

October 1, 1982

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

In all my wanderings
it was Your face
and love I sought
as I starved
in the midst
of the garden
and thirsted
in the midst
of rain.





FRIENDS JOURNAL

October 1, 1982

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AMONG FRIENDS

Sad Division or Happy Diversity?

For many years *The Friend* of London carried on its masthead a quotation, originating probably with a German theologian, Peter Meiderlin: "In essentials unity, in nonessentials liberty, in all things charity." The words come to mind because of the invitation on our back cover to get acquainted with the "whole Quaker rainbow." That is a poetic way of referring to the diversity among Friends today. Two rather divergent views are expressed in articles in this issue, both from within the Friends General Conference grouping.

But for the record, other North American clusters of Quaker thought and practice call themselves Friends United Meeting and Evangelical Friends Alliance. Conservative (Wilburite) Friends do not have a separate magazine. A few yearly meetings have not chosen to affiliate with any larger grouping, and several have dual links. In the face of such organizational complexity, I shall not venture here to describe how various Friends sort themselves out in doctrine and practice. (See the new publication of Friends World Committee for Consultation, noted on page 20.)

As much as I may yearn for greater Quaker cohesiveness—which I tend to visualize in terms of "my kind" of Friends faith and practice, I must confess—I realize that the nature of Quakerism is its openness to inward leading. The divine spirit touches every human heart in a unique way, just as sunlight is reflected off every drop of moisture to make a prismatic arch of color. Noah saw in the rainbow a promise of God's blessing and peace among all people. That's a vision big enough for everybody.

The October 15 JOURNAL will be our first double issue ever. In 64 pages it will highlight William Penn on the 300th anniversary of his arrival in the New World. Articles by Margaret Hope Bacon ("Our Continuing Holy Experiment"), Harrop Freeman (civil liberties), Edwin B. Bronner (reading about Penn), Melvin B. Endy, Jr. (Penn's religious thought), Emily L. Conlon (on Hannah Penn and Elizabeth Haddon), and others will consider Penn's meaning for today. Non-Penn articles will include an interview with artist Fritz Eichenberg. The Wider Quaker Fellowship will send this unusual issue to all its members. Schools and meetings are encouraged to order extra copies for study and discussion. A printing of 12,000 copies is planned. The single copy price will be \$2, but ten or more copies to one address will be only 50 cents each.

Now is the time when many meetings (or parents) arrange to send FRIENDS JOURNAL to students away from home. A special school-year rate—now through May—costs only \$6.75, including the Penn double issue.

Olcutt Sanders

WHAT IS HEALING?

by John Scardina



Norcia/The Friendly Woman

It was a cloudy Saturday in June. Most of the 18 people we shared our communal farmhouse with were off doing this or that. My wife, Linda, fully pregnant, let me know that her breakfast wasn't sitting quite right. The birthing process was beginning.

We had planned on a home birth and had found a doctor, Gene Childers, who would help us. June, a housemate, had had three of her four children at home and was willing to help as well. Although actual labor had begun at 10 a.m. when we called Dr. Childers, by 11 a.m. things had progressed quite far: the head of the infant had passed through the cervix and was beginning to "crown"—to become visible through the labia. Suddenly aware that no doctor would be there on time, I put on a pair of sterile gloves (I was wearing nothing but a pair of cut-off jeans at the time), and we all waited in awe.

Soon June and I saw the head emerge, but the umbilical cord was wrapped tightly around the neck. I felt a strong sense of panic and began to shake. What were we to do? At that moment—originating from somewhere outside of my body—a sense of overwhelming calm and competence filled me. I knew then that everything would be all right. June and I eased our fingers between the neck and the cord,

relieved the tension, and asked Linda to push. The infant's face turned pink, its shoulders emerged, and soon our daughter was born.

After the activity of cutting the cord, cleaning up the blood and mucus, checking the afterbirth, nursing, and having the children at the farmhouse in to welcome joyfully this new being into the world, Linda and Hannah went to sleep. It was then that I burst into tears, aware so clearly that the child had been in real danger, yet we were blessed with the guidance to do what was needed. I felt as though I had taken part in a miracle and was awestruck by the immensity of birth. Truly, we all had been blessed.

Taking part in the birth of my daughter was a healing experience for me on many levels. It was to better experience the harmony and joy of birth that we chose to have our child at home in the first place. It was an experience of the existence of a Spirit which guided my actions when crisis occurred, an experience which moved me from faith to reality in acknowledging the many forms of the Life Force in the universe. Finally, in watching a new life take its first breath, turning pink and glowing in its new environment, I was—and am—made so aware of the gift of life. As each life form enters this realm of existence in this same way, how could I ever justify the taking of that life uselessly, or wantonly, or selfishly?

For me, healing occurs when the

harmony inherent in well-being is re-established. That harmony may be expressed on many levels—physically or psychically, socially or spiritually. Although culture, gender, and one's perception of selfhood will inform the nature of that harmony, I would suggest that the absence of harmony is universally recognized as a state we desire to change. But what of that recognition? Often we do not know that we are out of balance. Illness—disease—is not always apparent, nor are there discrete and universally accepted symptoms. Thus, for me, inherent in the process of healing—and essential to the growth of the healer—is an evolution toward a greater awareness of the fundamental harmonies in our universe, a broader field of vision which leads us to both the painful recognition of much more that needs to be healed and the immensity of the Life Force which fills each being and works through us to inspire the mysteries of existence. As we increase our vision, too, we grow more awestruck and humble, for the healing power belongs to no one alone yet is in each of us.

The revelations I received at the birth of Hannah were gifts. They showed me the beauty of birth, that life begets life in a wonderful and sacred way. They shared with me the knowledge of our bodies—inherent but lost within us—as I aided in the delivery in a manner informed through intuition, not intellect. At once I was *healed* of the separation my culture breeds in shrouding the act of birth and was *healer* in gently coordinating this act of birth when things became twisted and unharmonious. Indeed, my very actions as midwife were inspired by a healing power as real to me as my typewriter.

As long as the awareness of harmony remains diffuse and abstract, this definition of healing is too general to be useful. Once an individual, however, experiences harmony—through physical well-being, or a sense of joy in being alive, or a loving relationship, or a loving awe for the Creator—then this definition is informed by that experience and becomes operational. If I am to be a healer, I need to be aware of this issue of harmony. Only then can I be effective in healing myself and others. □



WALK IN THE ANCIENT PATHS

by Herb Lape

Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. Jer. 6:16

This was the word of God spoken through Jeremiah to the people of Israel as they faced possible annihilation at the hand of the Babylonians. As with us today, the people of Israel were looking for the way of hope and salvation. Jeremiah, however, gave them no new system nor did he encourage them to continue in their chosen way, for he saw events through the eyes of God: "...my people have forgotten me...they have stumbled in their ways in the ancient roads, and have gone into the bypaths, not the highway." (Jer. 18:15) Jeremiah called for a return from the bypaths, from trusting in weapons, alliances, and all the other idols of human

Herb Lape is a member of Asheville (N.C.) Monthly Meeting. He teaches adult high school in a local prison.

strategy, to a return to the highway of the Lord based on God's saving power. This was the way to the peaceable kingdom: "Obey my voice and I will be your God, and you shall be my people; and walk in the way that I command you, that it may be well with you." (Jer. 7:23)

We sometimes forget that early Friends stood firmly in the prophetic tradition of Jeremiah and were calling the "lost sheep of spiritual Israel" to return to the ancient paths. It was their belief that professing Christians of their time had strayed from the highway of the Lord and lost their way along the bypaths of empty human forms. Early Friends proclaimed not a new path or teaching, but a rediscovery of the Way of the Lord which they believed had been "lost in the dark night of apostasy since the Apostles' days." Quakerism was not a movement which claimed to be a new religion; it was, in the words of William Penn, simply "primitive Christianity restored."

This is not to say that either Jeremiah or early Friends were religious conservatives, afraid of change and dreaming of a return to the imaginary "good ol' days."

Certainly Jeremiah, with the other prophets of Israel, did much to further our understanding of God and how we are called to act in this world. But prophetic minds know that not all change is good and that new revelation must be firmly built upon the foundation of what has gone before. The prophets understand that revelation is always rooted in what is eternally valid, given new life and vigor in every age. They understand that new insight is built on hearing and obeying God and not on the construction of human systems of thought, law, or cultic observance.

This prophetic view seems to be largely missing among Friends today. We speak of "continuing revelation," but gone is the prophetic caution that some developments in religious practice are rooted not in God but in human weakness and that we often seek to replace the difficult commands of God with idols of our own making.

Today there are many Friends who actively advocate or passively accept a universalist understanding of Quakerism that I believe contradicts the prophetic view of revelation. For these Friends, our tradition is not a source of strength helping us to discern, through the testimony of those who have gone before, the true Light of Christ from all the tempting worldly light. Instead, this tradition is seen as a hindrance that instills a moral, cultural, and religious parochialism, and inhibits our ability to seek truth and unite in common fellowship with all humanity. For these Friends, our Christian tradition is not the foundation to be built upon, but the ruins of a former age that need to be cleared away before the peaceable kingdom can be built.

Universalist Friends urge us to continue in a direction away from the limits of Christian narrowness to transcultural and universal notions of goodness. This Quakerism is based on the leadings of individual conscience known inwardly in the silence, tested and nurtured by universal notions of goodness found in major world religions and even predominant secular ideologies. In this gospel the Bible becomes just one book among many from which we can choose for guidance. Above all this gospel would remake Jesus Christ into merely one great teacher among many, removing the great stumbling block of our traditional testimony to his uniqueness as the Word of God made flesh, the "true light that enlighteneth

every man." (John 1:9)

The question that needs to be asked and faced is whether this universalist path away from the testimony of our Christian tradition is really the way of truth that brings sight to the blind, power to the weak, and hope to the despairing in this war-wracked world, or whether it is an attractive but powerless human system of thought that leads nowhere.

Universalist Quakerism is based on a misconception of our own history. Many Friends today believe that George Fox and other early Friends began this movement away from Christian parochialism towards a more universalistic faith. They point to the reaction against forms and rituals, silent worship, the de-idolization of Scripture and church authority, as well as the Light terminology as evidence of movement towards a universalistic religion unbounded by historic tradition. If there is any criticism of early Friends, it is simply that they did not go far enough. This is excused, however, on the basis of their lack of education and contact with other cultures and religious traditions. Universalists seem to have almost no doubt that if early Friends were alive in today's interdependent, cosmopolitan world, fortified with a good liberal arts education, they would see the world as universalists of today see it. These Friends take comfort in the belief that they are merely continuing the unfinished task that early Friends began.

Lewis Benson, a leading authority on the writings of George Fox, makes it clear that this is a mistaken understanding. Fox and early Friends believed completely in the truth of the Christian revelation. They sought not a universal truth beyond it but the universal truth within it. They sought to recover the true meaning of Christian faith, doctrine, and language from human prejudice and distortion. Thus they believed that the spirit of Christ was itself universal and that he had come to earth to die for *all* and to be resurrected for *all* so that he could be actively present to teach *all* his people himself, whether or not they had heard of his name and knew of his life on earth.

Still Fox and others believed that this outward knowledge of Jesus Christ and the gospel was tremendously helpful, and thus Friends felt commissioned to preach the gospel to all the inhabitants of the earth. Writing to Quakers imprisoned in Algiers, Fox urged them to learn the language of their captors so that "Christ's ensign may be set up in those parts; that with his light in all men, they may all see it, and flock to it." Early Friends were indeed universalists but not of the ahistoric variety. They were firmly committed to rebuilding on the foundation of Christian revelation with Christ Jesus as the chief cornerstone.

The universalist path seems also to be based on a human-centered, ideological notion of religion which runs counter to our traditional view of a God-centered religion of immediate and direct revelation. Universalist religion is

**The prophets understand
that revelation is always
rooted in what is eternally
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in every age.**

often described as a system or ideology, worked out by each individual, which becomes valid or true insofar as it aids him or her in relating to the world and in achieving a full sense of personal growth. Thus Friends are urged to determine their own belief system by picking and choosing from among available traditions as they feel led. As a result our meetings often resemble the Tower of Babel in the diversity of religious expression and belief.

Our tradition, on the other hand, testifies to the truth that God, not the individual, must be placed at the center to reveal truth and empower right action. Ours is a dialogic relation between the Creator and the created. While there is two-way communication, it is not equal. Our task is to hear the Word of God and obey. Early Friends were opposed to all human-made religion which sought to replace the freedom of God's direct rulership with systems based on cultic observance and religious law. They understood what early Christians knew—that Jesus Christ had come to found a new covenant where worship of God would be in spirit and in truth and where the law would be written directly on the hearts of the faithful. "Christ is come to teach his people himself."

Early Friends also attacked the religious "left" of their day, the Ranters, who mistook the freedom of Christ's rulership for the freedom of individual anarchy. This they saw as an equally destructive religious system that replaced faithful discipleship to Christ with individual human will, reason, and personal spirituality. Robert Barclay said of these people, "Some are so great pretenders to inward motions and revelations of the Spirit, that there are no extravagancies so wild which they will not cloak with it, and so much are they for everyone's following their own mind, as can admit no Christian fellowship and community. . . ." Friends sought to enter the narrow gate of direct revelation and turned away from the tempting systems of left-wing anarchy and right-wing authoritarianism.

On a more personal level, I am concerned that universalism is misleading individual seekers and undermining the strength of our corporate witness to the world. By encouraging a self-sufficient individualism cut off from the disciplining and nurturing testimony of historic revelation and left free to pick and choose according to a personal light, it seems that universalistic Quakerism is tempting Friends to give divinity to inward promptings of desire, prejudice, opinion, and other limited human voices that also speak within. It has been my experience and that of others that it is no easy task to discern the true Light of Christ from these other worldly lights. The apostle Paul warns particularly of this difficulty when he writes that even Satan can disguise himself as an angel of light. The difficult task that has always confronted us is how to discern the true Spirit of God from all "fleshly" spirits. As always we seek a message that will

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help us discern the true Light of Christ from Satan disguised. By preaching a gospel that cuts us off from the testimony of those who have gone before us in this struggle and emphasizing instead a self-sufficiency in silence, universalism is little help to honest seekers.

One can also see the consequences of this gospel in the corporate life of our meetings. Since the Word of God is not considered to be transcendent and unchanging, an individual leading of the Spirit is seldom tested by past revelation (Scripture, Friends' writings, and other traditional sources) or by the corporate body (the meeting). Rather Friends tend to see the meeting as a support group, whose purpose is to help individuals act on their own consciences as directed by their individual inner lights. Scripture is often discounted or dismissed as outdated or superseded by the revelation of our inner guide. As a result Friends today refuse to attempt a corporate testimony on matters of personal ethics and morality such as abortion, premarital sex, and homosexuality, in the belief that these are private matters that should be left up to each individual. Even worse, older members of meetings often discount or dismiss their unease about changing sexual mores among young Friends as their own personal hang-ups rather than stand up and witness to the concerns that trouble them. These actions are encouraged by a gospel that is cut off from the past and puts the individual at the center of things. Where is the disciplined faith community that strives to hear and obey together?

I believe that most people today are looking for what humanity has always looked for, the ability to discern the path of right action and the power to walk in it. I have no doubt that it is now possible to study human history and culture and identify certain universalistic principles (laws) of goodness that are true to most religions and established secular ideologies. I might even go so far as to say that we don't even need God's help to put these criteria together, because of the previous work already done in revealing these truths to humanity. But I would utterly deny that we have the power on our own to obey these truths. My experience confirms that of our tradition. There is a fundamental weakness in humanity, a sin to which we are all susceptible, that tempts us to twist laws, guidelines, or principles to our own liking. What Quaker

has not at times been a Pharisee upholding the letter and violating the spirit of our peace testimony by seeing violence only as external force and overlooking subtle manipulation, verbal aggression, and other personal violations in our own lives? If we do not need God to draw up codes of universal ethical truths, we do need God to show us our own transgression of these principles and to bring the power for right action.

There are people today, as always, who know that they are not sufficient unto themselves. They are looking for

Meeting for Worship

Early in worship a Friend spoke
of the future. A vocal meeting ensued
as we tried to grasp what would be.
In messages not spoken we thought of the past.

We are today a part of what was to early Friends
an unknown future.

If they could have peered ahead three centuries,
what would they have seen, what would they
have thought?

I'm not sure we turned out as they expected.

The differences in speech, clothes, and customs
matter little. Most appalling might be
our calm in the face of oppression,
our adaptation to a sick world, how we blend in,
how we are so indistinguishable.

But even more than this, we could expect those
first Friends
to be terribly curious about our lack of
acquaintance with
the living God. They would know and understand our
reluctance to name the divine, to completely describe
in human terms what we only glimpse. But
I think more than a few might ask:
Why do we know so little of the living Spirit,
why do we speak so little of the breath of life,
why is it so hard to stand in the power of God?
If God does not live within us, what shapes
our future?

—Tom Head

guidance from a message of hope that can take them beyond their own narrow perspectives and capacities and help them discern the still small voice amid the earthquakes and heats of our desire. There are also people, as always, who look not so much to be challenged but to be supported and affirmed as they are. The former know the emptiness in themselves and are looking to be filled with the spirit of truth. The latter tend to see the emptiness as something outside themselves and look to support systems of affirmation for strength and salvation. Quakers used to preach the eternal gospel that called people out of themselves and their worldly cultural notions and values. We now seem to preach a worldly gospel that has the effect of affirming and accepting people where they are and leaving them there. If we want to appeal to seekers, we must have a message that answers that of God and not that of ego, class, education, and political orientation. We must have a message that can be wrestled with and not one that envelops everything in a fog of subjectivity.

I believe that this message of challenge and hope is not a new message. It is the old gospel message given new insight. Robert Barclay testified to this when he wrote:

We distinguish between a revelation of a new gospel and new doctrines and new insight into the established gospel and doctrines. We plead for the latter, but we utterly deny the former. We firmly believe that there are no new foundations to be laid other than those which have already been laid. But added insight is needed on the matters for which the foundations have already been laid.

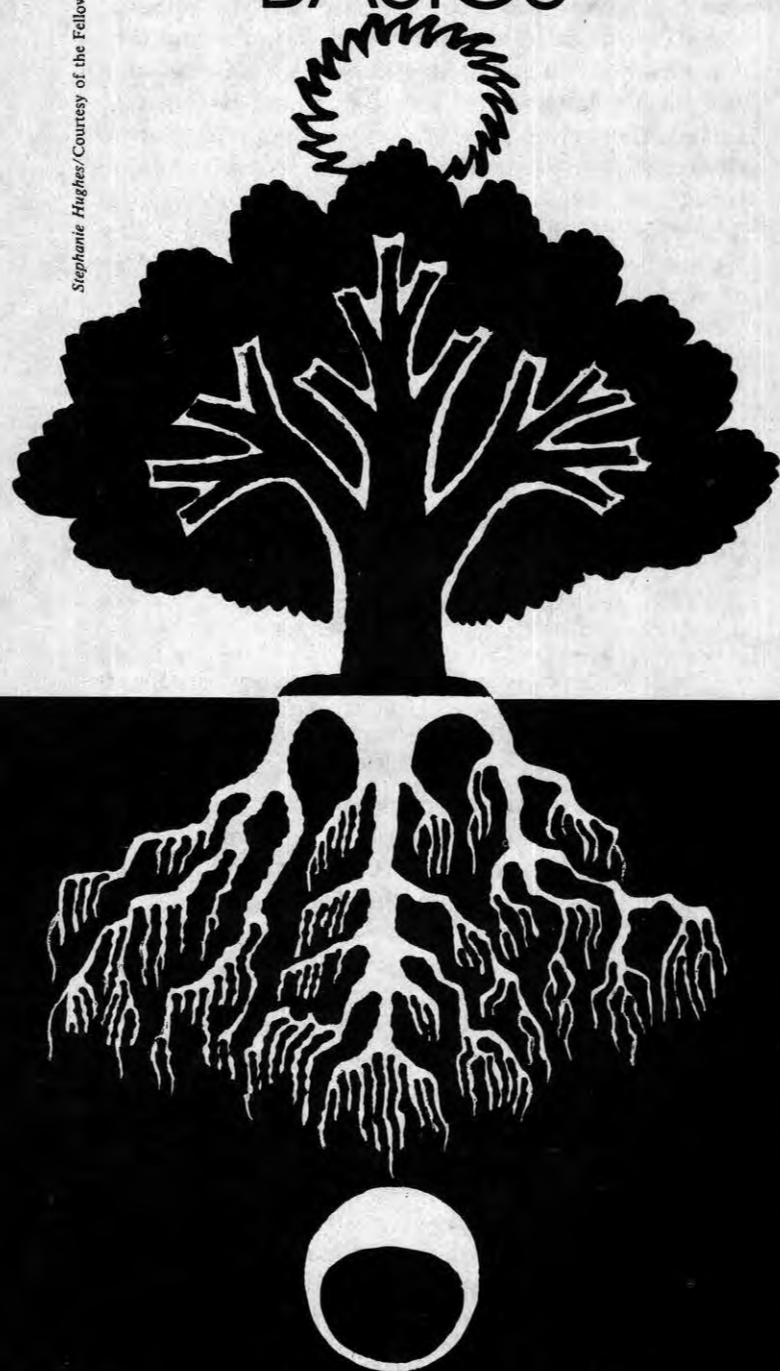
This is the basis of our continuing revelation. It recognizes that the foundation of the Kingdom has been laid in the life, death, and resurrection of Christ and what remains is to continue to build on this foundation until the Kingdom is realized.

Continuing revelation becomes a dangerous sword when wielded by people who have come to Friends in reaction against the excesses of professing Christianity, as many of us have. The temptation is to cut away everything that has been tainted by fundamentalism, and it is encouraged by universalism. Instead, I believe our task is to do battle to reclaim Scripture, language, and Jesus Christ from these distortions. This was the calling of early Friends and is, I believe, our calling today.

Fox characterized the religious situation in this day by saying, "Many foundations have been laid since the Apostles' days, by such as are gone from Christ the true and sure foundation." Not only do these words still apply to Christianity today, they also apply to the present universalist foundation in our midst. If we are to overcome the confusion and division in our present state of affairs and recover the power and life that overcomes the world, I believe we must turn away from universalist paths and return to the ancient path, the true foundation of Christ who is come to teach his people himself. □

RETURN TO BASICS

by Ruth Ellison



The early Quakers were not on fire about peace and simplicity, nor did they particularly seek to convert people to these. They were on fire about God.

A person can have high blood pressure for many years and feel great. Yet eventually, this unnoticed problem takes its toll on the body. Various weaknesses begin to appear in a variety of organs, heart attack being the most dramatic. It seems to me that there is an analogy between this and many segments within the Society of Friends. While I am not predicting a heart attack for our Society, I am concerned that we may find a general weakening of the body.

We as Friends are a unique group with vital messages for today's world. Among other things, we have our testimonies of peace and simplicity. We should be, and are as a group, a catalyst in society, stimulating others in these directions. While any involved Friend will tell us that the struggle is tremendous and against great odds, our voice is heard and repeated. Quakers are respected in Washington and around the world. Just as Quakers were called upon to deal with Indians in the 19th century, so we find ourselves involved in major international negotiations of today, from nations' mining rights in international waters to Mideast peace proposals.

Why, then, should we be concerned about the health of our Society? In reading the writings of early Quakers, one can see that these testimonies, important as they are, are only the leaves, flowers, and fruit of the plant. The early Quakers were not on fire about peace and simplicity, nor did they particularly seek to convert people to these. They were on fire about God, about the soul's communion with God, about the inner discipline of learning to listen to God's still small voice, and about learning to bring every aspect of their lives in accord with that voice. The testimonies of peace and simplicity were simply the outward manifestations of the soul's seeking ever deeper communion with God.

The early Quaker movement was a spiritual revival, much like the Great Awakening in the 1800s in our country. The Church of England had failed to meet the spiritual needs of the general population. It had become a self-seeking, ceremonial establishment. The common people were manipulated and left without spiritual guidance in

Ruth Ellison comes from a Methodist-Lutheran background. She first encountered Friends through FUM and Conservative meetings in Ohio and Indiana, and studied Quakerism at Earlham College. She experienced a struggle when she moved to Texas and joined a Friends meeting in which a number do not consider themselves Christian. She found that "there is something in the nature of Quaker worship that can be shared by widely differing people."

many instances. There was a great spiritual hunger among the people. A number of groups sprang up with different emphases on spiritual growth. Some, like the Ranters, concentrated on dramatic, outward manifestations of spiritual visitation, including some of the things we associate today with certain Pentecostals and Charismatics. Others, like the Seekers, were a sort of prelude to Quakers, involved in quiet inward searching for the spirit of God.

Out of this religious turmoil came George Fox, with his message that God could be sought and found in the simplicity of silence by both individuals and groups. This God would so fill a person's life with the divine presence that the person would be drawn into a lifetime of seeking, thus finding the ultimate fulfillment, communion with that great Light. The message caught on and spread rapidly. Compared to this spiritual life, all else paled. People were able to remain in worship while the king's men broke into the meetings, violently abusing and arresting the worshipers. The worship was the secret of their pacifism. With their inner eyes focused on that Inward Light, they were able truly to love those who sought to be their enemies rather than being tempted to resist violence with violence.

The following of the Light Within was also the source of the testimony of simplicity. An involvement with elegant possessions and life styles distracted people from the inner search, deafening them to that still, small voice. Consequently, Quakers stressed simplicity.

As I look back on the various places I have lived or visited, and think of different Quakers I have met, I have concluded that a great number of meetings are no longer teaching this spiritual journey. The testimonies are emphasized. Social action and activities of Friends Committee on National Legislation and American Friends Service Committee are primary concerns, just as they should be. Yet frequently the spiritual roots are neglected. All too many Friends I have met do not know what is meant by the term "gathered meeting." More importantly, these Friends do not seem to understand the concept behind the term. We are simply not teaching our spiritual roots.

New people come into the Society, attracted by the testimonies or social action, not knowing much else about Quakers. In time, some of them become old Friends, still deeply involved in these social expressions, and still not knowing much about the spiritual life that initially gave rise to them. Some Friends feel that spiritual seeking is only for the young and naive. Friends who do have deeper spiritual lives are often hesitant to speak of it. The matter is considered too personal or even, in some cases, not quite acceptable.

I have seen Friends in various parts of the country, particularly younger Friends (perhaps because this is my

peer group), who have deep spiritual hungers and are not being fed by their meetings. Many have so little exposure to spiritual growth that their hunger is only an undefined discontent with something spiritual. Others, who have seen glimpses of spiritual life, have a better idea of what they lack but not of what to do about the matter.

I have seen people who are seeking spiritually visit a meeting, attend regularly for a few weeks or more, then drift off again unfed. Somehow they feel Quakers should be one people who would have some answers to the undefined questions driving them. However, attendance at some meetings does not encourage that belief.

Quakers of earlier periods are described in literature, both fiction and non-fiction, as unusual people who knew a powerful inner quiet that even the casual observer could notice. There was a deep sense of peace and of purpose that permeated their lives. They are described as retreating into that quiet and then carrying it with them as they returned to the world, finding in it wisdom and direction. This Quaker quiet was not a retreat into almost passive acceptance of the exterior world. Rather, it became a driving force and source of power with which to deal with evils and hurts of the surrounding society. Examples in popular literature can be found in James Michener's *Chesapeake* and Catherine Marshall's *Christy*.

How many of us can truly say that this description exemplifies our lives, or even the lives of most Quakers we know? The majority of us cannot. This powerful quiet that drives a person to action in sometimes unusual ways is the result of many years of deep spiritual seeking for the Light Within and the still, small voice of that Light.

As we drift further and further from our spiritual roots, we unknowingly lose much. The whole concept of the meeting for worship is based on the discipline of the individual's spiritual search in inner quiet. These individuals then come together once or twice a week to enter into a group quiet, a group search for the Light. If individuals are not engaged and disciplined in personal seeking, the depth and quality of the group seeking will be lessened. The true power of God in worship will not be tapped. The regular, deep filling of the worshipers by the Spirit will not be experienced. The possibilities of guidance and leadings will be limited by our inexperience at listening. Perhaps we may never see doors that are opened for us in unlooked-for places. Thus we may miss possibilities of action that would facilitate better answers to our problems. Already, some of our meetings have completely lost the concept of a gathered meeting. How much more will we lose?

Then, too, social action is weakened. It may not seem so initially. The weakening is an insidious thing, like high



blood pressure, that can go for years undetected. As pointed out, possibilities for action can be missed because we are not experienced in listening for leadings. Frequently the actions resulting from leadings can be the most creative and unexpected possibilities. This loss handicaps our social action as well as our personal lives and relationships.

Our testimonies and ethics are insidiously undermined by the loss of our spiritual roots. This may not be noticeable until pressure becomes more intense. As Quakers, most of us undoubtedly consider ourselves pacifists. Many of us have convinced ourselves that we could engage in pacifistic heroics for a good cause. We may believe that we could have marched with Martin Luther King, Jr., during the '60s and allowed ourselves to be attacked without retaliation. Some of us have faced the battlefields of Southeast Asia as unarmed medics. But what about unsung, unglamorous, unpurposeful pacifism? How many of us are prepared to lay down our lives rather than resort to violence if tomorrow we find ourselves alone in the house with a mugger? If there were a baseball bat or iron fireplace poker within reach, how many of us would be tempted to apply that instrument forcefully to our attacker's head? It is really only if we have our inner eyes focused on the Light, if we can see this person through God's eyes, if we have a vision of the larger spiritual realities beyond the threat to our small lives, that we stand a good chance of leaving the baseball bat in the corner. It is the discipline of inner quiet that is our strongest safeguard against panic.

Once we leave behind the spiritual roots that led to our ethics, testimonies, and social action, we run the risk of gradually, inconspicuously losing some of the power of these convictions over the course of years. We even run the risk of passing on so little, eventually, to our new members and children, that we might raise up people like Richard Nixon. In past years, people with as little sense of ethics and the testimonies would not have felt comfortable remaining in the Society of Friends, even if they managed to grow up in it. It is to be hoped that we have not yet raised up many like this, but even one should be a warning to us. Are we adequately passing on our

values and the true power of these values to our children and to those who join our meetings from outside the Society? Are we giving them the roots and the strength to cling to these values when the going gets rough? Or do the values become slightly less strong each time they are passed on until they are unable to stand up under pressure, or even are disregarded for convenience?

We need an active awareness and concern for spiritual growth within our meetings. Ohio Yearly Meeting (Conservative) has several times established a spiritual life committee to work with monthly meetings and their members during the year. While committees do not provide the entire solution, this is an indication that these Friends value spiritual growth and are attempting to foster it. Other yearly meetings might do well to follow this example.

Individual meetings should have libraries with writings on Quaker spiritual life. Many already do. These libraries might include works such as *Friends for 300 Years* by Howard Brinton, *On Speaking Out of Silence* (Pendle Hill Pamphlet #182) by Douglas Steere, *A Testament of Devotion* by Thomas Kelly, and others. Friends and attenders should be encouraged to read and discuss these materials. Spiritual journals of early Quakers are a good place to begin searching for what Quakerism meant to these people. Excerpts can be found in *Early Quaker Writings*, edited by Hugh Barbour and Arthur Roberts.

Reading, however, only familiarizes us with possibilities. Writings which come out of the spiritual searchings of others, important as they are, are like the empty cicada shells we find on trees in the spring. They say to us, "There was something alive, something real, something important here." The writings are not that life, nor can they deliver that life to us. They can show us a reality, urge us to seek, excite us, provide guideposts to us, but that is all. The Inner Light must be found by each of us. Each of us must learn for ourselves the depth, power, and peace of seeking in that inner quiet.

Yearly and monthly meetings can only provide resources. Beyond that we need a general concern for spiritual growth within the membership. We need to seek out what early and later Quakers meant by "Inner Light," "gathered meeting," "waiting on the Lord," "silence." We must try to understand how these Quakers grew into these spiritual realities. All the while we are studying this, we need to be seeking within ourselves for the realities described by others. It is only when we find them within that they become real to us and touch our spirits. Otherwise we have only the empty cicada shells, signs of a reality that was.

We should consider our studies as guideposts, not blueprints. If the answers to our particular questions are not to be found, we should not be concerned, but take the questions with us into silence again and again. If we do find answers in our reading but they are not satisfactory to us, we should remember that all spiritual answers known

to human beings are only partial answers. We should take both the questions and the unsatisfactory answers with us into silence repeatedly. Perhaps we will be given a better understanding of what was meant, or a partial answer more suited to us, or both. If we are pleased with the answers we find, it is still important to take them with us into the silence. It is only as they become part of our spiritual lives, instead of William Penn's or Douglas Steere's, that they have value for us. We should not be discouraged if answers seem slow to come out of the silence. Sometimes we must experience considerable spiritual growth before we are ready for a particular answer. Seeking to draw closer to, and learning to listen to, the Inner Light is a lifetime search.

Keeping a spiritual journal is a useful aid to growth. It helps us to clarify our own thoughts and experiences, may keep us from forgetting lessons we learn, and can be one means of sharing our journey with others. Readings from early Quaker journals might give us some ideas and guidance for a beginning. Our own searching will give us further direction.

It is important for our meetings that men and women who are on this search come forward and share their

seeking. It is vital that people share both the high points and the low points, the excitement, successes, and frustrations, how they dealt with each, and what they learned from each. It is important that people who do such sharing remember to point the way to the Inner Light, not to themselves. Always we must remember with humility that we are on a lifetime search and that all our answers are only a partial vision of the Truth.

We never outgrow the need for the touch of other people's spiritual lives. Sharing and listening to others share will stimulate further spiritual growth. This is one of the purposes our meetings should set for themselves. As Quakers within such meetings, it becomes the responsibility of each of us who are seeking. In addition to meeting weekly for worship, Friends communicate with each other in discussion groups, workshops, midweek meetings, newsletters, and informal conversation. We have many opportunities to learn from each other and support each other in spiritual growth. Even though we may consider ourselves total beginners, our experiences, searching, frustrations, and lessons learned may speak to the condition of another. □

GOT AS FAR AS THE DOOR

The tall house is vacant.
After the storm the windows breathe.
The last family is gone.

A daughter who left, somewhere far off
dreaming, bounds up the stairs saying Mother,
Mother, come dance with me in the moony ribbons

and a son, dreaming, says Father come play
catch with me in the moony ribbons
before it is too late and

an old spinster who lived out
empty years at the top of the stairs
is asked for; listened to; forgives.

Whatever wild sweet phrase was thought
and left unsaid now sings; whatever gesture
was left unmade, warms. An owl,

having seen itself in a bureau
mirror, claps tight a branch
of the grape arbor as

father, mother, daughter,
son and the moon vanish
from slow vine arms.

—Ellen Tiff



Peggy Peplow Gummere

INTERNATIONAL TERRORISM: THE TIGER BURNING BRIGHT



by Bob Hixson

On June 28, 1914, in the Yugoslavian town of Sarajevo, a Serbian terrorist named Gavrilo Princip attacked a carriage bearing Austrian Archduke Francis Ferdinand. The shots Princip fired killed the heir to the Austrian throne and his wife and in so doing struck sparks that detonated the powder keg Europe had become. When World War I ended four years later, 37,468,000 persons had become casualties, the economies and political systems of Europe had been devastated, and the stage had been set for even greater horrors soon to follow.

If we as Friends believe that war never is inevitable and that peace, however unlikely, always is possible, then how might modern history have been different if Princip had not fired those shots?

We live in a world made increasingly dangerous by terrorism, and the assassination of Anwar Sadat, the alleged Libyan assassination squads in the U.S., the attempted assassination of Pope John Paul II, and the occupation of the Polish embassy in Bern are among recent reminders of terrorists' efforts to seize our future. If the pattern of the last ten years continues, by this time next year an assassination will have been attempted on at least one major world leader, dozens of persons will have been seized and perhaps murdered in kidnappings, scores of innocent persons will have been killed or wounded in

terrorist bombings and gunfire, and the world we plan for our children will have been more filled with murderous hate.

In a world whose prospects for peace sometimes seem growing darker, terrorists are like the tiger in William Blake's poem, "burning bright/in the forests of the night."

Yet terrorism, broadly defined, is not a new phenomenon. The use of terror as an instrument of political and military strategy has existed throughout history. Attila the Hun was a terrorist. So were Julius Caesar, William the Conqueror, William Tecumseh Sherman, Geronimo, Stalin, and the pilots who dropped the atomic bombs on Hiroshima and Nagasaki. As Lenin put it, "The purpose of terror is to terrorize," and for as long as humans have resorted to force to achieve their ends they have found it useful to sow fear among their opponents.

But in recent times, the words "terrorist" and "terrorism" have acquired more specific meanings. Now these words usually refer to the tactics of small groups of individuals, fanatically committed to a cause, usually politically impotent and often outlawed, distinguished from other activist groups by their ideological acceptance of violence to provoke reaction and upset the existing order. The 19th century anarchist and nihilist movements, addicted to assassinations and bombings, set the pattern for terrorism as we know it today, a pattern that persists in groups such as the Red Brigades in Italy, the IRA and the Ulster Defense League in Northern Ireland, the Japanese Red Army in Japan, the Tupamaros in Uruguay,

Bob Hixson is publications editor at the University of New Mexico. Although retaining meeting membership at Ithaca (N.Y.), he and his family attend and feel "at home" at Albuquerque (N.Mex.) Friends Meeting.

the Black September group among the Palestinian refugees, the Weather Underground in the U.S., the Baader-Meinhof Gang in West Germany, the ETA among the Basques, and the FALN in Puerto Rico. It's not that these groups kill more persons than the regular armed forces of the world; rather it's that they represent a unique and particularly dangerous manifestation of modern political violence.

Indeed, it can be argued that terrorist activities rival even nuclear weapons as a threat to world peace. Any political group, however tiny or demented, can deploy terrorists; no international treaties govern their behavior; they usually are not influenced by world opinion; and their acts are almost impossible to anticipate or deter. Moreover, incidents such as that at Sarajevo illustrate clearly that even a single terrorist act, discharged in an atmosphere of hatred and tension, has the capacity to trigger widespread violence and destruction.

Furthermore, modern transportation, modern mass communications, and modern weaponry have rendered modern terrorism potentially much more virulent than in the past. Airplane hijacking was not an option for 19th century terrorists. Escape across international borders now is much easier. Advanced telecommunications allow the entire world to witness hostage negotiations and receive terrorist propaganda. And easily concealed, highly portable weapons and explosives make sabotage much simpler, more difficult to detect. In 1973 two Palestinian terrorists were discovered near a Rome airport with two SAM 7s, Russian-made hand-held anti-aircraft missiles with which they intended to shoot down an Israeli airliner. The ultimate nightmare is that someday a terrorist group will acquire a nuclear device.

But perhaps most disturbing of all, at least for Friends, is that terrorism has become so common as to be almost accepted, if not welcomed, in modern geopolitics. Between 1968 and 1978, an international monitoring agency recorded 3,043 incidents of international terrorism. When the Pope was nearly assassinated last year, the reaction of many people was a despairing sense of déjà vu. New York City declared the honorary grand marshal of its 1982 St. Patrick's Day parade would be the late IRA terrorist and hunger-striker Bobby Sands, the first person to receive that honor in more than 50 years. And a member of Albuquerque Friends Meeting recently reported

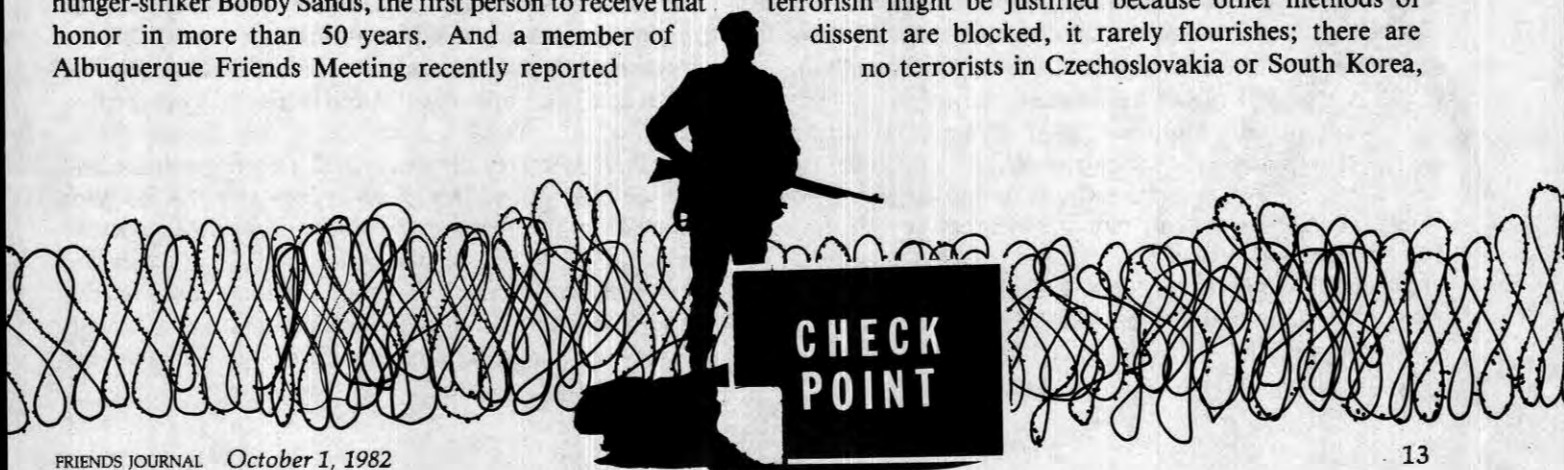
having overheard two young children "playing terrorist."

As a Society that rejects violence, Friends on principle oppose what is the single most distinguishing characteristic of all terrorist groups, regardless of their political orientation or goals: the acceptance of violence to achieve ends. This acceptance, fundamental to terrorist ideology and strategy, makes terrorism and war essentially the same process. The bomb hurled by an anarchist has the same purpose as one dropped from the bay of a B-52. Unfortunately, opposing terrorist violence is even more difficult than opposing more conventional forms of warfare; by their nature, terrorist groups are inaccessible to the kind of protest and pleading Friends traditionally have practiced. What other responses might we make?

Encouragingly, many Friends' projects and objectives already work against terrorism. An example is our commitment to alleviate poverty, injustice, and racial and religious intolerance. The more pathological terrorists would not be affected by Friends achieving any of these goals, but terrorist attacks always are more dangerous in environments of hate and tension.

And our commitment to civil liberties also works against terrorism. Terrorists seek a repressive, authoritarian reaction from the governments that are their targets. Rarely is genuine reform a terrorist objective. On the contrary, most terrorist groups, from the PLO to the Red Brigades to the Weather Underground, accept the doctrine of transforming a political situation into a military one, of making conditions seem so intolerable that the general population will see revolutionary change as the only alternative. Thus, cooperation and compromise defeat their purposes. Palestinian terrorists tried desperately to commit outrages that would torpedo the Camp David agreements between Egypt and Israel, and Basque terrorists embarked on an orgy of violence on the eve of Spain's granting major concessions to Basque autonomy.

Moreover, the nations most often targeted by terrorists usually offer opportunities for nonviolent protest and change. As Walter Goodman explained in the *New York Times* (6/28/77): "Their [terrorists'] main assaults are still against nations where liberal ideas of law prevail. . . . Where terrorism might be justified because other methods of dissent are blocked, it rarely flourishes; there are no terrorists in Czechoslovakia or South Korea,



unless one counts the rulers."

To surrender to repression and reaction in the face of terrorist provocation is to grant terrorists a major victory. Those nations that have best weathered terrorist attacks are those that have preserved their civil liberties.

But there are other, more direct actions Friends can take to oppose terrorism. For example, we can support diplomatic and economic sanctions against nations that foster terrorism, because while terrorist groups themselves rarely are influenced by international pressures, the nations that underwrite them often are. An example of this strategy is the recently imposed U.S. embargo on oil imports from Libya, a nation with a long record of instigating terrorism. As U.S. Senator Gary Hart (D-Colorado) said of this action, "It is time we got out of the business of subsidizing international terrorism. . . ." Such an embargo certainly seems consistent with the actions many Friends have advocated against other nations, such as South Africa, because of their objectionable policies.

Also, Friends, with their long tradition of supporting international cooperation, are in an excellent position to urge this approach to the problem of international terrorism. Regrettably, the United Nations, the most logical vehicle for this, has been singularly ineffective in this area. Many Third World nations, led by a coalition of Middle Eastern and African representatives, have been reluctant to condemn what they see as one of their major weapons against colonialism and imperialism. Nevertheless, Friends have little to lose and much to gain by continuing to support cooperative, nonviolent methods of dealing with terrorism. Airplane hijacking, for instance, has been almost eliminated through multinational agreements to suspend air connections with nations harboring hijackers.

But probably the greatest contribution Friends can make to opposing terrorism is to remind people of the ultimate futility of violence and that there always are alternatives.

Consider Northern Ireland. Probably no situation better illustrates the horror and hopelessness of terrorism. There, as elsewhere, terrorism has been the evil spawn of ethnic and religious prejudices, poverty, and social injustice. And there, as elsewhere, terrorism has not alleviated these conditions but rather has exacerbated them.

Furthermore, Northern Ireland illustrates how the minds even of children can

be poisoned by terrorist-engendered violence and hate, making more remote than ever the hope of an eventual peaceful resolution. "What's going to happen?" wondered William Rafferty, a priest in the Bogside in Londonderry, in 1972. "The children are hero-worshippers. This morning an eight-year-old lad said in class that it was all right to throw stones at soldiers because

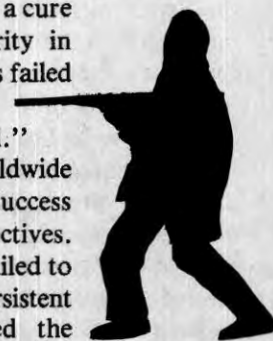
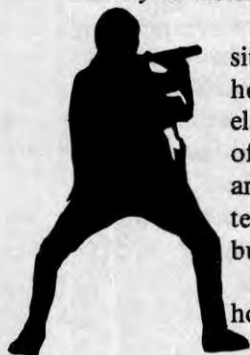
they shouldn't be there. The children think it's great what the IRA is doing." But as Anthony Carthew, chief foreign correspondent of the London *Daily Mail*, has pointed out: "The IRA has not been able to effect a cure for the ills of the Catholic minority in Northern Ireland. Indeed, the IRA has failed even to put forward proposals as to how a cure might be managed."

That's not surprising; terrorists worldwide have had a rather dismal record of success in achieving their long-term objectives. Generations of IRA terrorists have failed to end England's presence in Ireland. Persistent Palestinian terrorism has increased the intransigence of Israel, without whose cooperation no Palestinian state is possible. The ETA has not won independence for the Basques, nor has the FALN won independence for Puerto Rico. Most members of West Germany's Baader-Meinhof Gang are dead or in prison. The Weather Underground in the U.S. politically is becoming only a bad memory. The Red Brigades win an occasional skirmish but clearly are losing their war with the Italian state. Most of Uruguay's Tupamaros are dead, in prison, or living in exile.

In fact, the tactics of terrorism have achieved only a handful of victories in modern times. Israel's underground terrorist group, the Irgun Zvai Leumi, under the leadership of Menachem Begin, did play an important role in the creation of modern Israel. And similarly, terrorist tactics, combined with nonviolent political strategy, did hasten the independence of Algeria. But the cost of these successes was high. In Algeria, for example, terrorist bombings, shootings, and knifings became a way of life, and in 1962 it was estimated that the conflict had cost \$20,000,000 and killed 250,000 persons. Few nations would wish so bitter a birth.

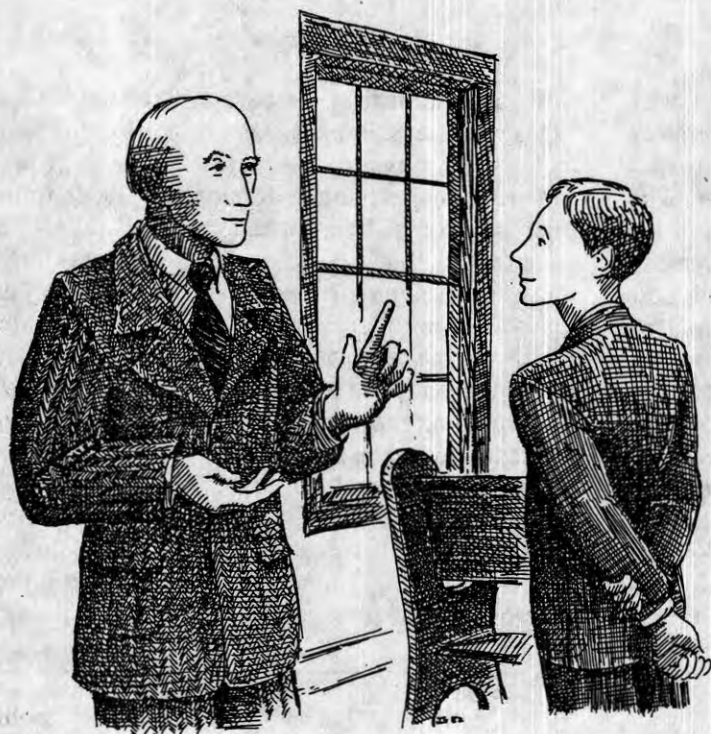
Moreover, the creation of the Indian nation should remind us that nonviolent methods also can be successful. It probably was inevitable that Britain sometime would grant independence to India, and for decades Indian terrorists shot, bombed, and spread violence to achieve that end. But it remained for Gandhi and his policy of nonviolence to bring the dream to reality. Nor should we forget that it was an assassin who killed Gandhi, the one person able to dampen discord and inspire unity in the new nation.

As Friends know, the world is filled with violence and hate, and terrorism is but one aspect of this. Yet no hope of a peaceful future is possible until appropriate responses are found to terrorism and its causes. That's why it's important that Friends not remain silent on this issue, for surely few others are better qualified to say that love is greater than hate, that individual life is greater than any cause, and that violence is necessary *never*. □



The "Business Side" of Quakerism and the "Quaker Side" of Business

by David H. Scull



John Gummere

Each anniversary is unique. Most, probably, have no particular significance. But occasionally one date has the effect of focusing one's thinking, like a lens, on some special aspect of life. This just happened to me, with rewarding results. Looking through old papers, I found that it was on March 22, 1932, that I was accepted as a member by the meeting in Swarthmore. Thinking of 50 years as a member of the Society of Friends brought forth a host of memories. I would like to share just one of these, and the resulting train of thought, with a wider audience.

One member of Swarthmore Meeting was Edward Rawson, quite elderly but still alert and active. He took the time to give the newly-hatched Friend, a 17-year-old college freshman, advice which he thought important. It was to this effect: by all means come to meeting for worship as much as you like; the rewards will be in your own satisfaction. But now that you are a member, it is your *duty* to attend meeting for business as regularly as you can, to take part in the decision-making process, and to share the responsibility for carrying out those decisions.

The first counsel of course took no urging, but the second was a new thought. Fortunately I did not find it hard to follow that admonition. The meeting was kind and encouraging. It asked me to assume modest responsibilities. On a number of trips, as I accompanied Jesse Holmes to speaking engagements at distant meetings, we would talk about the Quaker process. I found it fascinating. It is

possible to derive a genuine spiritual uplift by participating in the discovery of a common basis for unity after a period of controversy or frustration. It did not take me a half-century to realize this, but in this "anniversary thinking" a new point has struck home forcibly.

To fully accept personal responsibility for involvement in meeting for business decisions, not casually but as a matter of commitment, is to find oneself enrolled in a "training course" in a very important aspect of Quakerism. This training is not provided by attending meetings for worship even with the most sublime experience, nor can it be acquired just by reading. Sometimes meetings attract attenders who find that they "have been Friends right along without knowing it." We and they are delighted, and we may readily and rightly welcome them into membership. But Quakerism is more than inspiration, basic as spiritual insight is. It includes also the working out in our own lives, and in larger spheres wherever we have influence, effective applications of Friends' principles, the "business side" of Quakerism. We owe it to the new-found Friends, for their own development in the fullest sense, and we also owe it to the survival of our Religious Society as a corporate body, that we insist on their learning first-hand how Quakers approach practical problems and choices. Procedures and practices that under divine guidance have been developed over 300 years are integral to the complete Quaker experience.

Such "training" does more than prepare the individual to contribute more effectively to the life of the home meeting, more than teach participation in the many Quaker organizations and institutions, though this in itself is of no little value. It can prepare one to see where in the larger world Friends' principles and insights may be relevant and

David H. Scull was a founder of Partnership for Productivity, a foundation assisting Third World businesses. Now retired from the printing business, he is presiding clerk of Baltimore Yearly Meeting. He has been active on Friends General Conference Central Committee and with Friends World Committee.

how they may be imaginatively applied. This is what I mean by the "Quaker side of business," which does not mean only business in a commercial sense any more than a Friends meeting for business limits itself to matters with a dollar sign attached. Such experience can be helpful in leadership and strategic planning for the peace movement, in developing more effective curricula for our schools both Quaker and public, in introducing programs for teaching conflict resolution, and in putting our social and economic concerns into practice on the widest possible scale.

Does this intertwining of spiritual sensitizing and practical training not help to account for the large numbers of Friends who over the centuries have been remarkably effective as leaders in one good cause after another? In my own case I feel that this experience helped me to work more effectively in consumer cooperatives and in credit unions, sustained me in seeking to offset the evil effects

of racial injustice, encouraged efforts to find more Quakerly ways to manage my own printing business, and provided a surer foundation for organizing a program in international economic development. This training in a combination of spiritual and practical matters helped not only at the "high spots" or significant breakthroughs but also in developing patience with uninteresting details. It also aided in coping with those dolts who don't see matters with the magnificent clarity which *you* bring to them!

A further point: We have a *style of worship* which intermeshes most significantly with our approach to practical questions. In our silent meditation, some Friends frequently, and probably all Friends on occasion, will mull over ethical challenges facing them. There is the opportunity, if we need it, to "think through" the implications of various alternatives and to do this in an atmosphere of prayer, of a search for guidance. This is

A PERVASIVE UNEASINESS

February 25: It is ten days before presidential elections in Guatemala. The guerrillas are blowing up office buildings in the capital, bridges in the countryside, and police stations and electric plants everywhere. The army and police, machine guns at the ready, patrol the streets, search cars and residences; they too are everywhere. We suffer a pervasive uneasiness.

We cannot be hopeful. General Guevarra, the "official" candidate of the military and the government in power, will probably win, honestly or by fraud if necessary. We are only mildly fearful—can things really get worse? But, yes, we are uneasy. Is it safe to travel, to write letters, to go shopping, to talk to neighbors?

Six students in Huehuetenango recommended by the Christian Brothers receive loans from "our" scholarship fund. Two weeks ago one of the two brothers at the Indian residence was assassinated by "unknowns." A few days before his death he wrote us a long letter describing his counseling efforts with Perfecto, one of "our" students. Will Perfecto make it without his help? Will the residence for 150 Indian students have to close its doors? Is it safe for us to continue sending money to the six students with our name on the envelope? Our close friend Brother Martin has gone to Huehuetenango to get things resettled. Will he survive?

We are not alone in our uneasiness. This week we talked to a dozen of our scholarship students. They are all 18 years of age or over

and legally obligated to vote and have the act stamped on their identification cards. But to vote they must take a bus from the capital to their home communities, and the guerrillas have vowed to burn buses, bomb bridges, attack voting places. Which is more dangerous: to travel and try to vote, or to travel later with papers indicating that one did not vote? They are uneasy.

We have a letter from Encarnación, one of the scholarship students visited by the Right Sharing group two years ago, who has just graduated as a nurse. She has been posted to a clinic in a small village in Quiché, a center of violent encounters between guerrillas and the army. She is afraid; her mother is worried and wants her to give up her job.

Another of our students, studying agronomy at the national university, told of returning to visit his family in a village on the shores of Lake Atitlán. As he got off the bus, some armed men asked him to show his hands, palms up. No callouses. You are not welcome here, he was told, go back to the city. Later he reported that his aunt had been killed. She ran a small restaurant; two primary teachers were there for lunch; men in plain clothes, but presumably from the army base nearby, entered and machine-gunned them; his aunt was in the line of fire.

Eligio is a primary teacher and a painter. Last year a family in California, the wife too a painter, sent money for art lessons. Last month they stopped through, and we all had lunch together. Eligio was living in the

capital because he had received threats on his life in his home town. His teaching post is in San Martín Jilotepeque, where whole families and four mayors have been assassinated, reportedly by army forces. He was afraid to return to San Martín, but if he refused to go, he forfeited his right to any teaching assignment whatsoever and would join the estimated 11,000 unemployed teachers. Eligio has returned to San Martín. The newspaper this week reports that three primary teachers in the area, all women, have been murdered. And Eligio? We are uneasy.

April 25: As predicted, General Guevarra was declared winner of the March 7 election. But even as the ballots were being counted, the opposition parties shouted that massive fraud had been committed. The extreme right candidate, Sandoval Alarcón, and the center Christian Democrat candidate, Maldonado Aguirre, marched shoulder to shoulder toward the presidential palace to present their claims to the president, General Lucas. They and their supporters marched unarmed, peaceably. Nevertheless, the riot police poured tear gas on them, wounded a foreign reporter, shouldered the candidates into a van, and whisked them to a police station—a time of great uncertainty.

Two weeks later, on March 23, we watched the TV screen in disbelief as tanks and weapons carriers surrounded the palace and trained their guns on the president's quarters. The coup by young army officers was swift, bloodless, and triumphant.

then the attitude which we seek to carry over to our own business meetings; we can do this too in our encounters outside the Quaker orbit.

There are clearly differences between a prophetic or inspirational message in a meeting for worship and an expression of pragmatic counsel in a meeting for business. The former may be the denunciation of apartheid as an unmitigated evil or the proclamation of a nobler vision of community, without feeling the need to qualify the "absolutes" in the message. An insight which may lead to unity in the practical implementation of an investment decision, for instance, is much more likely to involve some trade-off, a judgment which balances the expected good of a course of action against its costs or possible adverse effects. Yet the same persons, the same meeting, must develop the capacity to embrace both kinds of messages.

It concerns many of us that attendance at—consistent

participation in—our meetings for business is often so much smaller than in our meetings for worship. We are unlikely to improve this balance by scolding Friends for neglect of duty. It has seemed to me that we might do a better job of relating more convincingly the training value of the decision-making experience to our broad spiritual-cum-practical responsibilities. We need to make our own position clear on any issue in terms which invite an open response rather than seeming to be offensive or threatening. We should be able to draw upon a large store of personal and group experiences in suggesting a middle position on which adversaries may agree. In a heated argument we should appeal to higher principles than have been used so far. As we develop such skills and insights in learning the "business side of Quakerism," may we not also find, to our surprise and delight, that much of the "world's business" is open to the "Quaker side"? □

General Rios Montt, named president of the three-man junta, proclaimed that God had called him and the Guatemalan army to save the country. During the month that followed, we could almost believe that claim: the notorious death squads disappeared from the streets; political assassinations ended; corrupt government officials of the old regime were quickly arrested and brought to trial. We no longer half expected a threatening knock on the door. We and our students breathed more easily—those of us, that is, who were not living in the Highlands where deadly clashes between guerrillas and the army continued.

July 8: Alas, the brief interlude of relative calm has been shattered. The junta is gone; President Rios Montt has taken all government power into his own hands. On July 1, the president and the armed forces proclaimed a state of siege. Houses and vehicles may be searched without warrants. Union and political meetings for any purpose are prohibited; no spokesman for a political party may issue any statement whatsoever. The press is forbidden to print any news of the ongoing civil war—except what the president's public relations office hands out. Cars with men in plain clothes armed with machine guns again prowl the capital. A new wave of kidnappings mows down doctors, businessmen, students, and common people. In February we asked, with some hope: can things really get worse? Now we know!

Manuel is our guardian. On a recent Sunday afternoon he appeared at our door bloody and hysterical. While shopping for shoes for his children on a busy street in the capital, he was seized at gunpoint and taken away for grilling. His captors accused him of being a guerrilla and said they would kill

him. He miraculously escaped; as he ran for a bus, they shot at him and promised to follow and find him. Manuel kept repeating to us: "Am I really alive? They were going to kill me!"

On June 24, Dr. Juan José Hurtado was accosted by armed men in plain clothes in front of his clinic and taken away. Ten tense days passed without word from his kidnappers. Then on Sunday, July 4, President Rios Montt announced that Dr. Hurtado is a prisoner of the government because he is a communist. The frantic members of his family found no trace of him at the three police centers in the capital. He may be alive or dead. Dr. Hurtado is an imaginative, energetic, creative person. After the 1976 earthquake he organized a clinic and wide-ranging program of preventive medicine in the Indian community of San Juan Sacatepequez. Our scholarship fund has helped train some of his workers, and World Vision has financed his work. He studied anthropology with Robert Hinshaw in Kansas and addressed Quaker tours to Guatemala led by Robert and Cecil Hinshaw. He also collaborated with the AFSC health program in the Peten. He is on trial for working on behalf of poor people—that is his "communism."

Deep down, the uneasiness is that there may be no way out from the increasing violence, the armed confrontation of right and left. There is a way—through dialogue, negotiation, and mutual accommodation—a way urged by peace forces in the U.S., Mexico, France, and Germany. The amnesty offer to individual guerrillas in Guatemala during the month of June provided no solution. But political recognition for popular groups seeking a more just social

order *could* lead to an end of the violence. But the powers that be in Guatemala (and El Salvador) are intransigent. They realize that peaceful negotiation means recognition of labor unions, peasant groups, student and university leaders, and popular political organizations—those who speak for the powerless. It is such leaders who are being ruthlessly gunned down by official and semi-official death squads. By destroying the advocates of peaceful reform (the "political middle"), the ruling groups have spawned and empowered the subversive forces they so desperately fight.

The deepest uneasiness stems from U.S. support of the intransigent leaders in El Salvador and Guatemala—the deadly reliance on military "solutions," which are no solutions at all. How ironic that the U.S. condemns the military government in Poland as an oppressor of popular forces, yet supports the military regimes in El Salvador and Guatemala who unremittably suppress popular movements.

We urgently need a Friendly initiative, or simply leaders whose actions are based on a realistic concern for people. Until we somehow find one or the other, we shall stumble on, pervaded by uneasiness.

August 3: After 35 days in jail, Juan José Hurtado was released by the government on July 29. Today, still under a barrage of official accusations against himself and his four children (one of whom did work in the underground in Guatemala and is now in Nicaragua), he and his wife fled the country "for three months." Will it ever be safe for him to return to his home and work?

(Under the circumstances, the authors have requested that their names not be printed.)

REPORTS

FWCC International Conference Seeks "Transforming Power"

Mere words cannot convey the transforming power of the love of God experienced by some 600 Friends at the international conference of Friends World Committee for Consultation held in Kaimosi, Kenya, August 9-13. About 200 remained as yearly meeting representatives and observers at the 15th triennial meeting of FWCC the following week.

Most participants arrived in Nairobi on schedule, but few traveled easily after the August 1 attempted coup in Kenya. Flights were canceled. Friends found themselves in unexpected airports. Early arrivals witnessed violence firsthand.

Kenya Quakers waited with prayers that the worldwide family would not be forced to stay away after so much work and planning. Long after dark on August 8 buses pulled into Kaimosi. Tears of gratitude flowed as female students from Friends Bible Institute, balancing heavy luggage on their heads, showed Friends to their dormitories.

Imagine land which climbs upward from Nairobi to Kaimosi, revealing vast plains where giraffes and gazelles graze. Large and small farms spread throughout the rich Rift Valley, and mud huts dot the mountain sides. Kaimosi houses the offices of East Africa Yearly Meeting; Friends Bible Institute, a girls' boarding high school; Kenya Teachers Training College; Friends College; and a 130-bed hospital. To the hospital Friends brought empty pill bottles, sheets, and towels, and many donated blood.

To encourage sharing in depth and to clarify the process of working together, worship groups of 10 to 15 members met in classrooms each morning. The mental activity of each group was a set of questions to be considered by all members. These included: "What was my first meaningful worship experience? What does worship mean to me today? Who was my authority when I was a child? Who or what is my authority today? What did the Bible mean to me as a child? What does the Bible mean to me today?" Kenyan Quakers impressed others with their deep spirituality and their thorough knowledge of the Bible. Forms of worship reflected differences between and within nations, but Friends found common threads running through all.

Worship groups spilled out into interest groups after lunch and in the evenings. From both grew concerns which were brought to the triennial the next week. Every afternoon

plenary sessions were held down the road in the auditorium of Friends College.

Donald Green, leader of the pastoral team at Reedwood Friends Church in Portland, Oregon, was first to address the conference theme, "The Transforming Power of the Love of God." He said, "Love redefines our understanding of ourselves." Instead of defining ourselves as a summation of our successes and failures, we must see ourselves as loved by God. "Love presumes a response" to a call. As Fox announced, the call is "to repentance, amendment of life." He continued, "There is hope based on what happens to us as love transforms us. Peace and justice are the outgrowth of God's love for us, transformation being the visible basis of our life together, our corporate witness."

One of the most joyful sessions came on Africa Day, in the middle of the week, when a variety of choirs and performers praised God in song and dance. Simeon Shitemi, former diplomat at the U.N. and now Kenya's director of foreign aid, addressed "The Importance of Disarmament." He pointed to the dreadful contrast between the peaceful hopes of all people, so evident in the spirits of conference participants, and the reckless arming for war.

The final plenary session was addressed by Jennifer Kinghorn, clerk of Southern Africa Yearly Meeting. Citing the "sophisticated" training people receive for war as more energetic and intelligent than that received for peace, she expressed gratitude for the basic training for peace she received at the conference.

The open session on Thursday began with worship led by Joseph Kisia of East Africa Yearly Meeting. He likened the "transforming power of the love of God" to the sweet smell of a rose, which has no odor until it matures, and then it can be smelled by all.

Erica Vere of London Yearly Meeting clerked the open session in which she invited Friends to imagine the next 15 years and to consider what future witness should be. The agreed minute reads in part:

In our session today we have tried to look forward to the world of the future and uncover the contribution that Friends can make. We have been aware whilst together here in Kaimosi of the love that has surrounded us, love for each other and love of God, but we have been reminded of sorrow, of the struggles for liberation, the hunger and degradation of many, the prejudices in all our hearts, the inequalities experienced by women, the shadow of a possible world war.

We yearn for the vision of a world at peace. We would wish we could be channels for the love of God, and that this should pervade our homes and make us sensitive to the blossoming of our young people. God is continually showing us the way if we will only listen.

For many the high point of the Kenya program came with weekend visits to Kenyan Quaker families. Experiences differed, but judging by Sunday night's enthusiastic reports, they added up to a great outpouring of love.

At the FWCC triennial meeting August 16-19, disarmament and refugees were major agenda concerns. Minutes on practical actions against racism, representation of women, and work with young people grew out of the preceding conference.

Young Friends proposed a world gathering of some 250 Friends between the ages of 16 and 30 to take place in the U.S. in August of 1984. Calling Young Friends a powerful force for unity, FWCC offered administrative and funding aid for the gathering.

Recognizing that conflicts exist among East Africa Friends and that all sides requested reconciliation work, FWCC appointed a committee to work as a caring group for Kenya.

Joseph Haughton was appointed FWCC chairman, and Mary Eddington will chair the Interim Committee.

Sharli Powers Land



Sharli Powers Land/Courtesy of FWCC

New Call Meeting Confronts Nuclear Arms

In New York City on June 12, at a rally and demonstration, Americans witnessed the greatest testimony to date against the use and production of nuclear weapons. One week later Christians of many denominations gathered at the third national New Call to Peacemaking Conference held in Elizabethtown, Pa., June 17-20. New Call to Peacemaking is a cooperative program of Friends, Mennonites, and Church of the Brethren. The conference was attended by more than 450 participants and delegates of New Call in addition to Methodists, Catholics, Lutherans, and others. During the evening sessions many more people attended from surrounding communities.

The theme was "Christians Confronting the Nuclear Arms Race." Because this issue was viewed as a challenge which tests the integrity of the Christian faith, a New Abolitionist Covenant was originated by five religious organizations (Fellowship of Reconciliation, New Call to Peacemaking, Pax Christi USA, Sojourners, and World Peacemakers) to use as a tool to assist Christians to turn away from the institution of "the bomb" and refuse to cooperate with it, and work for its abolition.

It was clear, in both the organizing of the conference (speakers, workshops, music, and plenaries), and the interest of the participants, how the nuclear arms issue impacts on all our lives very deeply. Conference speakers shared messages of faith, hope, and determination.

John H. Yoder, professor and author, led the scripture readings and was very effective at applying a literal meaning to them for peacemakers.

Gordon and Mary Cosby, founders of the Church of the Savior, Washington, D.C., stressed the importance of being guided by the spirit to assure a fair and just world.

Myron Augsburger, evangelist of the Mennonite church, emphasized that evangelism and social concerns could not be divorced from each other without "cutting the gospel in half."

Daniel Berrigan, Jesuit priest, activist, and writer, and one of the "Plowshare Eight," brought a peaceful presence to the conference and made it clear that the peace movement is hardly dormant, rather it is "beginning to bear fruit." He stressed that humanity should not be naive because "we don't know what we're capable of doing until we do it."

Jim Wallis, editor of *Sojourners*, shared an emotionally moving testimony urging that conversion from the bomb to the cross is necessary, because "choice is between peace and destruction." He appropriately

concluded his speech quoting Dr. Martin Luther King, Jr.: "Today our choice is nonviolence or nonexistence."

The information shared and the knowledge gained from this conference proved to be inspirationally challenging. It was successful in its purpose of strengthening a movement of faith which is guided by the light of truth and what is right.

Kimberly Everett

German Friends Relate Peace, Social Justice

About 180 Friends of all ages gathered in the Quakerhaus in Bad Pyrmont from May 19-23 for Pyrmont Yearly Meeting. At this time of many crises in which peace is threatened in an alarming way, we asked ourselves how we, as a small Quaker community, could point to ways of peace which would also be practicable for all. A wide spectrum of themes was inevitable in the exploration of this question. In discussion groups we considered the religious basis for peacemaking, for example, the Sermon on the Mount in its relationship to politics; basic sociological questions, such as the problem of a "productive society" and the relationship between peace and social justice; and questions of practical peacemaking, such as for example considering refusal of tax payments for armaments.

In a seminar on alternative defense it became clear to us that a creative and optimistic alternative could be set against the general "power thinking" and widespread dependence on military measures: the power of nonviolence, the defense of a country by active nonviolent means of resistance.

A growing young Friends movement called our attention to the necessity of renewing our basic faith and pointed to a wholesome unrest among our own members.

During our meeting we heard of the escalation of the Falkland Islands conflict. In a moving meeting late in the evening we expressed our concern and decided to appeal to the public and to responsible politicians in this matter.

Duncan Wood's Richard Cary Lecture showed us how much our efforts for peace are part of the Quaker message and tradition. The political reality directed us to our common prophetic witness when Duncan Wood said: "It is not an easy task to display light when there is darkness all around, but we have learned that God will give us the strength to do so."

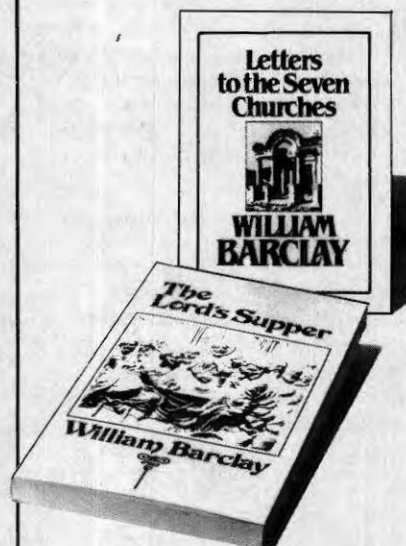
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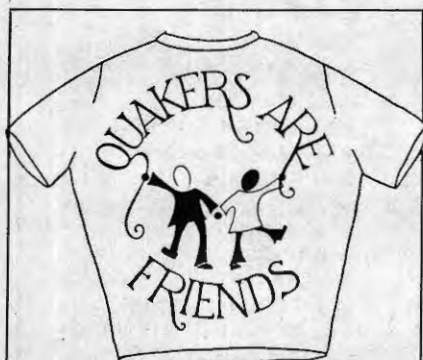
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WORLD OF FRIENDS

Friends World Committee for Consultation—Section of the Americas needs photographs. Work is being done to complete a tourist exhibit for the Arch Street Meeting House in Philadelphia; theme for the exhibit is "worship, work, witness." In addition, FWCC's file of photographs which depict the worldwide involvement of its membership is being updated. Those who have black and white photographs which show various aspects of Friends' involvement can send them to FWCC, 1506 Race St., Philadelphia, PA 19102.

A shipment of 1,000 heart valves and 70 valved conduits was made this summer by the American Friends Service Committee to the People's Republic of China and to Vietnam. The donation, valued at more than \$1 million, was a gift from Extracorporeal, Inc., of King of Prussia, Pa.

Laser is a new monthly newsletter for peace-oriented, nuclear-sophisticated youth aged 9-14. It will emphasize the positive, encourage action and feedback, use Quakerly approaches to problem solving. Subscription is \$12/academic year (sample copy \$1.50).

Laser is sponsoring an essay contest for anyone under 15 on "What I would do for a more peaceful world if I were President." There will be a \$25 prize for the best essay; all participants will receive a \$2 discount coupon for Laser subscription. Winning essay and all honorable mentions will be sent to President Reagan. Send two copies of your essay with SASE (include your name, address, and age) to Laser, 168 Bridge Rd., Florence, MA 01060, by extended deadline of October 30.

A guide to world Quakerism, which will be a useful reference work for meetings, schools, libraries, and other Friends organizations, is now available from Friends World Committee for Consultation. Titled *Finding Friends Around the World*, the book is a revised and updated version of the *Handbook of the Religious Society of Friends* and incorporates information previously published in *International Works of the Religious Society of Friends*.

The volume provides brief descriptions of

the history and current concerns of yearly meetings and other Quaker organizations worldwide. Also included are lists of Friends schools and colleges, Quaker centers, libraries, and periodicals. It is available for \$6 from FWCC, 1506 Race St., Philadelphia, PA 19102.

An international Friends school and center located in a small village in the Spanish Pyrenees will open next spring for small groups of students from American Friends' schools. Students, who have spent two years completing much of the school's building, will spend 12-week terms there during their sophomore year, sharing a study with a Spanish speaker, taking an intensive course emphasizing language and European affairs, doing domestic chores, and helping local residents with agriculture. (They will also have the opportunity to ski, hike, canoe, and camp in the mountains.) During holidays, the center is utilized by Friends in Europe and elsewhere to study language, botany, and Quakerism, or as a retreat for relaxation.

Support is urgently needed to get the old rectory ready for next spring. Anyone who can assist in building or has secretarial or nursing experience will be very welcome. For further information write to Peter Hunt, Col·legi Pasqual Ingla, Ars, La Seu d'Urgell, Prov. de Lleida, Spain.



Courtesy of Peter Hunt

After describing the year's search of a young British couple (formerly attenders in England and Holland) to find a Quaker meeting in the vicinity of the place where they have taken up residence in German-speaking Switzerland, a Swiss F(f)riend writes:

"Thereupon we decided, despite the considerable expense, to place a [meeting] announcement in the city's church advertising column. While doing this, I had an amusing experience. When I went to submit the text, the lady behind the counter had reservations about accepting it. She would have to submit it to her superior first. He telephoned me later—quite indignantly—wanting to know what these 'Quakers' were anyhow. It really 'quaked' over the

phone! I explained it all to him but didn't convince him. The next day there was a news item on the radio about a peace demonstration in Vermont which had been organized by the churches, especially the Quakers. After that I got another telephone call from the advertising medium, this time in a distinctly polite and friendly tone: they would like to inform me that my credit was good!

"Next Wednesday there is to be an evening prayer service for peace in one of the churches here and on Thursday a silent demonstration in front of the Church of the Holy Ghost. We hope Messrs. Reagan and Weinberger will understand that we don't want their missiles in Europe!..."

A series of lessons on handicapped people was experienced recently by the children of Malvern Meeting in England. The aim was to involve them in the feelings and frustrations and help them to realize the adaptations and the courage of handicapped people.

In an effort to simulate the experiences of blind people, the children were blindfolded. They distinguished by listening to hopping, jumping, and limping sounds, and handled objects and felt textures. The lesson finished with them buttering bread and spreading it with chocolate spread and cutting and eating it with a knife and fork—highly popular and highly messy.

Further experiments dealt with the experiences of deaf people and people who have had accidents. The children "spoke" without voice and were shown gesture language. Later they tried writing with biro held between toes and painting with brush held by teeth.

Concluding this successful program was a discussion on how to help disabled people—never to stare or laugh at struggles of the handicapped, or to ask awkward questions, and to help them enjoy their lives despite their handicaps.

An ad hoc meeting of Friends interested in computers at Friends General Conference showed that there were a considerable number of personal computer owners and potential owners interested in computer networking primarily for the purpose of rapid dissemination of information about disarmament issues. Herbert Fraser is exploring the possibilities of locating a data base, telephone-accessible through an 800 number, preferably at a Quaker college with a peace studies program. Persons interested in this development should contact him at 603 Toschlog Road, Richmond, IN 47374.

This poem recently appeared in the *Kendal Reporter*, published by and for the residents

and management of Kendal at Longwood, a Friends retirement community in Kennett Square, Pa.:

Weighty Consideration

As one of those who here on earth
Have long been cursed with excess girth,
Whose greatest yearning's to be slim
(A prospect I regard as dim)
Should I achieve a heavenly state
And pass within that pearly gate,
From overweight will I be riven
Ere my angelic robe I'm given?
A halo's nice, I have no doubt,
Yet it's a thing I'd do without;
But Gabriel, please, I have one yen:
Just make me fit a robe size 10.

The 1982 annual meeting of the Friends World Committee for Consultation—Section of the Americas has been scheduled for November 19-21 at the Royal Inn Hotel of Atlanta in Hapeville, Ga. Planned as the second residential meeting in its history, the meeting will include essential FWCC business to be done by yearly meeting representatives, but the major parts of the program will be open to all interested Friends. Reports of this summer's Conference on Friends International Witness and of the 15th Triennial, held in Kaimosi, Kenya, will be major items of interest and business.

Reservation forms will be sent to all FWCC members in the fall. Others wishing forms may contact FWCC, 1506 Race St., Philadelphia, PA 19102.

John Linton, founder of the Quaker Universalist Group (QUG) and member of London Yearly Meeting, will address a public meeting at 2 p.m., October 10 at Friends Center, 15th and Cherry Sts., Philadelphia.

The purpose of the QUG is to encourage the Society of Friends to fulfill its potential as a religious organization to provide a spiritual path for seekers from any religious background, or none.

John Linton will be in the Philadelphia area for approximately one week and will be available for a few cottage meetings. For information call (215) 565-7757.

Other news from meetings: Eugene (Oreg.) Meeting has approved building a ramp to provide wheelchair access to the meetinghouse. A Single Friends Network is developing in University (Wash.) Meeting "to assist in sharing mutual concerns and to plan activities." Claremont (Calif.) reports a new "Take one, leave one" free exchange shelf in the library, sharing fine books "too good to throw away." First-day school of Orange Grove (Calif.) has a special session for children of divorced parents.



Residential Setting

A handsome fieldstone house, on a 100-acre campus is providing a home-like setting for psychiatric patients with continuing illness. Greystone House offers a specialized program which promotes each resident's independence and skills. The program is under the guidance of Friends Hospital, America's first private nonprofit psychiatric hospital, founded by members of the Society of Friends in 1813. \$80 per diem. For information write Diane Attenborough, R.N., Greystone House, Friends Hospital, 4700 E. Roosevelt Boulevard, Philadelphia, PA 19124.

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FORUM

I Don't Know the Answer

Thank you for including my letter in your profound and attractive September edition. But the editor removed from my letter my attitude of doubt and uncertainty about speaking at meeting for worship. The key was in my answer to "when should one speak in meeting?" i.e., "of course I don't know the answer."

I can understand why it was necessary to edit my long, rambling letter. Yet I'm disappointed that such editing lost the intent of this writer. I wondered then—and do yet—if any of your readers identify with my feeling of ambivalence toward speaking at meeting for worship.

Mabel M. Jasut
Newington, Conn.

William Penn House Omitted

Leonard Kenworthy, in his informative review of some changes in American Quakerism over the past 30 years (*FJ* 8/1-15), omitted the name of William Penn House in Washington, D.C., as one of the Quaker conference centers established during that time (1966). Friends visiting our nation's capital, and those at home, can learn more about the program and hospitality services of our strategically located center by writing for information to William Penn House, 515 East Capitol St., Washington, DC 20003, or by calling (202) 543-5560.

William O. Brown
Executive Director

A More Careful Assessment

A writer in the Forum (*FJ* 8/1-15) blames social science for the mental dishonesty and the loss of capacities to celebrate life in contemporary times. It is argued that this is somehow caused by sociological jargon. The message is more than an expression of irritation with language. I think that a Quaker who learns much experientially must be careful in areas where experience is thin. An "everyday life" sociology, one that studies ordinary events, may also build primarily upon experience and observation. Its vulnerability is not in jargon or the tools for making an inquiry. Like Quakers, these scholars must not overextend what they know from experience. They can be remarkable only where they are adequately informed. They cannot hide behind humility. On the other hand one should not reject all that they say just because of weaknesses

in certain areas. That too would be abusive.

I would like to see a more careful assessment of the ideas that social scientists have contributed to the common life. Where did the idea and the imagery of the "third world" come from, for example? What have particular social scientists contributed? Likewise, which ideas have been severely disappointing and destructive to community? Which social scientist(s) introduced those? How can one be unmistakably critical of these disappointments without bitterness or without abuse which so often leads to injury or to the threat of violence?

George Floro
Eleva, Wis.

Time to Speak Out

The situation in the country of Lebanon as a result of the Israeli invasion is terrible beyond imagination, as AFSC reports show. Yet if one were to judge Quaker concern for this situation by articles and discussions of it which have appeared in our *FRIENDS JOURNAL*, one would conclude that the carnage in that country had not happened! Friends need to write, talk about, act in this inhuman attack upon a defenseless country, for the entire world is very seriously threatened by continuing events in the Middle East. The Israelis and the new Lebanese government have announced that now a new era of peace will begin; nothing could be further from the truth! In spite of Israel's dominant military strength and the unlimited assistance given her by our own country, there can be no genuine peace until the Palestinian problem, caused by Israel, finds a just and humane solution. The alternative is a world holocaust.

Because the U.S. holds in its hands much of the political power which might lead to peace, we Friends here can do much to assist our politicians in the search for it. One of our best-informed Friends has recently written as follows:

As to where and to whom to speak out I think that we have to use all opportunities, large and small, wherever and whenever they occur—letters to the editor, to the White House, to the Congress, to the Jewish organizations themselves. We have all been intimidated into silence, and in that intimidation we have too easily concluded that we are impotent. Now, with the national and international revulsion against what Israel has been doing in Lebanon, there is a chance as never before to stir this country to a new awareness about what has been going on and of the need for change. I do believe that the tide is turning. All of us who share this concern have got to keep speaking out—and more clearly and forcefully than before. . . . Not enough attention is put into preaching to the converted.

Calvin Keene
Lewisburg, Pa.

BOOKS

Parenting for Peace and Justice by Kathleen and James McGinnis. *Orbis Books, Maryknoll, N.Y.* 1981. 142 pages. \$4.95

The authors have put together their experiences as parents of three adopted children, one of whom is multiracial, and enlarged their perspective through the ideas of other parents. Believing that the family is the most important learning place, their book documents their concerns with racial equality, simple living, and nonviolence and how they and other parents have tried to counterbalance what children learn from other children and various media.

What makes this book so enjoyable and useful is perhaps due to the McGinnises writing honestly of their triumphs and failures as parents on a day-to-day level. The chapters are organized around "concerns," beginning with teaching children about stewardship and simple living. They cover such topics as alternative celebrations and decommercializing religious holidays, recycling and appreciation of nature, spending less for clothes and snacks, and more.

The next two chapters discuss violence, within the family among siblings and playmates and in the outside world. The authors' main concern is not to impose their adult views on their children so much as to set good examples as parents and to offer suggestions to minimize conflict.

A very important chapter deals with the importance of "multiculturalizing" family life, to expose all our children to other cultures and customs and to fight the stereotyping children will come across in the media and from other people. In addition, ways are suggested to counteract sex-role stereotyping, beginning with "who does what?" in the home.

Final chapters discuss the "two feet" of Christian service: working toward justice and social change, and sharing time and resources with the less fortunate. They suggest ways that families can get involved through boycotts, attending demonstrations, becoming part of a spiritual community, and then discussing the reasons for their involvement with their children.

The McGinnises, with their free-flowing, non-reproachful style of writing, have put together an excellent resource manual for parents. One hopes that their book, like ripples in a pond, will expand the principles of equality and nonviolence from family to family in ever-widening circles.

Kate de Riel

Teach Your Own by John Holt. *Delacorte Press, New York*, 1981. 369 pages. \$13.95

Teach Your Own is a well-organized, well-written reference book for people interested in teaching and learning with children in a variety of situations, although it speaks most directly to potential home schoolers. I recommend it to anyone who works or lives with children, for many of the chapters have useful or thought-provoking suggestions. For instance, a short chapter on "learning disabilities" challenges many of the established concepts about dyslexia.

John Holt presents what he terms a "nickel and dime theory about social change." Holt spent years trying to create major changes in the schools with little success. He gradually came to feel that it would be better to spend his time working with people who agreed with him rather than arguing against those who didn't. He hopes to participate in an educational revolution of a much more powerful sort than could be effected through the institutional schools.

Holt spends one short chapter on "Why take them out?" another one answering "Common objections to home schooling," and spends the remainder of this lengthy book on bureaucratic, political, and legal strategies on the one hand, and philosophical approaches and practical suggestions about child-rearing and learning on the other.

I particularly appreciated the quotes—often pages long—from parents who have done home schooling with their children. It is good to hear directly from people involved in that daily, life-long commitment.

This book is imbued with a spirit which I find very compatible with my Quakerism: it is simple, direct, and respectful of people from a wide spectrum of lifestyles and religions. Holt does not advocate an instantaneous widespread revolution in education, but rather seeks to help those who have undergone a revolution in their thinking find ways to translate it into practical reality.

Kate Kerman

The Widow by Mary Clare Powell. *Anaconda Press, Washington D.C., P.O. Box 5441, Baltimore, MD 21204*, 1981. 73 pages. \$7 (\$1 postage)

For some women who have lost their husbands, the title is a turn-off—the image of the word "widow" is so depressing in our society. One friend said she did not feel like a widow, she felt like a person who was single again.

Once past the title, this is a delightful book full of lively and revealing photographs of a woman who was widowed in 1969 after 29 years of marriage and how she has survived since then. The photographer/author is the widow's daughter.

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Send your check or money order, along with the student's school address, to: FRIENDS JOURNAL, 152-A N. 15th St., Philadelphia, PA 19102. Let a young Friend know that you care.

The topic is relevant to a world in which women tend to outlive men by eight to ten years. The sensitive handling of the subject of loneliness and readjustment, making new friends and looking for a job, speaks to every woman. This first-person report should help break the stereotypes which tend to isolate many widows, and the photographs will break the media myth that only young women are attractive and beautiful.

Phyllis Sanders

Silver Lining by Elizabeth Yates. *Phoenix Publishing Company, Canaan, N.H., 1982.* 112 pages. \$8.95; \$5.95/paperback

Elizabeth Yates has written her first piece of fiction in five years, welcome news for her many readers and admirers. Like everything she does, *Silver Lining* is skillfully and beautifully written. It is a small book, a novella, with the action taking place in a single night. An odd assortment of travelers, stranded in a blizzard in New England, seek refuge under the roof of an elderly widowed farmer. Each is at a crossroads in life, and all find more clarity of direction, both for their interrupted journeys and for their lives. Dramatic tension is heightened by snow accumulating on an ancient oak tree overhanging the house. It is refreshing to find a story that does not depend on violence or sex to hold interest, one that celebrates the old-fashioned virtues of honesty, responsibility, and compassion.

Phoenix has produced a handsome book, with lovely decorations, quality paper, and readable type. The book will make a beautiful gift for people of many ages. It takes its title from a line in Milton's "Comus":

*Was I deceived, or did a sable cloud
Turn forth her silver lining on the night?*

Unfortunately the quotation is missing from the flyleaf of the paperback edition.

This is an Elizabeth Yates year! Friends United Press has just reissued her classic collection, *Your Prayers and Mine*, with the original lovely decorations by Nora Unwin. Elizabeth Yates's many books ought to be available in meeting and family libraries, as well as public libraries. She is a member of Monadnock (N.H.) Meeting.

Elizabeth Watson

Christian Pacifism: Fruit of the Narrow Way by Michael Snow. *Friends United Press, Richmond, Ind., 1981.* 96 pages. \$6.95

We claim to walk with our Lord, yet when we see such idealism as loving enemies and turning the cheek, we prefer to leave these unrealistic principles in the Bible instead of writing them

on our hearts and using them in our daily lives
which are committed to one Lord.

So says Michael Snow in *Christian Pacifism*. In a time when nuclear brinkmanship seems to be the latest game in town, the ideas and challenges he presents are very much needed.

Unlike many pacifists who operate out of deep social concerns, Snow finds his foundation in faith, rooted in the Bible. Not content to repeat obviously peace-oriented scriptures such as Matthew 5:9 and Luke 6:27-29, Snow tackles the "hard" portions, those Old Testament passages many like to avoid. Facing the passages head-on, we are challenged to read the scriptures aright with open minds. Though we know these stories well, it may be that we don't really know them at all. Snow's premise is that many of Israel's war stories would not have been necessary "if they had followed God's will."

Besides wrestling with tough Bible passages, and bringing new light into our lives, Snow also shares his pacifist pilgrimage. From young boy playing army, to young man being a marine lieutenant, to young man following the narrow way, he weaves his life's tapestry, unfolding it so we might understand his position. He takes us from the saccharine-sweet Jesus of many moderns to the mighty Lord of Love who leads the way to discipleship. Our mission, he says, re-echoing Jesus' words, is "unto the least." Though he speaks of options, he leaves us only one—that of peacemaking.

Christian Pacifism is no book to be read once over lightly. It confronts at many points. Having read it, though, you will be unable to ignore Christ's call to be a peacemaker.

J. Brent Bill

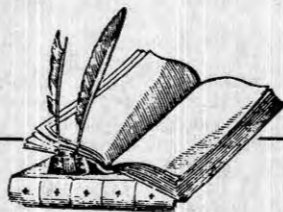
Correction: In the review of *A Compassionate Peace* (FJ 8/1-15, p. 21), a missing decimal point resulted in a vast overstatement of the number of Palestinians living in the occupied territories of the West Bank and the Gaza Strip. The correct figure is 1.25 million.

"Exciting"

says the Secretary of Energy
in the television-banked bunker
eve of the 37th year of Hiroshima
witnessing blasting under the Nevada desert
of another atomic warhead
vaster than the 13-kiloton "Little Boy,"
a blue flash in the clear morning sky
then the sun's lungs breathing onto the city...
vanished flesh
blackened corpse flesh
strips of flesh hanging from torsos groping for the river

—Maxwell Corydon Wheat, Jr.

Poets & Reviewers



J. Brent Bill is director of Christian Education, Western Yearly Meeting. A parent and homemaker, Kate de Riel is a member of Haverford (Pa.) Meeting. Tom Head, a member of Multnomah (Oreg.) Meeting, is a doctoral student in economics at the University of California, Berkeley. Kate Kerman is a home school teacher and member of Grand Rapids (Mich.) Meeting. Kesaya E. Noda is a writer and an attendee of Hanover (N.H.) Meeting. A member of Central Philadelphia (Pa.) Meeting, Phyllis Sanders appears on TV regularly in New York and Philadelphia discussing issues of interest to older people. Ellen Tiffit is a member of Elmira (N.Y.) Meeting. Elizabeth Watson, an author, is a new member of the board of managers of FRIENDS JOURNAL. Maxwell Wheat, Jr., teaches junior high school English in Farmingdale, N.Y.

Books reviewed in FRIENDS JOURNAL are generally available for loan from the Philadelphia Yearly Meeting Library and for purchase from the Friends Book Store—both at 15th and Cherry Streets, Philadelphia, PA 19102. Telephone the Library at (215) 241-7220 and the Book Store at (215) 241-7225.

Because of a temporary supply problem, our printer substituted a lighter weight paper for the September issue of FRIENDS JOURNAL. We regret this change (on which we were not consulted) and shall endeavor to avoid it in the future.—Ed.

Books in Brief

Recent titles on war and peace issues:

• **Apocalypse: Nuclear Catastrophe in World Politics** by Louis Rene Beres. University of Chicago Press, Phoenix edition, 1982. Beres, a political science professor at Purdue University, has written an important book on the danger of nuclear war. Included are a discussion of the high risk of accidental nuclear attack and the

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Lindley Winston, M.D.
Malvern, 647-1237

Frances Van Allen, M.A.
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consequences of nuclear terrorism. A wide range of proposals to prevent nuclear war is explored. In a foreword Paul Warnke writes: "Bigger defense budgets won't buy a more stable world in which U.S. interests can be protected. For that, we need dramatic action to assist developing countries and to narrow the gap between the rich and the poor nations."

• **The Hundredth Monkey** by Ken Keyes, Jr., Vision Books, St. Mary, Ky., 1982, 176 pages, \$2.00. "This book," writes the author, "is dedicated to the dinosaurs, who mutely warn us that a species which cannot adapt to changing conditions will become extinct." The book not only gives the facts about nuclear armaments but presents a hopeful picture of how people can work together to end the arms race: "We can dispel the old destructive myths and replace them with the life-enriching truths that are essential to continued life on our planet."

CALENDAR

October

8—7:30 p.m., John Linton, British Friend, founder of the Quaker Universalist Group, speaking at Crosslands retirement community, Kennett Square, Pa. Call (215) 348-1788.

15-17—East Central Cornucopia Alliance conference on developing food security. Held at College of Mount St. Joseph near Cincinnati, Ohio. Frances Moore Lappé and Wes Jackson keynote speakers. Registration \$25. Write Rebecca E. McDowell, Biology Department, College of Mount St. Joseph, Mount St. Joseph, OH 45051.

22-24—"Where Do We Go from Here—The Future of the Civil Rights Movement," a conference sponsored by Friends Committee for Black Concerns of New York Yearly Meeting. Write Powell House, Old Chatham, NY 12136.

23—300th anniversary celebration of settling of Haddonfield, N.J. Don Yoder, professor of folklife studies at University of Pennsylvania speaking at Haddonfield Meeting on Quaker influence in South Jersey. Call (609) 795-3877.

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New York City. The Penington, situated next door to the Friends Meeting House. Single and double occupancy. Bed and breakfast with evening meal. Conveniently located near all public transportation. For reservations call David P. Gould, Director, 212-422-8079.

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

University Friends Meeting. Friends Center, Seattle, WA. Call or write (206) 633-4608 or 632-7006. 4039 Ninth Ave., NE, Seattle, WA 98105.

Orlando, Florida. Stay at Southeastern Yearly Meeting Quaker Center at Cisney House, 847 Highland Ave., (32803). Rooms available for sojourners by reservation. Also, one-and-two-bedroom unfurnished apartments on year-round basis. Next to Orlando Friends Meeting. A Friendly intergenerational Quaker Community. Telephone: 305-422-8079.

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Tapes of Hugh Barbour, Helen Hole, John Yungblut, Elizabeth Watson, Vincent Harding, Parker Palmer, Douglas Steere, Elise Boulding, Paul Lacey, M.C. Richards and other Pendle Hill lecturers are available for loan through Philadelphia Yearly Meeting Library or for sale from Pendle Hill. A complete catalogue of over 200 titles is available by sending stamped (37¢), self-addressed envelope to: Pendle Hill Tapes, Wallingford, PA 19086 (215) 566-4507; or to The Henry J. Cadbury Library, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102 (215) 241-7220.

Books and Publications

Faith and Practice of a Christian Community: The Testimony of the Publishers of Truth. \$2 from Publishers of Truth, 1509 Bruce Road, Oreland, PA 19075.

Looking for a book? Free Search Service. Please write: Peter Sperling—Books Dept. F, Box 300, Old Chelsea Station, New York, NY 10113-0300.

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

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Koinonia Partners, an ecumenical Christian community founded 40 years ago by Clarence Jordan, author of *The Cotton Patch Translations*, supports itself through the sale of pecans, peanuts, candy and fruitcake. Excellent for holiday or year-round giving. Quantity discount prices available for groups. Send for free catalog. Koinonia Partners, Rt. 2, Box FJ, Americus, GA 31709. (912) 924-0392.

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

Positions Vacant

Seeking a president, George Fox College, Newberg, Ore. The Board of Trustees invites nominations and applications of qualified persons for the position of president, service to begin between January 1, 1983, and July 1, 1983. The college is a four-year liberal arts college of some 700 students located 23 miles from downtown Portland. The college belongs to the Northwest Yearly Meeting of the Friends Church, an evangelical group of Quakers with a membership of some 8,500 members. Students come from various denominational backgrounds with some 25% Friends. Candidates are expected to have a record of successful executive and administrative leadership, academic and intellectual attainments (preferably an earned doctorate), experience and interest in fund-raising, and skills in working with on- and off-campus groups. The president must be an active member of the Friends Church while holding the presidency and must also understand and appreciate the doctrine and testimonies held by the evangelical Friends Church and be able to serve with personal integrity within the implications of these theological and philosophical positions. A complete list of responsibilities, qualifications, and Board expectations, as well as procedures for application, may be obtained by writing to: Presidential Search Committee, George Fox College, Newberg, OR 97132. The application deadline is October 15, 1982. The college is an equal opportunity, affirmative action employer.

Earlham College (international relations)—Sabbatical leave replacement for two-terms, January-June, 1983, Assistant Professor. Departmental offerings in International Relations, two courses per term, including introductory course in Peace and Global Studies Program. Area specialization in either Africa, Soviet/Eastern Europe, Middle East desirable, also political economy. Ph.D. desirable, but not essential. Send vita, transcripts, and references to Professor Robert M. Johnstone, Convenor, Political Science Department, Earlham College, Richmond, IN 47374. EQ/AA. Applications reviewed beginning October 1, 1982.

Resident caretaker wanted for complete care of buildings and grounds of Friends Meeting. Mature couple preferred. Send resume to: P.O. Box 751, Langhorne, PA 19047.

Religious Education Committee of Philadelphia Yearly Meeting is seeking an Executive Secretary. Responsibilities include religious education consultant to the Monthly Meeting, office administration, workshops, teacher training, curriculum and resource development. A car is required. Send resume to Search Committee, Religious Education Committee, PYM, 1515 Cherry Street, Philadelphia, PA 19102.

American Friends Service Committee seeks: in Philadelphia for early '83, Associate Executive Secretary requiring substantive management experience, strong communication skills; Fiscal Director, requiring training, experience in business administration, accounting, supervision. In Washington, D.C. (Jan. '83) resident co-host(s), Davis House, responsible for maintenance of four-story house, kitchen management, meals for seminar groups. Requires flexibility, stamina; liking and interest in people, cooking. In southern Africa (fall '82), Southern Africa International Affairs Representative for regional development work; requires background, experience in S. Africa issues, communication skills. All require commitment to philosophy and practices of AFSC and Friends. Send resume: Karen Cromley, AFSC, 1501 Cherry St., Phila., PA 19102. Affirmative Action Employer.

Positions Wanted

Teacher, certified, reading, elementary; experienced public & Friends; interests: nature; historic site interpretation, historic research, photography, writing. John Kriebel, 644 Salem Ave., Apt. 5A, Elizabeth, NJ 07208. (201) 352-4480. Relocatable.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

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Wanted

Companions sought to share in developing a community action project in Central America in the spirit of truth and non-violence. Exploratory trip to Mexico and/or Honduras planned sometime January-March 1983, with the goal of eventual longer-term commitment. Write to: P. Lane, S.R. 20099F, Fairbanks, AK 99701.

Can you help? Hope to be released soon, after eleven years imprisonment. Have skill as free-lance writer but need funds for clothing, housing, typewriter, etc. to start out fresh. Any contribution will help. Mark Fauntleroy, Box 41-37903, Michigan City, IN 46360.

Help in reviving farm (prospective Friends-oriented community) in exchange for acreage. Blue Ridge area, near Washington. Rt. 1, Box 455, Round Hill, VA 22141.

Quaker Action Community/Appalachia (QUACA). Seeking Friends to work in rural Appalachia and live on 40-acre land trust. Immediate need is for family physician interested in health education for nearby community clinic. QUACA, Route 2, Box 121B, Hindman, KY 41822. 606-785-3376.

MEETINGS

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

MEETING NOTICE RATES: 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6.00 each.

Argentina

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

Canada

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

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

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

Costa Rica

MONTEVERDE—Phone 61-18-87.

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

Mexico

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

Alabama

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

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

Alaska

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

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

Arizona

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

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

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

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

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

Arkansas

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

California

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

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

CHICO—Quaker fellowship. 345-3429 or 343-4703.

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

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

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

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

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

HEMET—Meeting for worship 9:30 a.m. Holistic Health Center, 26116 Fairview Ave. Visitors call (714)-925-2818 or (714)-658-2484.

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

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

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

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call (415)-472-5577 or 883-7565.

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

ORANGE COUNTY—Meeting for worship, 11 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 552-7691.

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

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

RIVERSIDE—Unprogrammed worship, 10 a.m. Young people's activities, 10:15. Dialogue, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 682-5364.

SACRAMENTO—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone (916)-925-6188.

SAN DIEGO—Unprogrammed worship First-days 10:30 a.m. 4848 Seminole Dr. (714)-287-5036.

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

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

SAN JOSE—Worship and First-day school 11 a.m. Discussion 10 a.m., 1041 Morse St., 266-3083.

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

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

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

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

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

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 728-9408. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

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

YUCCA VALLEY—Worship, 3 p.m. Mentalphysics, 59700-29 Palms Hwy., Joshua Tree. (714) 365-1135.

Colorado

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

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

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

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

FORT COLLINS—Worship group. 484-5537.

Connecticut

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

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

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2359.

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

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

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Bill Dick. Phone: (203)-869-0445 nights, 869-0601 by day.

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

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone: 263-5321.

Delaware

CAMDEN—2 miles south of Dover. 122 E. Camden, Wyoming Ave. Meeting for worship 11 a.m. Phone 284-9636; 697-7725.

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

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 10 a.m. Meeting for worship 11 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. Worship and First-day school 10 a.m. Phones: 652-4491, 328-7763.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Meetings for worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

Florida

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

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

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

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

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

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Dr., 681-7374. Clerk: Ken Woodside, 373-9615. AFSC Peace Center, 688-5234.

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

SARASOTA—Worship 11:00 a.m., discussion 10:00 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. Phone: 371-7845 or 955-9589.

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

TAMPA—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

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

Georgia

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

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

ST. SIMONS—Alternate Sundays 11 a.m. Phone: (912) 638-9346 or 638-1200.

Hawaii

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

Idaho

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

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

Illinois

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

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

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

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

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

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

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

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

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 945-1774.

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

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

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

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

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

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

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

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

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

Indiana

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

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

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

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

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

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

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

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

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

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

Iowa

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

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

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. (9:30 a.m. June-August.) 311 N. Linn. Co-clerks: Barclay Kuhn and Ruth Dawson. Phone: 351-4823.

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

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship 10 a.m. Phone: (913) 843-9926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting 10 a.m. Berea College, 986-4465.

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

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

Louisiana

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

Maine

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

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

ORONO—Forum, 10 a.m., unprogrammed meeting, 10:30 a.m. at St. Mary's School, Main St. Phone: 866-2198.

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

Maryland

ADELPHI—2303 Metzert, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, (301)-269-1149.

BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July & August, 5116 N. Charles St.; 435-3773; Homewood, 3107 N. Charles St., 235-4438.

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

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

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

FROSTBURG—Worship group 689-5637, 689-5829.

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

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

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

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk: Elizabeth Muench. Phone: 862-2839.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone 549-0588; if no answer call 584-2788 or 549-4845.

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

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July and August, Sundays at 10:00 a.m. Phone: 876-6883.

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

NORTH EASTON—Worship 11 a.m. First-day at Friends Community. Phone: 238-0443, 7679, 2282.

MARION—Unprogrammed meeting. 10 a.m. Sundays at Elizabeth Taber Library. Phone: 758-4270.

NORTH SHORE—Monthly Meeting. Each First-day, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. First-day school; child care for those under 6. Clerk: Rick McCabe, (617) 639-0533.

SOUTH YARMOUTH-CAPE COD—N. Main St. Worship and First-day School 10 a.m. Clerk: Edward W. Wood, Jr., 888-4865.

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

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

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

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

Michigan

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

ANN ARBOR—Meeting for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Suzanne Day. Phone: (313) 995-3074.

BIRMINGHAM—Phone: (313) 646-7022.

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

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

GRAND RAPIDS—Worship and First-day school 10 a.m., 25 Sheldon St., SE. Phone (616) 363-2043 or (616) 854-1429.

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

MARQUETTE-LAKE SUPERIOR—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.

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

Missouri

COLUMBIA—Worship and First-day school, 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.

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

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

SPRINGFIELD—Worship group, unprogrammed, 1 p.m. Unity Christ Church, 2214 E. Seminole. Clerk: Angela Phillips (417) 831-3068, 831-3732.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

Montana

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

HELENA—Meeting for worship, Sunday 7:00 p.m., First Christian Church, 311 Power, Box 1056, 59601. Phone: 442-8288 or 442-6345.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

RENO-SPARKS—Worship at 5:00 p.m., Kaiser residence, 550 K St., Sparks. Phone 358-6800 or 322-0688 to verify.

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

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

DOVER—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Clerk: Lydie Willits. Phone: (603) 868-2629.

GONIC—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Edith J. Teague. Phone: (603) 332-5476.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meetinghouse, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Patricia Higgins, 22C W. Wheelock St., Hanover, NH 03755. (603) 643-3989.

KEENE—Worship Sundays 10:30 a.m., 97 Wilber St. Phone: 357-0796.

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

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

New Jersey

ATLANTIC CITY—Summer meetings, Pacific and South Carolina Aves., 11 a.m. Clerk: Hal Taylor, 609/965-4694.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call (201)-469-4736 or 463-9271.

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

PRINCETON—Meeting for worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: (609)-452-2824.

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

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

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

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

SEAVILLE—Meeting for worship, 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

SHREWSBURY—Meeting for worship and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.

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

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

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

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

New Mexico

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

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 522-3699 or 523-1317.

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

SOCORRO—Worship group—call 835-1238 or 835-0277. 1st, 3rd, 5th Sundays, 10 a.m.

New York

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

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

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315)-253-6559.

BROOKLYN—110 Schermerhorn St. First-day school and adult discussion at 10; meeting for worship at 11 (child care provided). For information call (212)-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: 892-8645.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MANHASSET—Northern Blvd. at Shelter Rock Rd. (July and August, 10 a.m.).

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion 10:30 a.m. Call (516)-862-9850.

SHELTER ISLAND—10:30 Memorial Day through 2nd week in October, Circle at Quaker Martyrs' Monument on Sylvester Manor. Call (516)-749-0555.

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

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

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

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone: (914)-255-5678 or 255-6179.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m. 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.

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

ONEONTA—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call (607)-746-2844 for location.

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

POPLAR RIDGE—Worship Sun. 10. Phone: (315)-364-7244.

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

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

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

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

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

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

SCARSDALE—Meeting for Worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd.

SCHENECTADY—Meeting for worship 10 a.m., Albany St. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

SYRACUSE—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.

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

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

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

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

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

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

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

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

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

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

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

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

Ohio

AKRON—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216)-929-9580 or 733-7683.

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

DEFIANCE—Jon Shafer, (419)-596-4641

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

TOLEDO—Rilma Buckman, (419)-385-1718

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

CINCINNATI—Community Meeting (United FGC and FUM). Unprogrammed worship and First-day school 10 a.m. 3960 Winding Way, 45229. Phone: (513) 861-4353. Eileen Bagus, clerk.

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

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

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

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

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

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10:15 a.m., College Kelly Center. Barbara Olmstead, clerk, (513)-362-4118.

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. (216)-264-8661 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Barrett Hollister, (513)-767-7443.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:45 a.m. 312 SE 25th. Information, 632-7574 or 321-2779 (evenings).

Oregon

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

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

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

Pennsylvania

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

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

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

BUCKINGHAM—At Lahaska, Routes 202-263. Meeting for worship, Sunday 11 a.m.

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnut Sts. Group discussion 9:30 a.m., meeting for worship 10:30 a.m.

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

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

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

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

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

ELKLANDS—Rte. 154 between Forksville, and Canton, PA. May thru October. Meeting for worship 11 a.m.

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

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

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

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

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

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

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

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

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

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

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. Clerk: (717)-966-2334.

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

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

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

MEDIA—125 W. 3rd St. Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 a.m.

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

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:15 exc. summer months. Babysitting provided.

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

MIDDLETOWN—At Langhorne, 453 W. Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m.

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

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

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

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

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

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

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

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

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

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

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

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

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

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school 10:45, a.m. 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. Adult discussion group 10:15 to 11 a.m., Oct.-June. Meeting 11 a.m. Sundays. Phone: 544-3624.

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

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

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

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

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

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

WEST GROVE—Harmony Road. Meeting for worship 10 a.m. followed by adult class 3rd First-day.

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

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

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

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

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

Rhode Island

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

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

WESTERLY—57 Elm St. Meeting and First-day school, 11 a.m., except June through Labor Day, 10:30 a.m. Unprogrammed worship.

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays, Book Basement, 263 King St. 556-7031.

COLUMBIA—Worship, 10:30 a.m. at 6 Woodspring Ct., 29210. Phone: (803)-781-3532.

South Dakota

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

Tennessee

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

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

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

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

Texas

AUSTIN—Forum 10 a.m. Worship 11. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. Margaret Hofmann, clerk, (512)-444-8877.

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

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

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

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

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

HILL COUNTRY—Unprogrammed meeting for worship 10 a.m. Discussion 11 a.m. Sundays. Clerk: Robert C. Wahrmond. Phone: 257-3635.

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

RIO GRANDE VALLEY—Winter worship group. For time and place call (512)-687-2457.

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

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

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, (512)-226-8134. Melanie L. Nesbit, clerk, 4815 Casa Manana, 78233.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Mary Roberts 753-2766 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m., Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801)-466-2723 (evenings).

Vermont

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

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802)-862-8449.

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

PLAINFIELD—Worship 10:30 a.m., Sunday. Phone Gilson, Danville, (802)-684-2261, or Hathaway, Plainfield, (802)-454-7873.

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

SOUTH STARKSBORO—Worship and hymn sing, second & fourth, Sundays, June-October, 10:30 a.m., off Route 17. Phone Whites (802)-453-2156.

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

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call (703)-765-6404 or (703)-780-1653.

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

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

McLEAN—Langley Hill Meeting, Sunday 10 a.m. First-day school and adult forum 11 a.m. Junction old Rt. 123 and Rt. 193.

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

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Galen Kline, 552-5098.

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

WILLIAMSBURG—Unprogrammed meeting for worship 10:30 a.m. Sundays, 104 Kingswood Dr., phone: (804)-229-6693 or (804)-229-3480.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 662-2973.

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rt. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: (703)-667-1018.

Washington

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

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

SPOKANE—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

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

WALLA WALLA—9:30 a.m. 522-0399.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone: (304)-345-8659.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 305 Willey. Contact Lurline Squire, (304)-599-3272.

Wisconsin

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

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

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

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9846.

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

How well do you know the full Quaker rainbow?
Three editors invite you to get acquainted:

Evangelical Friend

Quaker Life

Convinced that "this People of God called Quakers" are being called to the most significant witness in their 330-year-old history, **QUAKER LIFE** is published 11 times a year to tell their story.

The Spirit stirs in our Meetings and new life breaks forth. Like Israel of old we have heard the voice of the Living God and are sent forth on a journey of faith and risk. Never before in history has the Christian witness as understood by Friends been so desperately needed.

We need each other for the task that is before us. No Friends group can afford to exist in splendid isolation. We must testify to the Divine love and compassion in our "life together" in the Family of Friends.

Our content basically fits the categories described by Jack Willcuts and Olcott Sanders, except that we give a little more space to interviews. The official magazine of Friends United Meeting, an international fellowship of 15 Yearly Meetings comprising more than half of the Friends in the world, **QUAKER LIFE's** concern spans the globe. Perhaps the best part of the Quaker story still lies ahead. Won't you join us for this journey?

Expectantly,

Jack Kirk
Jack Kirk

What kind of Quakers . . . are those "evangelicals"?

A good reason for reading all three Friends magazines is to avoid stereotypes.

A student at Oregon State, in an American history class, was told, "There are still a few Quakers left in Oregon. It's worth a trip to Newberg just to look at them!"

(His research must have come from a Quaker Oats ad.)

A Friends House booklet on Quaker biographies (London, 1969) says George Fox was "a bulky person despite his lack of attention to food and drink."

That changed my stereotype of Fox's appearance.

The **EVANGELICAL FRIEND** is published by Evangelical Friends Alliance 10 times a year. A description of what is in it is exactly what Olcott Sanders says in **FRIENDS JOURNAL** over in the other column . . . except different writers are used and topics of particular concern to Meetings with pastors, singing, and missions around the world. There are far more EFA Quakers in Taiwan, Burundi and Bolivia than in the U.S., so this influences the content of the 28-page paper.

The cartoons, editorials and concerns are about as Quakerly as they can be. Reading is to be

Among Friends.

Jack Willcuts
Jack Willcuts

FRIENDS JOURNAL

Dear Friend,

To help you keep up with Quakerism as expressed particularly in the unprogrammed meetings, **FRIENDS JOURNAL** is published 19 times a year in a 32-page format. Its articles deal with personal faith, Friends history and practice, social applications of religious conviction, and news of the Quaker movement. Rounding each issue are poetry, humor, reviews, letters. An occasional "Junior Journal" section serves younger readers.

The **JOURNAL** is organizationally independent, though it has roots (back to 1827) in Philadelphia Yearly Meeting and current links with Friends General Conference. With readers in all 50 states, most Canadian provinces, and 38 other countries, it tries for a broad perspective.

I hope you and your meeting will include **FRIENDS JOURNAL** among your regularly available resources.

Yours in peace,

Olcott Sanders
Olcott Sanders

We encourage every Friends meeting and church to have regular access to the wide range of Quaker thought and life — by ordering all three magazines for yourself or for your library or literature table.

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