Monthly Meeting seeks persons to provide personal oversight of Meeting House and property, general building and yard maintenance, service as host/hostess for Meeting functions, etc. In return will be use of furnished one-bedroom cottage among lovely plantings, on City bus line, one block from waterfront, short walk to City recreation center. Please contact: Ralph Zelas, 15907 Gulf Blvd., Redington Beach, FL 33708. 813-391-1508.

Needed by December 15—Mature married couple with some Spanish and without children to serve for two year appointment as directors of the Casa de los Amigos (Friends House) in Mexico City. Maintenance provided. If interested write Yolanda Ortega, Personnel Committee, Ignacio Mariscal 132, Mexico 1, D.F.

Principal. Friends Community School, pre-K through 8, in West Chester, PA, established in 1836, invites applications for the position of Principal, starting school year 1977-78. Candidates should have administrative talents and competencies, be able to work with parents and community. Teaching experience that has demonstrated an ability to educate children very necessary. Write to John Shea, Search Committee, P.O. Box 819, West Chester, PA 19380.

Ablington Friends School, Jenkintown, Pennsylvania, seeks a successor to its departing headmaster, as of July, 1977. Preferential consideration will be afforded to members of the Society of Friends, particularly those who have substantial background in Friends School administration. Applicants should forward their letters of interest, with resume, to Charles H. Ewing, Chairman, School Committee, 1306 Fairacres Road, Rydal, Pennsylvania 19046.

Schools

The Meeting School, Rindge, New Hampshire 03461. A closely knit community and school committed to the development of each individual's potential. Coeducational, accredited by New England Association of Schools and Colleges. Grades 10-12. Students live in faculty homes sharing cooking, house cleaning, farm chores. Work-study programs—animal husbandry, horticulture, forestry. Ceramics—studio art—weaving.

John Woolman School, Nevada City, Calif. 95959. Founded in 1963, located on 300 rural acres in the Sierra foothills. It has a student/staff ratio of 5 to 1 and provides a demanding academic program for able students. Non-academic courses include work-jobs, art, music, gardening and shop. Accredited by WASC. Coed—Boarding. Grades 9-12. Our educational community is open to persons from all racial, socio-economic and religious backgrounds. Ted Menmuir, Principal.

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Meeting Announcements

Argentina

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

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Joe Jenkins, 879-7021 or 324-9888.

Alaska

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near Campus. Mary Campbell, Clerk, 310 E. Cherry Ave. Phone: 774-4298.

PHOENIX—1702 E. Glendale, Phoenix, 85020. Worship and First-day school 11 a.m. Olive Goodykoontz, clerk, 751 W. Detroit St., Chandler, 85224. 602-963-5684.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. Phone: 967-3283.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Helen Hintz, clerk. Phone: 889-0491.

California

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

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

DAVIS—Meetings for worship: 1st-day, 9:45 a.m.; 4th-day, 7 p.m., 345 L St. Visitors call 753-5924.

FRESNO—10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone: 237-3030.

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

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 459-9800 or 459-6856.

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

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

MALIBU—Worship 10 a.m. Phone: 213-457-3041.

MARIN—Worship 10 a.m., 1195 Tamalpais (at Mission), San Rafael, 383-5303.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 11 a.m. Call 375-3837 or 624-8821.

ORANGE COUNTY—Worship 10:30 a.m. University of California at Irvine (Univ. Club, Trailer T-1). Phone: 548-8082 or 552-7691.

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

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: 792-9216.

RIVERSIDE—Unprogrammed worship, First-day school, 10:30. Phones: 682-5364 or 683-4698.

SACRAMENTO—YWCA 17th and L Sts. Meeting for worship Sunday 10 a.m.; discussion 11 a.m. Phone: 916-442-8768.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 S. Camino Dr., 298-2264.

SAN FERNANDO—Family aharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. Phone: 367-5288.

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

SAN JOSE—Meeting for worship, 11 a.m. Discussion, 10 a.m. 1041 Morse Street.

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 10:30 a.m.

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m., YWCA, 303 Walnut St. Clerk: 406-427-2545.

SANTA MONICA—First-day school at 10, meeting at 11. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 11 a.m. 840 Sonoma Ave., Santa Rosa. Clerk: 404-539-8544.

VISTA—Unprogrammed meeting, 10 a.m. Call 726-4437 or 724-4966. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 11 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 472-7950.

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

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day school, 11 a.m. Margaret Ostrow, 494-9453.

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

Connecticut

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

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 878-4721.

NEW LONDON—622 Williams St. Worship, 10 a.m., discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. Phone: 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Route 7 at Lanesville Road. Phone: 203-775-1861.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Barbara T. Abbott, 151 Shore Rd., Old Greenwich 06870. Phone: 203-637-0645.

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

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

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

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day school 11 a.m. Phones: 697-6910; 697-6642.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m.; First-day school, 11:10 a.m.

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

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

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

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

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.-12 noon; First-day school, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 447-4907.

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

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

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

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. Phone: 696-1380.

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

MELBOURNE—Meeting and First-day school, 11 a.m. Discussion follows. Call 777-0418 or 724-1162 for information.

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MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 843-2631.

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

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E.

Georgia

ATLANTA—Worship and First-day school, 10 a.m., 1384 Fairview Road, N.E., Atlanta 30306. Sue Kenworthy, clerk. Phone: 939-4717. Quaker House. Phone 373-7986.

SAVANNAH—Meeting for worship 9 a.m. 321 E. York St. 354-8939 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

Illinois

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

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone: 477-5660 or 664-1923.

CRETE—Thorn Creek meeting (Chicago south suburban) 10:30 a.m. 700 Exchange. 312-747-1296.

DECATUR—Worship 10:30 a.m. Phone Fred Bockmann, clerk, 865-2023, for meeting location.

DEKALB—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

DOWNS GROVE—(west suburban Chicago)—Worship and First-day school 10:30 a.m., 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-9561.

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rde. Mail: Box 95, Lake Forest 60045. Phone: 312-724-3975.

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2381.

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

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

ROCKFORD—Meeting for worship every First-day, 10:30 a.m. For information call 815-964-0716 (Peters).

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

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

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 478-7214 or 987-7367.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1061 or Albert Maxwell, 839-4649.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 966-5453. (June 20 - Sept. 19, 10 a.m.)

VALPARAISO—Worship, Sundays 10:30 a.m. AFSC, 8 N. Washington St. (926-3172 evenings).

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave. Clerk, Horace D. Jackson. Phone: 463-5920. Other times in summer.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. Frisbie House, 2330 Lincoln Way. For information and summer location call 292-2061. Welcome.

CEDAR RAPIDS—Unprogrammed meeting. For information and location, phone 364-0047.

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-0453.

DUBUQUE—Meetings in members' homes. Write: 1810 Grandview Ave. or phone: 556-3685.

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

MARSHALLTOWN—Unprogrammed meeting—welcome. Phone: 515-474-2354.

WEST BRANCH—Unprogrammed meeting for worship, 10:30 a.m. Sunday. Meetinghouse at 317 N. 8th St. Sara Berquist, correspondent. Phone: 643-5639. Much love and sometimes coffee.

Kansas

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:45 a.m., First-day school 9:45 a.m. Meeting for worship 11 a.m. Jack Kirk and David Kingrey, ministers. Phone: 262-0471.

Kentucky

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

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Unprogrammed meeting for worship. In Baton Rouge call Quentin Jenkins, clerk, 343-0019.

NEW ORLEANS—Worship Sundays, 10 a.m., Presbyterian Student Center, 1122 Broadway. Phone: 822-3411 or 861-8022.

Maine

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

CAPE NEDDICK—Seacoast Meeting for Worship, Kuhnhouse, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, 207-363-4139.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 682-7107 or 586-6155 for information.

ORONO—Unprogrammed meeting, MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—Portland Friends Meeting. Riverton Section, Route 302. Worship and First-day school, 10 a.m. Phone: 773-6984 or 839-5551.

VASSALBORO QUARTERLY MEETING—You are cordially invited to attend Friends meetings or worship groups in the following Maine communities: Bar Harbor, Brooksville, Camden, Damariscotta, East Vassalboro, Industry, North Fairfield, Orland, Orono, South China and Winthrop Center. For information call 207-823-3078, or write Paul Cates, East Vassalboro, ME 04935.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Rd. First-day school, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone: 422-9260.

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd. P.O. Box 3142, Annapolis 21403. Clerk: Maureen Pyle. 301-267-7123.

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

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

COLUMBIA—A new meeting! 5 p.m. Phelps Luck Neighborhood Center. J. McAdoo, clerk, 5209 Elliot Oak Rd. 21044. Phone: 596-5212.

EASTON—Third Haven Meeting and First-day school, 10 a.m. 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

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

UNION BRIDGE—Pipe Creek Meeting—(near)—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day school, Sunday, 10 a.m., Donlan Hall, corner Massachusetts Ave., & Spruce St., W. Acton. (During summer in homes.) Clerk: John S. Barlow. Phone: 617-369-9299/263-5562.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship 11 a.m. First-day school 10 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone: 253-9427.

BOSTON—Worship 11 a.m.; fellowship hour 12, First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-8118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Phone: 876-6883.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscoot). Worship 10:30 a.m. First-day school 10:45 a.m. Visitors welcome. Phone: 877-0481.

LAWRENCE—45 Avon St. Bible School, 10 a.m., worship 11 a.m. Monthly meeting first Wednesday 7:30 p.m. Clerk: Mrs. Ruth Mellor, 189 Hampshire St., Methuen. Phone: 682-4677.

MARION—Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. Phone: 748-1176.

SOUTH YARMOUTH, CAPE COD—North Main St. Worship and First-day school, 10 a.m. Phone: 432-1131.

WELLESLEY—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0266.

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

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

WORCESTER—Pleasant Street Friends Meeting and Worcester Monthly Meeting. First-day school 10 a.m.; unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Thomas Taylor, 324 Hilldale Dr., 48105. Phone: 769-3354.

BIRMINGHAM—Phone: 646-7022.

DETROIT—Friends Church, 9640 Sorrento. Sunday school, 10 a.m.; worship, 11 a.m. Clerk: William Kirk, 16790 Stanmoor, Livonia 48154.

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

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

GRAND RAPIDS—Friends meeting for worship, First-days 10 a.m. For particulars call 616-868-6667 or 616-363-2043.

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends Meeting House, 506 Denner. Call 349-1754.

Minnesota

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

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10:00 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

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

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

ROLLA—Preparative Meeting. Sundays, 6:30 p.m., Elkins Church Education Bldg., First & Elm Sts.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone: 721-0915.

Nebraska

LINCOLN—3319 S. 48th. Phone: 488-4178. Sunday schools, 10 a.m., worship 11.

Nevada

LAS VEGAS—Paradise Meeting: worship 11 a.m. 3451 Middlebury, 458-5817 or 565-8442.

RENO—Meeting for worship 10 a.m. October-May, 9 a.m. June-September. Friends House, 560 Cranleigh Dr., Reno 89512. Phone: 323-1302.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Anna C. Stabler, clerk. Phone: 603-868-2594.

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

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

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138.

PETERBOROUGH—Monadnock Meeting. Worship and First-day school 10:30 a.m. Odd Fellows Hall, West Peterborough. Children welcome.

New Jersey

ATLANTIC CITY—Meeting for worship and First-day school, 11 a.m., South Carolina and Pacific Aves.

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

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

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

DOVER—First-day school, 11:15 a.m.; worship 11 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day school 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

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

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

MEDFORD—Main St. First-day school 10 a.m. Meeting for worship 10:45 a.m. Summer months—Union Street.

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

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

MOORESTOWN—Main St. at Chester Ave. Sunday school 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

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

MULLICA HILL—First-day school 9:40 a.m. Meeting for worship 11 a.m., Main St., Mullica Hill.

NEW BRUNSWICK—Meeting for worship and First-day school, 11 a.m. Quaker House, 33 Remsen Ave. Phone: 463-9271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 11:30 to 1:30.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. First-day school, 11 a.m. Oct.-May. Quaker Rd. near Mercer St. Phone: 609-924-3637.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Douglas W. Meaker, Box 464, Milford 08848. Phone: 201-995-2276.

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

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

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

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

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.) Route 35 and Sycamore. Phone: 741-0141 or 671-2651.

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

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

WESTFIELD—Friends Meeting Rt. 130 at Riverton-Moorestown Rd., Cinnaminson. Meeting for worship, 11 a.m.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St. Phone: 769-1836.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Alfred Hoge, clerk. Phone: 255-9011.

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

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road. Jane Foraker-Thompson, clerk.

New York

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

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

AUBURN—Unprogrammed meeting, 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantaneu, coordinator, 21 N. Main St., Moravia, NY 13118. Phone: 315-497-9540.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information phone: 212-777-8866 (Mon.-Fri. 9-5).

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone TX2-8645.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: 914-238-9894. Clerk: 914-628-6127.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL 3-2243.

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

ELMIRA—11:00 a.m. Sundays, 155 West 6th St. Phone: 607-733-7972.

GRAHAMSVILLE-Catskill (formerly Greenfield-Neversink). 10:30 a.m. During winter call 292-8167.

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

HUDSON—Meeting for worship 10 a.m., Union St. between 3rd and 4th Sts. Margarita G. Moesch, clerk. Phone: 518-943-4105.

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

LONG ISLAND (Queens, Nassau, Suffolk Counties)—Unprogrammed meetings for worship, 11 a.m. First-days, unless otherwise noted.

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

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

HUNTINGTON-LLOYD HARBOR—10:30 a.m., followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

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

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

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

ST. JAMES-CONSCIENCE BAY—W. of 50 Acre Rd. near Moriches Rd. First-day school 11:15 a.m. Phone: 516-751-2048.

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

SOUTHOLD—Colonial Village Recreation Room, Main St.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone: 516-ED 3-3178.

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

NEW PALTZ—Meeting 10:30 a.m. First National Bank Bldg., 191 Main St. Phone: 225-7532.

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

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

ONEONTA—10:30 a.m. worship; babysitting available, 11 Ford Ave. Phone: 746-2844

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

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

PURCHASE—Purchase St. (Rt. 120) at Lake St. Meeting and First-day school 11 a.m. Clerk: Walter Haase, 88 Downs Ave., Stamford, CT 06902. Phone: 203-324-9736.

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

ROCHESTER—Meeting and First-day school, 11 a.m. Sept. 7 to June 14; 10 a.m. June 15 to Sept. 6. 41 Westminster Rd.

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

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

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popham Road. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, NY 10502.

SCHENECTADY—Meeting for worship, 11 a.m. Union College Day Care Center, 856 Nott St. Jeanne Schwarz, clerk, Galway, NY 12074.

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

North Carolina

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Robert Gwyn, phone 929-3458.

CHARLOTTE—Meeting for worship, 10 a.m. First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5450.

DURHAM—Meeting 10:30 at 404 Alaxandar Ave. Contact David Smith, 688-4486, or John Stratton, 383-5371.

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 223 Hillside Ave. Phone: 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. George White, clerk, 294-0317.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Hiram H. Hilty, clerk; David W. Bills, pastor.

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

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call Jane Stevenson, 919-723-4528.

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

North Dakota

BISMARCK—Unprogrammed worship, 9:45 a.m. Discussion 9 a.m. 1824 Catherine Dr., 58501. Call Joanne Spears, 701-258-1899.

Ohio

AKRON—Meeting for worship, Fairlawn Civic Center, 2074 W. Market St., Sundays 7:30 p.m. Phone: 253-7151 or 335-0593.

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

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship, 10 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Marion Bromley, clerk, 513-563-8073.

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

DAYTON—Unprogrammed worship, FGC, 11:30 a.m., 1304 Harvard. Clerk: Marjorie Smith, 513-278-4015.

DELAWARE—At O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

FINDLAY-BOWLING GREEN AREA—F.G.C. Contact Joe Davis, clerk, 422-7668, 1731 S. Main St., Findlay.

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

KENT—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5338.

N. COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indiana Ave. Call Cophine Crozman, 846-4472, or Roger Warren, 486-4949.

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or Alice Nauts, 475-5828.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. T. Canby Jones, clerk. 513-382-0107.

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. Phone: 264-8661.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch campus). Co-clerks: Ken and Peg Champnay, 513-767-1311.

Oregon

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, AFSC. Phone: 235-8954.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2885.

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

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Phone: 757-7130.

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. Meeting for worship, 11 a.m.

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

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

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

DOYLESTOWN—East Oakland Ave. Meeting for worship and First-day school, 11 a.m.

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

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

GETTYSBURG—First-day school and worship at 10 a.m. Masters Hall, College. Phone: 334-3005.

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

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

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

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

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

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

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

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

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

LEWISBURG—Vaughan Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. through May. Clerk: Ruby E. Cooper, 717-523-0391.

MEDIA—125 West Third St. Meeting for worship, 11 a.m.

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

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30. Adult class 10:20. Babysitting 10:15.

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

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

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. A. F. Solenberger, 784-0267. Deen Gilton, clerk, 458-6161.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Ann Kimura, clerk. Phone: 717-998-2462 or 717-323-5498.

NEWTOWN—Bucks County, near George School. Meeting, 11 a.m. First-day school, 10 a.m. Monthly meeting, first Fifth-day, 7:30 p.m.

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

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Edwin F. Kirk, Jr., clerk. Phone 215-583-8795.

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

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

Central Philadelphia, 15th and Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 Mermaid Lane. Fair Hill, Germantown and Cambria. Annual meeting, 10:15, second First-day in Tenth Month.

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 junction of Whitehorse Rd. and Rt. 23. Worship, 10 a.m., Forum, 11:15 a.m.

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

PLYMOUTH MEETING—Germanown Pike and Butler Pike. First-day school, 10:15 a.m.; meeting for worship, 11:15 a.m.

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

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

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

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

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

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays.

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

SUMNEYTOWN- PENNSBURG AREA—Unami Monthly Meeting meets 1st, 3rd, and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Phone: 679-7942.

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

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

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

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

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

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

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

WILLISTOWN—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

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

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

Rhode Island

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

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

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

South Carolina

COLUMBIA—Meeting and First-day school, 11 a.m., 3203 Bratton St. Phone: 799-8471.

South Dakota

SIOUX FALLS—Unprogrammed meeting, 10 a.m., 2300 S. Summit, 57105. Phone: 605-334-7894.

Tennessee

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

NASHVILLE—Meeting and First-day school, Sundays, 10 a.m., 2804 Acklen Ave. Clerk: Bob Lough. Phone: 615-269-0225.

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

Texas

AUSTIN—Worship and First-day school, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. Otto Hofmann, clerk, 442-2238.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Terry Vaughn, 2119 Poppy Lane. Phone: 214-235-2710.

DENTON—N. Texas. Evening worship. Every other Sunday 4-6 p.m. worship and potluck supper. Campus Ministries Bldg., Texas Women's University. Call 807-382-1200 for information.

EL PASO—Worship and First-day school, 9 a.m. Esther T. Cornell, 584-7259, for location.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Ruth W. Marsh. Information: 729-3756.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., first and third Sundays, Central YWCA. Phone: 732-2740.

Utah

LOGAN—Meeting 10:30 a.m. Cache Library, 90 N. 100 E. Phone: 752-2702.

OGDEN—Sundays 11 a.m., Mattie Harris Hall, 525 27th. Phone: 399-5895.

SALT LAKE CITY—11 a.m. unprogrammed meeting, 232 University, 84101. Phone: 801-582-6703.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

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

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

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261 or Lowe, Montpelier, 802-223-3742.

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

Virginia

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

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

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

RICHMOND—First-day school, 10 a.m., worship 11 a.m., 4500 Kensington Ave. Phone: 262-9062.

ROANOKE-BLACKSBURG—Galen Kline, clerk, 1245 Chestnut Dr., Christiansburg 24073. Phone: 703-382-8726.

WINCHESTER—Cantre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 667-8497 or 667-0500.

Washington

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

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

West Virginia

CHARLESTON—Worship, Sundays, 9:30-10:30 a.m., YWCA, 1114 Quarrier St. Pam Callard, clerk. Phone: 342-8838 for information.

Wisconsin

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

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

KICKAPOO VALLEY—Worship 10 a.m. Write Stromquist, R. 1, Eastman. Phone: 608-874-4432.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Dr., 249-7255.

MILWAUKEE—10 a.m., YWCA, 610 N. Jackson (Rm. 406). Phone: 278-0850 or 962-2100.

OSHKOSH—Sunday, 11 a.m., meeting and First-day school, 502 N. Main St.

WAUSAU—Meetings in members' homes. Write 3320 N. 11th or phone 842-1130.

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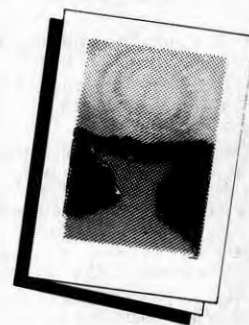
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