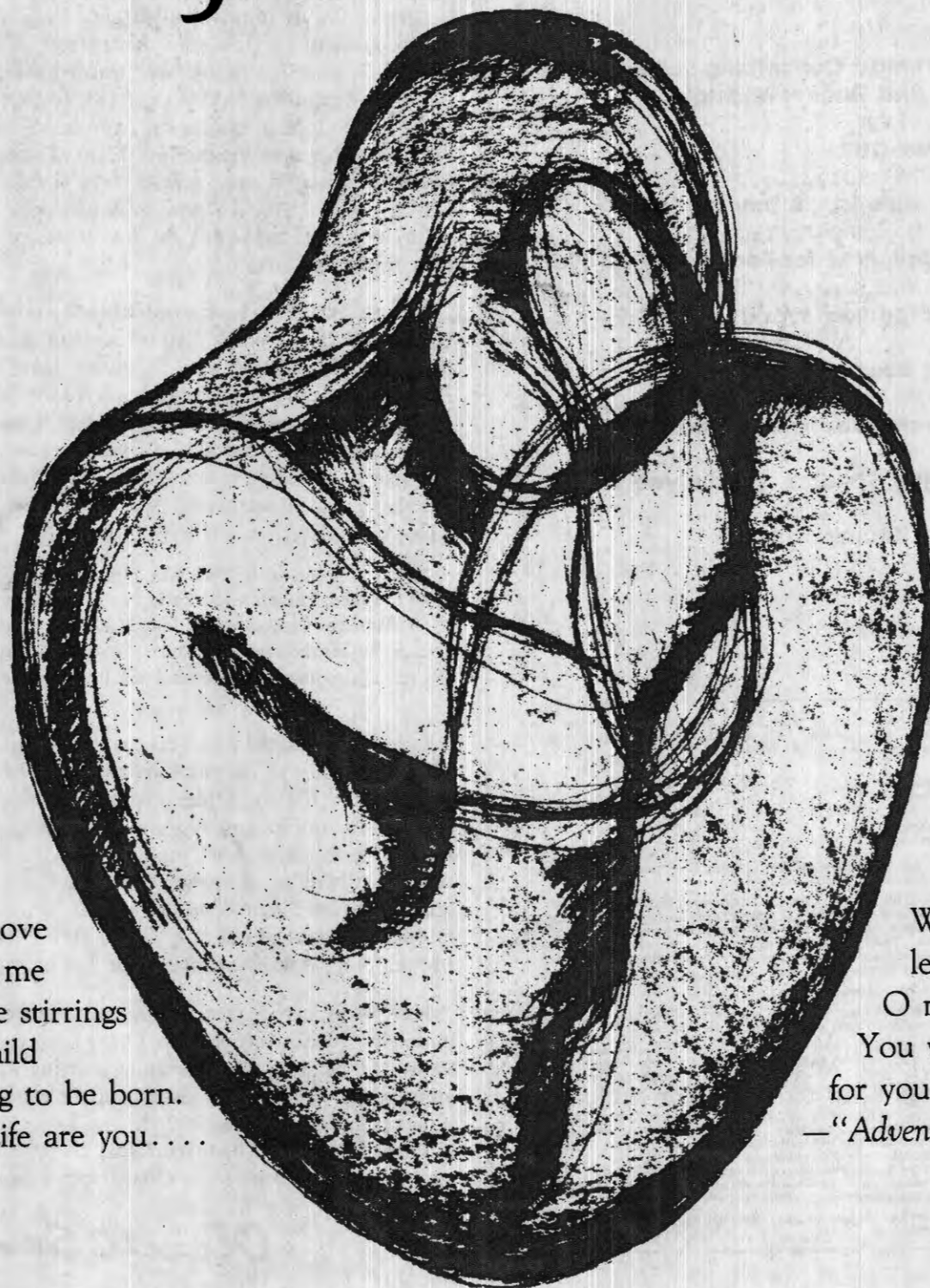


December 1, 1982

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



You move
within me
like the stirrings
of a child
Waiting to be born.
New Life are you....

Where are you
leading me,
O my soul?
You will I follow,
for you are Life.
—"Advent," page 13



FRIENDS JOURNAL

December 1, 1982 Volume 28, No. 18

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Cover art by Peter Fingesten. Cover quote taken from poem on page 13.

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AMONG FRIENDS

Concerning Justice, Peace, and Quaker Midnight

Interest in Kenya and Kenyan Friends has been heightened by the recent international Quaker Meetings in that East African country. Now I want to call your attention to a challenging human problem, the case of John Khaminewa, a Quaker lawyer imprisoned without trial. The details are given by Stephen G. Cary, chairperson of the American Friends Service Committee, who learned about the situation while he was in Kenya (see page 18). It's up to us to keep our Friend, John Khaminewa, from being forgotten.

I remember hearing the late Maury Maverick, colorful Texas political figure, give a prescription for political effectiveness. "All it takes is conscience, courage, and stationery," he said. Let's get out a sheet of stationery for our Friend in Kenya.

Richard Wood, an indefatigable peace worker and educator for most of his 85 years, died on September 27 (as recorded in *FJ* 11/15). He was also for many years editor of *The Friend*, publication of Philadelphia Yearly Meeting—Arch Street, which merged with *Friends Intelligencer* in 1955 to become FRIENDS JOURNAL. Last year he gave an impressive message in his home meeting in Moorestown, New Jersey. His theme was peacemaking, and one paragraph, which he wrote down later, stands well by itself:

Toward the end of the Civil War a group of patriotic ladies called on President Lincoln and berated him for wasting time and energy on planning a reconciling settlement when he ought to be engaged in destroying the nation's enemies. President Lincoln replied, "Am I not destroying our enemies when I change them to friends?"

O ye of little faith! I address that lament to myself! I was not prepared for the strong response to the 64-page William Penn issue (10/15). Orders from meetings and schools continue to pour in, and we are printing another 2000 copies. Putting the magazine back on the press for a relatively short run is a little more expensive; so we must revise upward the quantity price. Single copies remain at \$2 postpaid. Ten or more to one address will now cost \$1 each plus 20 cents each for shipping. Ask about prices for 100 or more.

Have you heard (and used) the expression "Quaker midnight"? Relatively recently I have become aware of it as a way of indicating that an evening meeting would end at an appropriately early hour—usually nine o'clock. Is that what it means in your community? Do you know how old a term it is? Any clues as to its origin? Just drop me a postcard. If you are curious about other Quaker expressions, you might mention them as well.

Olcutt Sanders

WHO IS WELL OFF?

by Peter J. Ediger

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

What do you mean by that, Jesus?

Well off are those who know they are spiritually not well off, or they are really "in" with God.

Well off are those who are aware of their need for God and their brothers and sisters,

or they know what heaven is all about.

Well off are those who can admit their need and are willing to receive help,

or they know God and are members of God's family.

If what you say is true, Jesus, then we need to rethink some things.

For there are voices within us and around us who don't see it the way you see it, and don't say it the way you say it.

Some voices say,

Well off are those who know they are spiritually well, for theirs is the kingdom of heaven.

Well off are those who are independent, self-made men and women,

for they need only their drive to make it.

Well off are those who are saved and know it, for they have the ticket to heaven.

Well off are those who are secure in their piety and their possessions,

for certainly the Lord has blessed them.

Who is right, Jesus? Who is well off?

Blessed are those who mourn, for they shall be comforted.

Now what do you mean by that?

Well off are those who feel the hurts in themselves and their brothers and sisters,

for they shall be healed.

Well off are those whose hearts break in the brokenness of peoples and societies,

for they shall find wholeness.

Well off are those who get involved in the pressing pains of the world around them,

for they shall find joy in life.



Now this is getting more confusing all the time.

Is it not commonly held that

Well off are those who remain detached, for they shall remain comfortable;

Well off are those who don't expose their hurts, for they shall be spared deeper hurts;

Well off are those who keep their composure—who never lose their cool,

for they shall be respected;

Well off are those who don't get involved, for they shall not get hurt?

Have we been misinformed, Jesus? Who is well off?

Blessed are the meek, for they shall inherit the earth.

What are you saying, Jesus?

Well off are those who claim nothing as their own, for the whole earth belongs to them.

Well off are those whose strength is in love and truth, for no one can take anything away from them.

for everything on earth is theirs.

Well off are those who can meet the adversary with goodwill and good deed,

for they have already overpowered the foe.

Now wait a minute, Jesus, wait a minute.

You're really out of touch!

Don't you know how it is in our world?

Well off are those who insist on getting what's coming to them,

for they will make it big in this world.

Well off are those who can threaten and back up their threats with power,

for they shall protect their property and their rights.

Well off are nations whose weapons stockpiles surpass all others,

for they shall rule the earth.

Who is right, Jesus? Tell us, who is really well off?

Peter J. Ediger is co-pastor of the Arvada (Colo.) Mennonite Church and director of Voluntary Services for the Mennonite General Conference. His article is reprinted with permission from The Mennonite (1/19/82).

Courtesy of Friends General Conference



**Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied.**

Say more about that, Jesus.

**Well off are those with an unquenchable appetite for justice,
for they shall be satisfied.**

**Well off are those whose absorbing passion is to see right
prevail,**

for they shall find meaning in life.

**Well off are those fired with desire for God's kingdom
and righteousness**

for all essential things will be theirs as well.

You always give us more than we ask for, Jesus.

And what you give us shakes us up.

Have we not been taught by other maxims?

Such as—Well off are those who hunger and thirst to get
ahead,

for they shall be satisfied.

Well off are those whose absorbing passion is security for
themselves and theirs,

for they shall be content.

Well off are those who know how to fit in without rocking
the boat,

for they shall have the good life.

Who is right, Jesus? Who in the world is well off?

Blessed are the merciful, for they shall obtain mercy.

We have no argument with that, Jesus.

Unless, again, there's more you mean to say than what
we hear.

Well off are those who seek to understand offenders,

for they shall experience the wonder of being forgiven.

**Well off are those who can feel with the ones who are guilty
and scorned,**

**for they know the One who feels with all in their guilt and
scorn.**



Ken Bozyn

That all sounds good in theory, Jesus, but does it really
work?

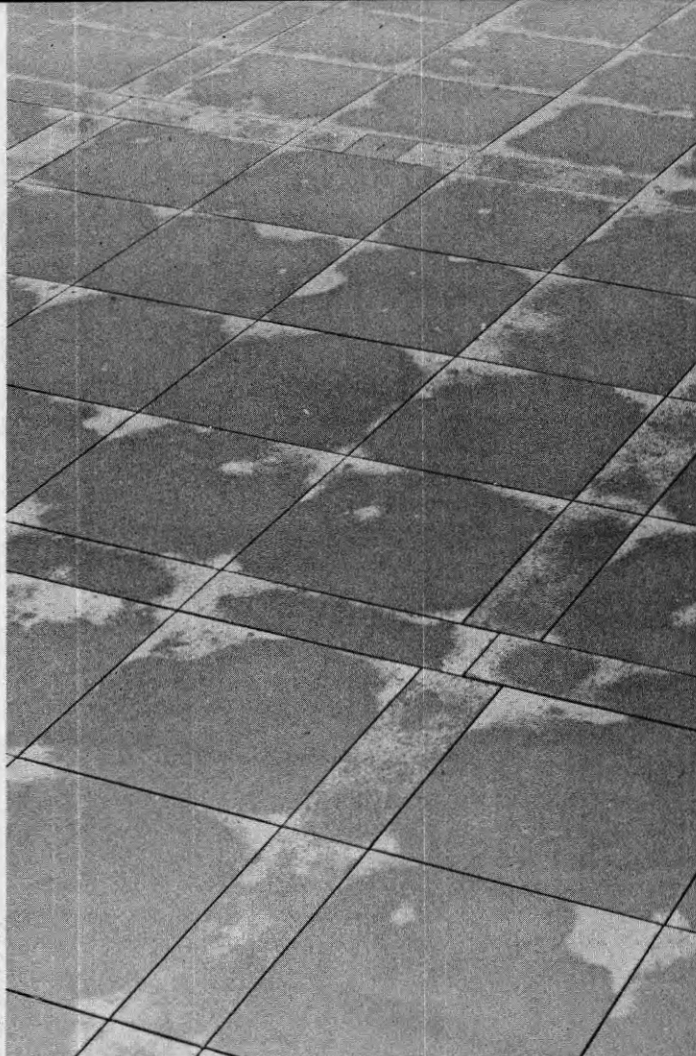
There are other voices saying,

Well off are those who deal harshly with offenders,
for they shall assure the well-being of society.

Well off are those who can punish without feeling,
for they shall preserve the peace.

Well off are those who execute judgment without mercy,
for their judgments shall be respected.

Who is right, Jesus? Who's well off?



George Louis Creed

Blessed are the pure in heart, for they shall see God.

That sounds okay, but what does it really mean?

**Well off are those who are utterly sincere,
for they shall see God.**

**Well off are those who are clear about their desire for truth,
for they will find God.**

**Well off are those who will to do the will of God,
for they will know and love God.**

Can anyone really know God?

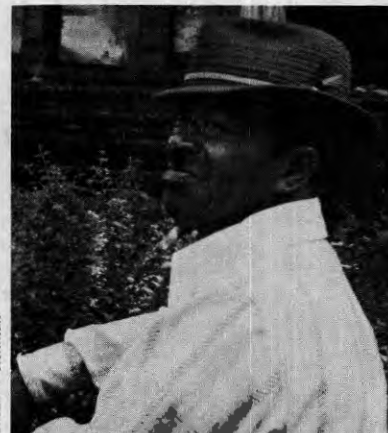
Is there such a thing as utter sincerity?

How do we know the will of God?

Some other voices seem to say to us,

Well off are those who can play all kinds of roles,
for they shall get along with everyone.

Well off are those who follow every desire,
for they shall find fulfillment.



Susan Welchman



Well off are those who never question their own motivation,
for they shall be uninhibited.

Tell us, Jesus, who is right? Who is well off?

Blessed are the peacemakers, for they shall be called children of God.

Sure, everyone is for peace.

But knowing you, Jesus—you probably have something more in mind.

Well off are those who make peace by getting to the roots of conflict,

for they are doing God's work.

Well off are those who expose the lies and greed and fear and guilt which cause conflict,

for they are God's children.

Well off are those who express love in the face of hate, forgiveness in the face of insult, prayer for the good of the foe in the face of threats,

for they are living out the life of God, and dying out the death of God, and resurrecting the Spirit of the living God.

We suspected you might really get to us on that one, Jesus.

But there are some other voices speaking on making peace.

Well off are those who make peace by rooting out and destroying the enemy,
for they shall be called the defenders of God.

Well off are those who attribute to the enemy all the lies and brutality and other causes of the conflict, for then they may call it a just and holy war.
Well off are those who can meet insult with greater insult, a punch in the nose with a greater punch in the nose, a surprise attack with a superior attack, small bombs with bigger bombs, deadly fire with more deadly fire, for they shall be called heroes for God and country.

Who is right, Jesus? Who is right?

Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven.

Tell us more of where the blessing is in being persecuted.

Well off are those who stand firm in espousing a right cause,

for they know the heart of God.

Well off are those who, like the prophets, have the courage to stick out their necks for justice, even at the risk of losing friends or job or reputation,

for they will understand me and my kingdom.

Well off are those who take up their cross and follow me daily doing battle with weapons of love and truth and mercy against the powers of hate and propaganda and vengeance,

for they will find God and Heaven in the midst of the conflict.



Michael Somerson

You speak strange words, Jesus.

And yet your words have the ring of truth.

And if that is the case, then we must question those who say,

Well off are those of whom all speak well,
for theirs is the kingdom of heaven.

Well off are those who avoid controversial issues,
for they shall please everyone.

Well off are those who are applauded for taking popular positions,
for they shall gain great kingdoms.

Tell us, Jesus, who in the world is well off?

You are the salt of the earth.

But if salt becomes tasteless, what can make it salt again?

Well off are those whose salt is salty.

You are the light of the world.

People do not turn on the light and then cover it with buckets of complacency.

Well off are those whose light shines in the sight of all. □

Activism, Quietism & Incarnation

by Richard D. Hathaway

A tendency which creeps into any religious body, and we have all seen it in our Friends meetings, is the tendency to polarize into two groups, the activists and the quietists. The activists, pragmatic and statistic-citing people, read the *New York Times* and agonize over the world's evil. The quietists accentuate the positive, contemplate nature and the eternal, and are soothed. The rest of us, either too drab to have any tendency or, better, too balanced to be one-sided, remain in the middle.

The 18th century was, reportedly, the heyday of Quaker quietism. The theory was that the way to begin worship was to empty the mind. Colors, sounds, images, movements were the enemies of attention. I must admit that for me there is enough truth in this theory that, at the deepest moments of attentiveness to the spirit in a meeting for worship, I usually close my eyes. But at other times, closing the eyes can lead disastrously towards somnolence.

Is it any accident that, at the height of the quietistic period, the Quaker Street Meeting in New York reported in its minutes for 1807 a great concern that a spirit of just plain sleepiness had descended over the meetings for worship? One suspects that Quakerism has always appealed to that furtive animal need in us for an extra hour's sleep on Sunday morning, allowing us to discharge our duty to society and to the inward being with a minimum of interruption. All things that are good, even silence, are subject to corruption when the spirit departs. Then we are left with the husks.

Among the husks of 18th-century Quaker quietism was a fixation upon the colors gray and brown, upon drabness in dress, in recreations, in speech. Quaker rejection of art included a rejection of the dramatic or colorful in speech. The Quaker jargon of stereotyped reticence and understatement was admirable in its attention to truth, pleasant and quaint but drab. A pall of abstractedness in speech and writing settled upon Friends, a habit of mind that seems to influence many of those who speak in meeting even today.

Quietists placed a high value upon *not* speaking in meeting, and elders admonished those who spoke superfluously. In such an atmosphere one could feel more sure of divine inspiration by sticking to the received truths, the customary themes, the safe abstractions. Within the safe pathways of right conduct, right dress, right speech, right worship, truth could be found, convenient to hand and sure.

Quakers no longer shook the world. Neither did they shock it. Their revolutionary days were past. They owned real estate.

Richard D. Hathaway, a member of New Paltz (N.Y.) Meeting, is professor of English at the State University of New York, New Paltz. He is the author of the recent publication Sylvester Judd's New England.



Friends were absorbed in the reassuring processes of the seasons or of commerce, where success and rising land values came to the person of steady habits. Religion thus became a kind of perfume exhaled from one's life, a vague cloud of glory. It produced reassurance, energy, and good works, but called to no startling reformulations such as those of the early Friends. Religion dealt with eternal things and interfered very little with the established temporalities, unless one had just heard John Woolman and had been stirred from one's quietism.

Quakers relinquished the government of Pennsylvania, and from then on the tendency was to retreat from active conflict with the world, replacing the ideal of social revolution with the ideal of social service. The era of Quaker liberalism and middle-classness, from which 20th-century revolutionaries like George Lakey seek to call us, had begun. Business flourished, and Quakers ordered coats that were rich but not gaudy. Gray was a substantial color, good for more than one season. It reminded one of eternity.

Despite great differences in world view and in method, the Quaker quietist and the Hindu Yogi shared the emphasis on paying attention inwardly, on freeing the mind from creaturely activity and distraction. The human being was a largely passive instrument of the divine, a vessel waiting to be filled. Both Yoga and Quakerism assumed that it was possible to commune with God directly; that truth was knowable, even though possibly beyond words; that silence was a mode of knowing and of speaking.

Both Yoga and Quakerism began with sitting still, although Yoga elaborated the mechanisms of attentiveness into a complex system of postures, attention-fixing exercises, and theories about the relation of body, mind, and spirit. Quakerism was more fuzzy about both the theory and practice of meditation and inclined toward a Yankee pragmatism and avoidance of theory. The assumption was that the Quaker had other things to do besides sitting under the bo tree and that meditation and salvation were not so mysterious or difficult as to require a lifetime of postgraduate study.

Quakerism also was more inclined toward a corporate mysticism and toward an insistence upon checking individual

inspirations by group insight, whereas the practice of Yoga was a quite individual matter. Still, despite the differences between the Quaker and the Yogi, the essential resemblance remained: they began the search for truth by reducing the world's clamor to a whisper and hoped finally to choke it into its quintessential silence.

The tendency in religion against which Quakers and Yogis were alike reacting was the tendency to blend religion and art, to make of religion a worship of ikons, a colorful ceremony appealing to the senses. Puritanism, the parent of Quakerism, had rejected incense, organ music, brocaded vestments, chanted liturgies, cathedrals, statues, and a style of church rhetoric that was stiff and formal as a priest's cassock, as stuffed with images and similes as a Christmas pudding with plums. Quakers, like Puritans, stuck to the plain style, sought plain truth, and affected plain dress. They sought ascetic self-denial as assiduously, as anxiously, as students and others in the 1970s and 1980s seek self-fulfillment, self-realization.

In the 20th century, Quakerism has fallen grievously from ancestral plainness, and today we hear of Friends preparing for meeting by stuffing their minds with quotations, newspaper clippings, poems, and even ideas. (Remember the Friend who admonished another, who had begun his testimony with the words "I think," "Thee should not have been *thinking* in meeting, Henry.") Today some Friends read books in meeting. They celebrate Christmas and Easter with musical programs, such as the annual *Messiah*-sing, with orchestra, at Powell House, New York. Friends go to plays and perform in them. They write novels and make statues. They go into politics. They write advertising slogans and proliferate the production of new varieties of chocolate creams.

They tend to become social activists, especially in the eastern U.S., and fill their minds with statistics and their days with committee meetings until they forget to pray and perhaps wonder if prayer has any relevance anyway. They wander from Christianity, certainly in its more orthodox forms, and they often fit the stereotype of the frantic social activist who is torn and divided by the conflicting demands of family, job,

and committee work. Often they pause long enough to ask how they can put the torn strands of their selves together again and return to that sense of wonder and wholeness that led them to Quakerism in the first place.

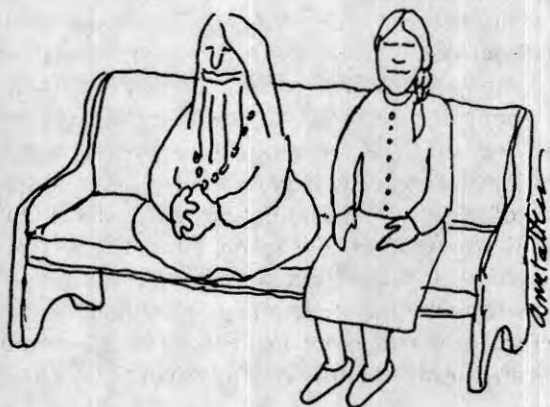
What I am suggesting is that neither extreme, that of emptying the self to find God or of filling oneself to find God, is in itself the way. Worship without action is dead. Action without worship is deadly, a grinding of bones in a dry socket. We hear a lot of vague talk about love in our meetings. But we do not live by love alone; we live by bread, and the coarser and more real the better. A clutter of detail accumulates on our desks and piles up in the basements of our lives, defying all of our skill with abstractions and refusing to be disposed of by a smile or dissolved by a shining Sunday-morning face. A bin of dirty clothes waits to be washed on Monday morning, and love is too vague a solvent to get them clean by itself. Ammonia and agitation help.



Love, the highest value to be sure, includes both processes: quiet and action, emptying and filling, self-denial and self-fulfillment, the simplifying of life and the artist's ability to see and hear creatively. For sparks to fly and God to be incarnated in people, the poles must be held in balance, in dynamic tension with each other. Each has its relevance, its truth to contribute, but neither is complete by itself. The person who follows one way to the exclusion of the other is failing to see the world's ultimate reality in all its dazzling richness.

Love is a way of perceiving, in which beauty and worth are discovered, often in surprising places. Love is a way of feeling, which fills us with both turbulence and calm. But love is also a way of acting, which leads us to deny ourselves, in such a way that from our self-giving there is no emptiness. Rather than contradicting each other, all these aspects of love are part of one whole and all are necessary to it. Rather than the tendencies of quietism vs. activism, of plainness vs. richness canceling each other out and leaving us with confusion and agnosticism, each completes the other.

The Quaker insight is that both God and the world are important; they are inextricable; they fulfill each other. Incarnation is thus the supreme fact. For God so loved *the world* that God entered into history for the redemption of humankind. God still does. Every day. Every hour. Every breath. Even words, dull words, shine with the divine. □



by Walter Ludwig

Members of our meeting several years ago began as individuals to withhold a percentage of their income tax in protest of its use for war. No devastating consequences have resulted. Courteous, almost sympathetic Internal Revenue Service agents have visited one member, telling her a red tab has been affixed to her folder in the file. She hopes the IRS will soon run out of red tabs.

Since 1979 I have withheld the military third, sending it the first year to the American Friends Service Committee and since then to the Quaker Peace Tax Fund, custody of Albany (N.Y.) Monthly Meeting. The first response from the IRS came just this year, in May. They want the "underpaid tax," \$939.58 in penalty and interest.

Now retired as a history teacher, Walter Ludwig is a resident of The McCutchen. He is a member of Rahway and Plainfield (N.J.) Monthly Meeting.

My refusal to support mass murder will likely be ignored, as have been my explanatory notes of "conscientious deduction" sent quarterly during the past three years.

In my letters of refusal I have mentioned membership in the Religious Society of Friends. Do I thereby leave with the IRS the impression that of course Quakers do not pay military taxes, as they once refused to pay tithes to a state church they could not in conscience support? But has refusal to pay taxes for war been within the main stream of Quakerly testimony and practice? May war-tax-resisting Friends today take aid and comfort from a tradition of military tax refusal?

George Fox was clear on the matter. A restored portrait of Fox presents him as a man of property from a well-to-do family with enough investments to give him private means. He paid his taxes.

If we pay we can plead with Caesar and plead with them who hath our custom and hath our tribute. Refuse to pay and they will say: "How can we defend you against foreign enemies and protect everyone and their estates and keep down thieves and murders?"

And again:

To bear and carry weapons to fight with . . . the man of peace cannot act . . . but have paid their tribute [taxes] which they may still do for peace's sake. . . . In so doing Friends may better claim their liberty.

Sara Fell kept the Fox family account book after George married her mother, Margaret. Her accounts disclose that the family paid the poll tax to carry on England's war against the Dutch in 1667. When England fought the French, the entry reads: "29 May [1678] by M paid to the Poll Money by father and mother 1 pound 2 shilling."

Robert Barclay, foremost Quaker theologian, wrote in 1676:

We have suffered much in our country because neither ourselves would bear arms nor send others in our place, nor give our money for the buying of drums, standards, and other military attire.

Such "trophy money," as these direct taxes were called, many early Friends refused to pay. Most, however, paid the general or "mixed" taxes even in time of war. Their willingness may be found in the advice of the 1656 gathering at Balby encouraging "all who are indebted to the world endeavor to discharge the same." As Fox put it in 1661, "Keep out of debt; owe to no man

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Idea of April: Pray for Peace, Pay for War?

anything but love. . . . Pay to Caesar, as to your fellows, what is due." Fox paid more than money dues to Caesar: eight imprisonments for a total of six years, three of them in cells exposing him to rain and cold. He and hundreds of Quakers would not conform to the state's Clarendon Code (1661) and Quaker Act (1662). They suffered accordingly.

Despite their nonconformity as "a peculiar people," Quakers came to be respected, sought out, trusted for their reliable "yea" and "nay." They prospered as tradesmen and merchants, and Fox observed:

. . . then things altered so that all the enquiry was, where a draper or shopkeeper or tailor or shoemaker or any other tradesman that was a Quaker; so much that the Friends had double the trade, beyond any of their neighbors. And if there was any trading, they had it, inso-much that then the cry of all the others was, "If we let these people alone they will take the trading of the nation out of our hands."

It was the ancient plaint of Demetrius and the silversmiths against the early Christians. These newcomers were bad for business.

Quakers did indeed become formidable competitors. Their integrity and dil-

igence in business fitted them, as Penn remarked, "to stand before kings." Whatever their ideological quietism in the 18th century, they were energetic in mercantilism, manufacturing, and banking, "the richest trading men in London." Barclays, Gurneys, Hoares, Lloyds, Hansburys, Osgoods, Dimsdales, all were members of Gracechurch Street Meeting at London's commercial center. Fox feared for their souls and before his death (1691) warned, "I charge you from the Lord not to make any of the world's jewels your God."

Little wonder homespun-clad John Woolman was given a cool reception by elegant London Friends. They were securely of the propertied class with enterprises in heavy industry and were largely in control of the Atlantic trade. They would not give their persons to the business of war-making, but did they make nice distinctions in how the empire used their tax money in extending colonial rule?

Philadelphia Friends, like London's, were well placed in government and trade. "The richest," wrote a visiting London doctor, "talk only about selling of flour and the low price it bore." Using George Fox as authority, some Quakers tried to persuade others to pay a tax levied for an armed expedition against Canada in 1711. When war with the French and Indians finally came in 1755, John Churchman, Anthony Benezet, John Woolman, and other Friends refused to pay war taxes that were mixed with taxes for civil uses. In extenuation of Fox and early war-tax-paying Quakers in England Woolman said:

To me it appears that there was less danger of their being infected with the spirit of the world than is the case with us now. [They] had had little share in civil government . . . our minds have been turned to the improvement of our country, to merchandise and the sciences . . . and a carnal mind is gaining among us.

When ten Quaker members of the Pennsylvania Assembly resigned rather than vote for the War Supply Bill of 1756, the remaining "secular" Friends voted the war taxes and penalties for nonpayment. The abdicating legislators and their supporters in the Society then began close cooperation with Mennonites, Dunkers, and other pacifist groups

that carried on through the Revolution.*

When military officers appeared in Mount Holly to draft for the French and Indian War, Woolman noted in his *Journal*, "In this time of commotion some of our young men left these parts and tarried abroad till it was over" (a prelude to Vietnam). Woolman in 1755 had recorded his uneasiness about paying war taxes:

A few years past, money having been made current in our province for carrying on wars . . . by taxes laid on the inhabitants, my mind was often affected with the thought of paying such taxes. . . . To refuse the active payment of a tax which our Society generally paid was exceedingly disagreeable but to do a thing contrary to my conscience appeared yet more dreadful.

Joshua Evans in 1756 wrote:

I found it best for me to refuse paying taxes on my estate which went to pay the expenses of war, and although my part might appear at best as a drop in the ocean, yet the ocean, I considered, was made up of many drops.

Committees appointed by Philadelphia Yearly Meeting agreed on an "epistle of tender love and caution to Friends in Pennsylvania" signed by those who felt free to do so and forwarded to monthly and quarterly meetings. It was in keeping with William Penn's earlier statement, made when he refused to send money to England for war against Canada:

No man can be true to God and be false to his own conscience, nor can he extort from it a tribute to carry on any war, much less offensive, nor ought true Christians pay for it.

The war was in full swing when queries sent annually by London Yearly Meeting to English Friends were adopted in 1758 by yearly meetings in Virginia, Maryland, Philadelphia, New York, and New England. They asked:

Do you bear a testimony against bearing arms and paying trophy money or being in any manner concerned in privateers,

* See MacMaster, Horst & Ulle, *Conscience in Crisis, 339 documents concerning Mennonites and other Peace Churches in America, 1739-1789*. Herald Press, Scottsdale, Pa., 1979, and John Sykes, *The Quakers*, Lippincott, 1959.



letters of mark, or dealing in prize goods as such?

Friends were expected not to pay voluntarily to hire a substitute for military service or voluntarily pay any tax solely and directly for military purposes. Every other tax, even mixed taxes that would be used in part for the military budget, Friends were expected in conscience to pay.

The Revolution shifted the locus of tax-raising authority for Americans from London to state and federal governments. Whereupon Timothy Davis in 1776 circulated his tract titled, "Advice of a Quaker to Pay Tax to American Revolution." War taxes, especially mixed ones, should be paid, wrote Davis, and he quoted a weighty Friend, Thomas Story, who had declared, "If the officer demand tax from me and tell me 'tis to maintain war, I'll pay it." Sandwich (Mass.) Monthly Meeting took a dim view of the Davis publication and disowned its author. Quaker books of discipline of the time counseled disowning members who paid war taxes.

During the Revolution Moses Brown reminded Friends:

Our ancient testimonies were and remain to be supportable of paying tribute and customs for the support of civil and yet refuse to pay trophy money and other expenses solely for war.

He suggested Friends might ask, with the war over, for a separation of taxes into their several budget purposes. "If it should be refused we might be united in refusing even those the greater part of which may be for civil uses."

The clearest Quaker statement on war

taxes during the Revolution came from the pen of Samuel Allinson, a young Friend of Burlington, New Jersey. In 1780 Allinson circulated manuscript copies of his "Reasons against War and paying taxes for its Support." War is not a defensible function of civil government, reasoned Allinson, and each generation must apply biblical truths to the issues of its own time. Peace committees of monthly meetings might well spend a session with Friend Allinson's cogent thinking.

War resisters of the 19th and 20th centuries have acknowledged their debt to *Civil Disobedience*, the essay by Henry David Thoreau, who for six years refused payment of poll taxes because of his opposition to the Mexican War and federal policies on slavery. A.J. Muste, Quaker and one-time secretary of the Fellowship of Reconciliation, citing Thoreau, once wrote:

A pacifist conscientious objector cannot serve in the armed forces. It is equally impossible for him to produce H-bombs even if someone else drops them [and] . . . it is likewise impossible for him to advance the money for H-bombs.

Quaker support of withholders of war taxes was recorded in a minute approved by Philadelphia Yearly Meeting in 1970, reaffirmed in 1979, and used as model for a minute approved by New York Yearly Meeting. It reads, in part:

Refusal to pay the military portion of taxes is in keeping with an honorable testimony, fully in keeping with the history and practice of Friends. . . . We warmly approve of people following their consciences and openly approve civil disobedience in this matter under divine compulsion. . . . We ask all to consider carefully the implications of paying taxes that relate to war-making. . . . Specifically we offer encouragement and support to people caught up in the problem of seizure, and of payment against their will.

Passage by Congress of a World Peace Tax Fund bill, if signed by the president, would legalize the diversion to peaceful uses of war taxes. This legislation, H.R. 4897 and S. 880, languishes in committees. Pressure from the public in behalf of these bills might hasten their consideration, as it did when 53 senators responded to sponsor the bill for a National Academy of Peace and Conflict Resolution, reported favorably in June.

If the government will not offer such legal options to citizens who cannot in conscience pay military taxes, what dilemma confronts them? Joseph and Else Pickvance (*The Friend*, London, 9/18/81) write:

On tax diversion the government will have to back down; if they will not, individual Friends will have to bear the consequences. . . . Tax diversion may seem little more than a gesture. It may prove a costly one. The more Friends and others are prepared to make this stand now, the more likely are closed doors to open.

Meantime, Friends will ask themselves the question John Woolman asked plantation owners about slavery and put to Philadelphia Yearly Meeting in 1758: "Are you easy in your hearts doing it?" Quakers answered "No, we are not easy," and by the American Revolution had freed their slaves, most with compensation, the first religious community in America thus to have acted.

Light dawns slowly. Woolman's query, asked of Friends about war taxes, evokes an answer such as George Fox is said to have made to the youthful William Penn on the matter of swordwearing. "Wear it as long as thou canst." And—of war taxes, pay them not an installment longer. □

Resources on War Tax Refusal

War Tax Concerns Support Committee, 1515 Cherry St., Philadelphia, PA 19102: "Stages of Dealing With the Contradiction of Praying for Peace and Paying for War," 1982, free.

Quaker Peace Tax Fund, Albany Friends Meeting, 727 Madison Ave., Albany, NY 12208: escrow fund for refused war taxes.

Center on Law and Pacifism, Box 1584, Colorado Springs, CO 80901: *People Pay for Peace*, 1982, \$4.00.

Peacemakers, Box 627, Garberville, CA 99440: *Handbook on Nonpayment of War Taxes*, 1981, \$1.50.

Conscience and Military Tax Campaign, 44 Bellhaven Rd., Bellport, NY 11713.

War Resisters League, 339 Lafayette St., New York, NY 10012: *Guide to War Tax Resistance*, \$6.00.

FAITH AND THE REAL WORLD

by Barry Morley

I dream. An arched wooden bridge stretches indefinitely into the distance, disappearing in mist and night. Below is the ocean, thrashing, churning, threatening. I venture onto the bridge. I grip the wooden railing and stare into the frenzy below. Cold spray wets my face and stings my eyes. I taste salt on my lips. I am excited, frightened, exhilarated. Then, for some reason, my eyes are drawn away from the sea and look back to the left. On the shore is a quiet pond. Floating in the middle of its calm water is a single white water lily.

I wake up. The dream lingers for a moment while I pull myself back to reality. "Oh," I say, "it was only a dream." Though tantalized by what it may be saying, I lay the dream aside.

I watch a little league football practice. It is past eight o'clock. Lights overhead cut through darkness, sketching shadow patterns on the ground. The boys are 10 or 11. At a command the ball is snapped and handed to a helmeted child who slants off right tackle. He drops the ball. "What the hell's wrong with you?"

A frequent contributor to FRIENDS JOURNAL, Barry Morley has taught in Friends schools for over 20 years. He is a member of Sandy Spring (Md.) Friends Meeting.

shouts the coach. "Can't you hold on to the damn ball?" The boy drops his head. "Get back to your damn position. We'll run this again." The ball is snapped and handed to the same boy. He heads off right tackle again but stumbles into a pulling guard and falls. "Damn you!" the coach screams. "Can't you do anything right? Run two laps." The boy trots off to the sideline to run his laps. The coach kicks him as he passes. I cringe. A father standing beside me says, "That's what I like about football. It teaches them to deal with reality."

We sit around a campfire. It is late August. Quail Ridge Quaker Camp will close in a few days. "Camp is like a gas station for me," says a voice out of the night. "I fill myself so that I have enough to get me through the rest of the year in the real world. I never have quite enough." Some time passes. Then Bart Simmons says, "No. This is reality. That's crazy out there."

"Reality" or "real world" are blinder words. They limit our vision while giving us the illusion that we know what we're talking about, even though we do not. "Instinct" is such a word. We use it freely in both conversation and schol-

arly discourse. We assume a meaning. But when we are forced to define "instinct" carefully the inescapable conclusion is that it is observable behavior that we cannot explain. "Gravity" is another blinder word which means a force with power to attract but which we do not understand.

The blinder effect of words is that we cease probing their meaning in blithe assurance that their meaning is clear. "How do cowbirds, hatched in other birds' nests, know they're cowbirds?" "They know by instinct." "Oh." Or, "With the world spinning as it does, why doesn't everything fly off into space?" "Because of gravity." "Oh." In neither case has the question really been answered. Instead of looking for meaning we look straight ahead like a horse in blinders, assuming that we are seeing all there is to see.

We blind ourselves into a narrow understanding of "reality" and "real world." The harsher aspects of life that I observe through my senses are real. The real world is a cauldron of competition, deceit, anger, greed, frustration, doubt, and mistrust. But it is real, and I must focus on it and contend with it.

We use the word "escape" to mean a therapeutic retreat from reality. This can involve a spectrum of activities: a

professor immersed in esoteric minutiae, someone in business expanding a network of model railroad track, a lawyer setting out a line of bluebird boxes, a teacher tending an herb garden, a miner sitting on the porch, gazing quietly at woods and mountains, a surgeon fly casting in a mountain stream.

Such a peculiar concept: what we deplore is real while what brings meaning or beauty to our lives is something else, the opposite perhaps. A dream that reveals our inner yearnings or an experience that lets us taste tenderness in strength are somehow unreal, illusory, misleading.

Time is the common element of the real world. The steady pace of the clock measures our minutes, hours, heartaches, paychecks, and lifespans. But "time" can also be a blinder word. By exploring the nature of time we can begin to broaden our understanding of the nature of reality. Ask any group of children if time always moves at the same speed. "No," they answer. "At school it moves slowly. When I am having fun, it moves fast." We stand on the threshold of paradox. All of us know that time, which always moves at the same speed, passes more quickly at some times than others. And that's only the beginning of the paradox.

Whenever I ask a class of students if they ever dream about events which later take place, hands always go up. Often more than half a class will acknowledge moving forward in time. George Fox's acute inner awareness showed him visions that predicted accurately the death of Oliver Cromwell and the Great London Fire. Edgar Cayce, the visionary of Virginia Beach, could slip into self-induced trances and touch the core of inner reality. For him, moving forward in time was the simplest of matters. An unscrupulous doctor maliciously manipulated Cayce's gift by having him predict, over and over, with absolute accuracy, the results of races at Churchill Downs. Before Edgar Cayce discovered the abuse, the doctor had made a good deal of money betting.

Now we stand near the center of time's paradox. Do we live simultaneously in a time-measured real world and an unreal world where time is flexible or irrelevant? Do we here, living in reality, merely play out events that have already taken place somewhere else? If so,

where? Are we merely puppets of an inner process we don't understand? Do we have no free will? These questions so threaten any standard sense of reality that many of us avoid them. We say they are meaningless or not germane. We put on blinders so that we do not ripple the reality we deplore.

Problems raised by the relationship of time to reality do not end here. Psychiatric diagnosis often takes an inordinate amount of time and puts the cost of psychological care out of the reach of ordinary people. Through hypnosis, Dr. Denys Kelsey, an English psychiatrist, reduced the cost of psychiatric treatment by speeding the time required for diagnosis. Through hypnotism he reached the source of mental distress quickly, saving patients months of probing and thousands of dollars. Regressing hypnotized patients backwards through time raised stunning questions when they occasionally burst beyond the barrier of their present lives to experiences that appeared to come from previous physical lifetimes.

In one case a man who had wrestled with alcoholism for years, and whose previous psychiatric treatments had simply postponed the next binge, began to cry out and scream as he broke through to a battlefield where he lay on the ground with a battered leg, awaiting amputation. Dr. Kelsey calmed him enough to hear the story that gushed forth, agonizingly in the first session, of being lifted onto a table where the surgeons made their preparations. Desperate for anesthetic, he screamed for alcohol. When the jug finally reached him, he tilted it to his mouth only to find it empty. His leg was removed. He died, but apparently his craving for alcohol did not die with him.

By going over this story many times in many hypnotic sessions, the patient was finally able to describe the experience calmly, the distress somehow dissipating through repetition. As the story became less stressful, the grip of alcohol lessened. But the craving for alcohol, wherever it may have come from, had been part of the man's reality through much of his life. (Joan Grant and Denys Kelsey, *Many Lifetimes*, Doubleday, Garden City, N.Y., 1967.)

At a lecture, I once heard a medical doctor who uses hypnosis claim that anyone who practices hypnotism regu-

larly will run into such cases. He must be right, for several years later I chanced upon an advertisement in a psychology magazine for a newly published professional book on how to deal with hypnotized patients who move backward in time to what appear to be previous life experiences.

Whatever merits there may or may not be in reincarnation theories, one thing becomes clear. There is an inner world where time, if it exists at all, does so under very flexible rules. The rules of time, however, are not nearly as important as corroboration of an inner life unbounded by the limitations of the "real world." We move into this world when we dream at night. We project images onto an inner screen where we watch ourselves moving among characters of our own creating. While we are there, the dream is our reality. When we return, we tend to credit it all to imagination or too much rich food.

From the top of Pendle Hill George Fox looked out and saw the sea. I had read and heard that the sea is not visible from atop Pendle Hill, so I climbed its steep side to see for myself. Quite right. The sea is not visible from Pendle Hill, at least not the outward-looking, physical eye. But the sea was visible to George Fox's inner eye, the eye that sees in dreams. That eye saw with accuracy the direction and location of the people George Fox would gather. By looking inward George Fox broadened the scope of his outward vision and blessed us with the broadening. At the core of his message is the reality of the inner life and our ability to walk with power as we explore its byways.

John Banks, a Quaker preacher during George Fox's lifetime, suffered an infirmity in his shoulder that gradually denied him use of his arm and hand. For three months he could neither dress nor undress himself. All medical advice and assistance proved worthless. But in a dream his inner awareness directed him to seek out George Fox. John Banks traveled to Swarthmoor, where he told George Fox of his infirmity and leading. George laid his hand on the ailing shoulder and said, "The Lord strengthen thee both within and without." By the next day the hand and arm had been restored to full use. (Hanna Darlington Monaghan, *Dear George*, Franklin Publishing Company,

Philadelphia, 1970, p. 249.)

The skeptical scientific mind notes that healing is neither predictable nor measurable when done through touch or prayer. Francis Howgill, another early Friend, explains the unpredictability, and in so doing gives insight into the symbiotic nature of the interrelationships that make up the reality of our inner lives. In the home of a small, crippled boy of five, Francis Howgill was moved to take the boy by the hand and say, "In the name and power of God that raised Jesus up from the dead, rise, stand up and walk, and if thou believe, thou art whole." (*Dear George*, pp 63-64.)

In this case, as with John Banks's healing, a blending of people's faith was required. When the healing did not take place, Francis Howgill attributed failure to disbelief within the home which interfered with the process that where two or three are gathered in the name of power, the power works through them.

Though other reasons may have contributed to the failure, Jesus also understood that power and faith must work in conjunction. When the centurion came to him and said, "Sir, a boy of mine lies at home paralyzed and racked with pain," Jesus answered, "I will come and cure him." But the

centurion chided Jesus. "You need only say the word and the boy will be cured." Jesus responded, "Nowhere, even in Israel, have I found such faith. . . . Go home now; because of your faith, so let it be" (Matt. 8:5-13).

Later, a woman suffering for 12 years with hemorrhaging sought Jesus. "If only I can touch his cloak, I shall be cured." But Jesus turned and saw her. "Take heart," he said; "your faith has cured you" (Matt. 9:20-22).

Part of reality is the power of faith. Faith begins with the acceptance that reality includes the inner world and that our lives can be altered as we touch its power. This was the message of Jesus.

George Fox understood the message. He spoke of the inner power constantly, using the words Light, Truth, Way, Christ interchangeably. He brought that Light into focus clearly when he rose in a steeplehouse at Eastertime and interrupted a sermon vilifying Judas, the betrayer of Jesus. Do not look to the outer Judas, he cried out. Look to the inner Judas that betrays the inner Christ every day.

Lack of faith and worldly distraction are barriers we allow to rise up between us and the possibilities of the greater reality. They are the Judases who turn us away from our birthright, who blind

us to the potential of our inner world until we ignore it altogether or think of it only in philosophical terms.

The real world is a tiny portion of reality. What is really real is our power to touch the Power that pervades the universe, to allow it to flow through us, touching the lives of others while enriching our own.

* * *

I dream. I stand on the edge of a cliff and look through twilight into a desolate valley ravaged by war. To my left artillery booms dully in the distance. A voice speaks to me from above and to the right. "Go down into the valley," it says. "No, I can't," I answer. "I'll be killed." "Go down into the valley," says the voice. I recognize it as the Christ voice. "No, I can't," I say. "The artillery is still firing." "Go down into the valley," says the Christ voice. I go down. There, amid the ruins of war, I find a chain. I recognize it as a chain I once wore around my chest. The chain is broken. "Thank you. Thank you," I say over and over again as tears stream down my cheeks.

I wake up, but I do not lay the dream aside. "Thank you," I say. "Thank you for keeping me in touch with reality." □

ADVENT

Where are you leading me, O my soul?
What is this path we tread?
I have followed you into the valley of the shadow
And there, in the darkness
I found the springs of living water,
And I drank deeply
And my Life was restored.

You move within me
Like the stirrings of a child
Waiting to be born.
New Life are you.
New Life, waiting for the birthing that will come
to pass
In God's own time.
My heart pounds with the excitement
of anticipated labor,
Anxious to see the fruition of the seed
Planted within me so long ago.

I wait. And while I wait
I make haste to prepare for the advent of my love.
I wash the empty vessels of my life;
I cleanse them all, emptying each
Of the last drops of despair, the dregs of discontent,
Of rejection and pain, loneliness, false hopes,
Cleansing each in preparation
That it might be filled again
With a new and blessed Life.

My heart is filled with song.
Like another blessed with new Life long ago
The Magnificat resounds within me.
The precious harmonies that once brought pain
Now move my heart to leap with joy,
And I am one with the Source of all creation
From whence comes song, and life, and love.

Where are you leading me, O my soul?
Thee will I follow, for thou art Life.

—Laura Nell Morris



by Ruth Crutchley

Many Quakers would rather not admit that they do not believe in God. My contention is that in not believing in God, we do not know what harm we allow ourselves and our actions to fall into. Belief, true belief and trust in God, does not allow for fear. Granted, this is difficult, but for our actions to be on target, they must be love-filled rather than fear-filled. We either believe in the *New York Times* or we believe in God. We cannot put our wholehearted belief into both. We either believe in death or we believe in life, and we must choose life.

Radical evil is powerful. It feeds on

Ruth Crutchley is director of Christian education of the First Church of Christ, Old Saybrook, Connecticut. She is a member of New London (Conn.) Friends Meeting.

fear and death and on any part of our being that is not under the brilliant light of agape. Only a radical love (agape), which *includes* and does not deny in a gnostic way the elements of philia and eros, can overcome radical evil. It may seem paradoxical that we need to let go daily the little deaths—our fears, worries, and anxieties—to live truly. We need to forgive and love God, our neighbors, and ourselves daily, in order to live. This is not something that can be accomplished without action. The very process of loving is tough, hard work and sometimes means coming up against truths that need to be faced, not denied or avoided.

Denial is another form of death. It is commonplace that it is sometimes hard to recognize how this simple emotion obstructs true love from our being. We lie to ourselves, to God, to our neighbor, to our children by avoidance

of the "painful" truth, whereas pain emanates from not taking truth in hand and being its friend.

Our creature comforts also provide us with a form of denial. A well-upholstered car, for example, helps us forget the uncomfortable misery of those less affluent. When we personally are protected from evil and misery, we are often shielded too from love and truth. The United States as a nation is a land of the drugged, where through the intake of prescription drugs or alcohol, we deny the existence of evil in our midst and therefore deny the possibility of radical good. The condition of being drugged is not exclusively the province of the young or poor. It is more likely to be common among the more affluent upper classes. Our minds are also drugged by half-truths emanating from TV and from some newspaper reporting. Instead of

TURNING FROM FEAR TO RADICAL LOVE

rigorously investigating the truth behind this reporting, we tend to believe these half-truths more fully and completely than we are willing to believe the good news in the gospels. We are thus caught up in a vortex of fear and evil.

Radical love is what George Fox spoke of in his *Journal* as that which gives one true spiritual power.

The Lord had said unto me that if but one man or woman were raised by His power to stand and live in the same Spirit that the prophets and apostles were in who gave forth the Scriptures, that man or woman should shake all the country in their profession for ten miles round. For people had the Scriptures, but were not in the same Light, power, and Spirit which those in who gave forth the Scriptures; so they neither knew God, Christ, nor the Scriptures aright; nor had they unity with one another, being out of the power and spirit of God. Therefore we warned all, wherever we met them, of the day of the

Lord that was coming upon them. (*The Journal of George Fox*, Friends United Press, p. 149.)

This is just as true now as it was in George Fox's day. Wherever the gospel is truly lived—whether in Mother Theresa's Calcutta, in prison with conscientious objectors, or with Martin Luther King in Cicero—it shakes the very foundations of belief of those around. True belief, truly lived out, is not static but earthshaking, and those in rigid positions of power are often most threatened by the lovers of the gospels who are willing to go great lengths nonviolently for their fellows, even if it means death to this life. The funny thing about radical evil, I have found, is that it knows the difference between sentimental good and radical good. Radical evil sees only radical good as its true enemy.

Many of us born after the time of the bombing of Hiroshima have suspected the god of progress as just another false idol of modern civilization. Many of us whose friends went either to anti-war demonstrations or to Vietnam looked in vain among our elders for leaders with the courage to articulate the need for us to let go of the role of being world savers and let radical love into our lives.

As a birthright Friend who has attended different meetings in New York State and in Connecticut, I have often sensed the stench of snobbishness and racial prejudice among Friends who, perhaps, are only dimly aware that they do exclude or make special those who are different in race, creed, or background from the WASP culture. So long as persons are poorer, are sicker, we can pity them and "help" them, but when those persons evince spiritual strength and insight on their own, we draw back.

I think that the strength, wisdom, and courage among many of the poor are vastly underestimated and undervalued. When working and living in inner city areas some years ago, I found the same diversity of strength and ability among the poor that I found in those of other income brackets. Good and evil are dispersed among the poor as they are among the affluent. Among the poor also is the experience of knowing how to survive physically, emotionally, and oftentimes, spiritually that I have not found much among the middle class and

well-to-do.

I wonder how much we Friends are willing to give up in terms of our own physical, emotional, and spiritual selves to the poor, the needy, to those who cry out for aid? I think that it is easier for us as a largely well-educated group of persons to go in for *causes* rather than to go for the light that shines, however dimly, in every man or woman. It can be discomfiting, out in the field, to find out that people may not want to hear what we have to say about nuclear weaponry, nor may the poor want our "help." We soon find that as "helpers" we do not know where the hurts are, but as lovers we are able to discern where the wounds are.

Gordon Browne, in his address to the New England Yearly Meeting last year, strongly urged us to start with ourselves, and no formation of a committee will assist us in this department. We need to start being loving, lovable, peaceable human beings who live the message of peace, hope, and dignity for all human beings. Love is the most powerful ally we have. It allows us to go into areas of our own being, which would be too scary to enter otherwise. It allows us to find sins (the Greek word in the New Testament for sin being *hamartia*, meaning missing the mark) in ourselves for which we must ask for forgiveness from others. Love allows for reconciliation and atonement. Love allows us to fail and in human terms to be known as "failures."

Only in knowing that we too are frail, human, limited, and imperfect can we reach out to our fellow human beings and with others spread the news that with love and with God it is still not too late to witness a turning toward hope and a peaceable economy. We must be aware, however, of our idealism, which if not undergirded with agape, can breed evil. Without an intense examination and awareness of ourselves and of our motives, we become those sleepwalkers who do evil without knowing that is what we do. We must first examine ourselves, allowing the light of God to be turned on fully so that it reaches into the musty, dirty crevices of our being. Once we daily let go of the anger, fear, bitterness, envy, pride, jealousy, laziness, and shame in ourselves and in our actions, we can then truly walk with God and become peacemakers. □

THE REFUGEE CHILDREN OF EL SALVADOR

by Adam Corson-Finnerty

A visitor to a Salvadoran refugee camp in Honduras is struck by the great numbers of children. There seem to be children everywhere—children running, children playing, young boys and girls helping their families to cook or draw water or clean the camp area.

So energetic, so delightful, so interested in a new visitor with a camera who

might take "un foto," they seem like children the world round. Yet the experiences of these children are very different from most of their counterparts in other cultures. Some have seen their entire families murdered before their eyes. Some have endured nighttime flights through hazardous mountains for as much as 20 days without food, hounded at every turn by planes and helicopters that try to kill them from the air or by pursuing troops who try to shoot them on the ground.

These drawings come from the children in the refugee camp of Mesa Grande. They depict scenes that these children and their families have witnessed. The photographs are of similar children in the camp of Colomoncagua, where I visited earlier this year.

Friends in North and Central America are trying to help Salvadoran and Guatemalan refugees through direct humanitarian support and through trying to help end the conflicts that have produced these tragic human outflows. The American Friends Service Committee has sent over 60,000 pounds of clothing, medicines, blankets, and toys to help refugees start food and crafts cooperatives, and for health training

Adam Corson-Finnerty, assistant secretary in the international division, American Friends Service Committee, is the author of World Citizen: Action for Global Justice.

programs. The Friends Meeting at Monteverde in Costa Rica has provided assistance to refugees in Honduras, Costa Rica, and Nicaragua, and its members have visited regularly in the camps to provide moral support and learn about day-to-day conditions. The Mexican Friends Service Committee has helped over 3,500 Salvadoran and Guatemalan refugees in Mexico with shelter, food, legal assistance, job referrals, and counseling.

The AFSC and the National Council of Churches have dispatched observer teams to Honduran refugee camps where the very presence of concerned outsiders may literally stop an abduction or a murder by raiding Salvadoran or Honduran troops.

In the United States, the AFSC, the Friends Committee on National Legislation, and other Friends organizations have tried to raise public awareness of how U.S. government military and diplomatic policies are exacerbating the situation, and to suggest alternative visions of how the conflicts can be resolved.

As a recent parent, I find myself in anguish for the children of El Salvador, for their families, and for their nation. Yet I also remember the lesson that they taught me—that the human spirit is renewed and refreshed by the innocence, the joy, and the love of our children. □

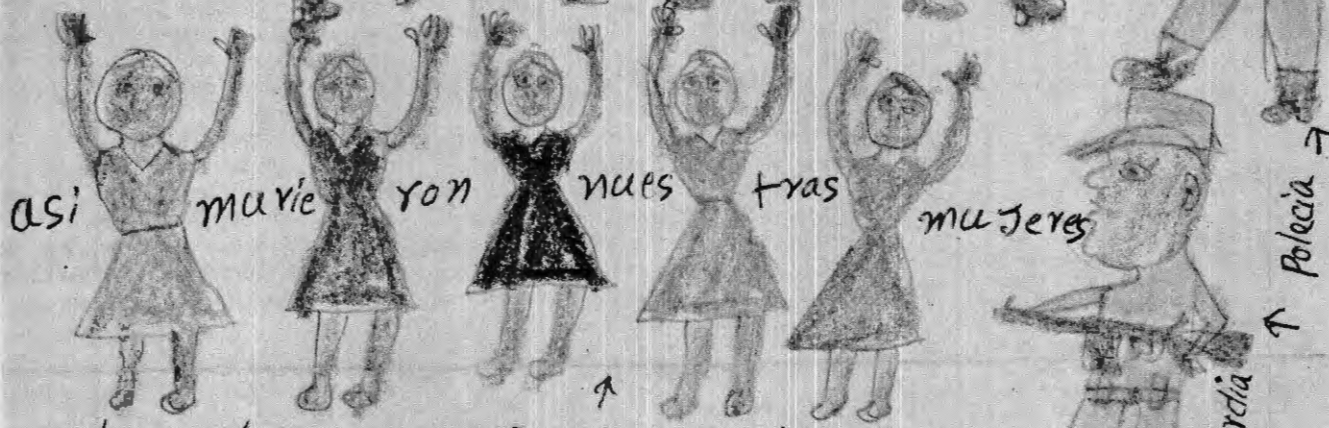


Adam Corson-Finnerty



Page 17: The narration on the drawing details the killing of the men, the old people, the women, and the children. It concludes, "This is how our campesino people wait for death."

Domingo 1 de agosto. 1982 : Colucna de hombres para matarlos



Colucna de muзерes para matarlas.

Colucna de niños para matarlos.



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Save John Khaminewa

John Khaminewa is a Quaker lawyer in Nairobi, in his mid- or late-30s. He has an established reputation for integrity and is regarded by colleagues as one of the ablest young African lawyers in Kenya. In recent years he has made a career of representing individuals and groups who have allegedly been the victims of arbitrary action or who have other grievances against the government. It has been a source of pride to Kenyans that such people could take the authorities to court. There is hardly another African state where this is possible, and it has been cited as evidence of the sound base of Kenyan democracy.

Early last summer (before the coup attempt), Khaminewa represented a civil servant who had been dismissed on orders of President Daniel arap Moi without going through the Civil Service Commission or following other established procedures as required by law. Shortly afterwards, on or about June 4, Khaminewa was arrested and has been held incommunicado ever since, as far as is known. There has been no trial and no formal charges, though government spokespersons have made vague references to violations of state security.

A close friend and fellow Quaker who serves in the Moi government went to the vice president of Kenya, stressed his high regard for Khaminewa, and pointed out the importance of Khaminewa's work in preserving democratic justice. The vice president was

going to see President Moi that very afternoon and was sure that the whole matter would be straightened out. To the dismay of Khaminewa's friends, however, they learned that the vice president has been overruled.

Kenyan law provides that in special cases people can be detained indefinitely without access to lawyers or anyone else. Such persons are not physically mistreated and do return eventually, but they are held in remote and unidentified places in solitary confinement without reading or writing materials.

In Khaminewa's case, no one had seen him up to late August, and no further report has been heard outside Kenya. His wife was told at one point that she would be taken to see him, but an hour before she was to leave, she was informed, without explanation, that the visit was off.

I am conferring with the London office of Friends World Committee for Consultation and suggesting that Richard Meredith, FWCC executive, call on Amnesty International for help.

Meanwhile, Friends may want to write courteous letters to President Daniel T. arap Moi (no capital letter in the middle word), Office of the President, P.O. Box 30510, Nairobi, Kenya, on behalf of John Khaminewa. With the large Quaker constituency in Kenya, President Moi may be responsive to worldwide Quaker concern for Kenya's democratic image and for fair treatment for a co-religionist.

Stephen G. Cary,
Chairperson, AFSC Board

REPORTS

New England Friends Mark Retirement of Marstallers

New England Yearly Meeting, on the campus of the University of Southern Maine in Gorham, August 17-22, was attended by more than 600 under the continuing clerkship of Sylvia Perry.

Margaret Bacon in her keynote address, in this year of the tricentennial of the founding of Pennsylvania, reminded us of the significance of the life of William Penn. We were challenged to continue his Holy Experiment by our loving insistence in both our lives and our words, on the spiritual dimension in the yearning of the world's people for peace and justice.

The reorganization of the yearly meeting proceeds, with the appointment of Thomas Charles Ewell as field secretary, on the retirement of Louis and Clarabel Marstaller after 25 years of service. (Denise Ewell has since been appointed as the new

administrative secretary.) The youth secretaries will continue as three: Tricia Sittig for Young Friends, Elizabeth Perry for Christian Education, and Susan Morris for China Camp. Coordination of peace activities will be incorporated into Thomas Ewell's job. Permanent board will be responsible for nomination of yearly meeting clerks and preliminary approval of slates for nomination to committees; representatives' only duty will be to report on yearly meeting to their monthly meetings.

We met daily in worship-sharing/workshop groups on a variety of subjects. The Bible half-hours, led by Francis G. Brown of Philadelphia Yearly Meeting, dwelt on the experiences of Friends in response to Jesus' saying, "Ye are my friends. . . ." Fortunato G. Castillo spoke on aspects of religion and psychiatry.

The meeting approved a minute in support of Russel Ford, an attender at Middletown Meeting who had refused registration and was then in Danbury prison awaiting trial. Another minute supported efforts to establish a World Peace Tax Fund and current forms of war tax refusal.

An unexpectedly lively evening session was spent in presenting the relationship of this

yearly meeting to Friends General Conference, Friends United Meeting, and Friends World Committee for Consultation: what each does and how they complement each other.

For a Saturday night climax, the CALMER (Clarabel and Louis Marsteller Expertise Recognition) Committee planned and carried out a hilarious and loving celebration of 25 years of blessings received from these two retiring Friends.

The 322nd Yearly Meeting of New England Friends ended on First-day morning with a meeting for worship which combined our silent and programmed traditions.

Martha Gordon

Ohio Yearly Meeting (Conservative) Feels a "Spirit of Healing"

Internal conflicts, the departure of some of their children, and a failure to attract many new members have threatened the morale and vigor of Ohio Yearly Meeting (Conservative) in recent decades. This August 17-22 the group gathered for the 104th annual meeting at its own Olney Friends School in Barnesville, Ohio, seemed to feel "a clearing wind" of the Holy Spirit. A number testified to experiencing a spirit of forgiveness and the healing of old wounds, tensions, and memories among them.

As perhaps 100 of approximately 770 members attended, Clerk William L. Cope led the meeting in seven business sessions. Each was conducted in an atmosphere of worship with offerings of scripture, prayer, and messages throughout. The agenda, which included summary answers to the traditional queries, was also enriched with new questions:

"How is it that we should promote peace, but not forgive one another?"

"Are we going to turn our backs on those who differ from us, to try to keep our hands clean?"

"Is there anything in me which is holding back the healing of Ohio Yearly Meeting?"

One departure from tradition this year was the naming of a five-member Spiritual Action Committee. Appointed by the Meeting for Ministry and Oversight, this group is charged with planning retreats, gatherings of young parents, visitation, and other activities.

Long-time attenders present at this year's meetings noted with approval the continuation of a trend toward more active participation by members who are not "elders."

In addition to worship, business, and committee meetings, the daytime schedule included small sharing groups and opportunity to swim in the school's Livezey Lake. Evening programs offered presentations by

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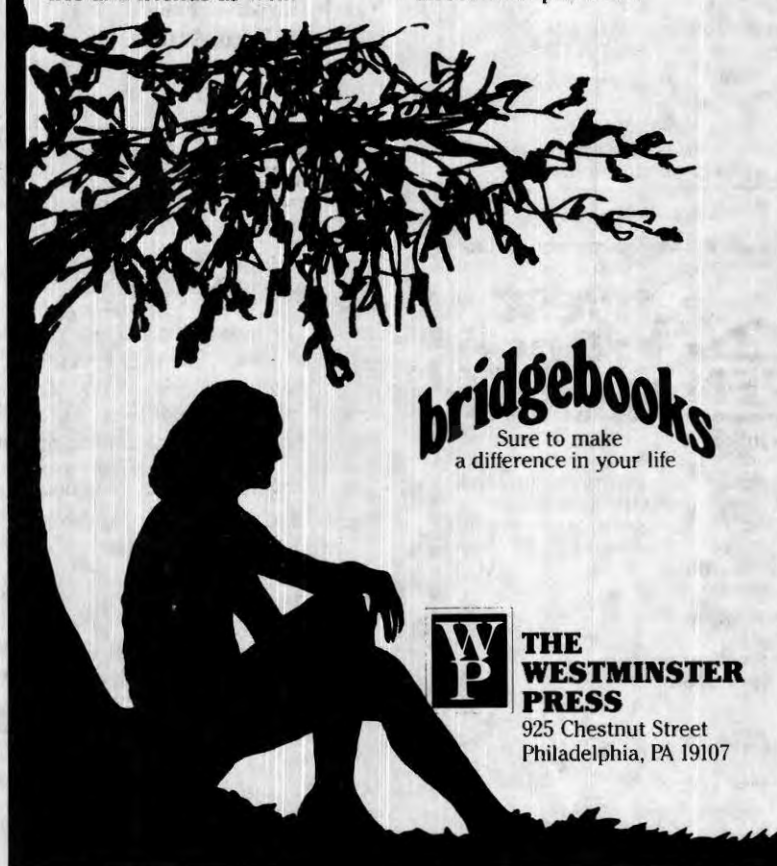
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AFSC, FCNL, and FWCC; an evening on Indian affairs; and another on peace concerns.

A panel of new or returned members of OYM spoke to the group. They told of their appreciation for the geographical, cultural, and family roots, for firmly held Friends testimonies, and for the warm welcomes they had received in OYM meetings. Most of all they stressed the rich, Christ-centered spiritual base and experience. Their sharing may have helped some long-time members through feelings of self-criticism and toward a renewed sense of what OYM has to offer. One panelist challenged the ten monthly meetings to share their special gifts with neighboring meetings where many members are new to Friends' ways and may be unpracticed in prayer or may never have experienced worship in which even a lengthy message often deepens rather than interrupts the meeting.

On First-day morning 87-year-old Caroline Stanley, who is noted for her clear memory as well as her energy, rose to speak. "I think the Lord has been with us in this yearly meeting as much as [in any other] I remember," she said, "and I think we'll see better days pretty soon."

Janeal Turnbull Ravndal

North Carolina Friends Call For Faith Into Action

From the delivery of the opening minute of the 285th annual session of the North Carolina Yearly Meeting August 4-8 by the clerk, James Robertson, until the concluding minute by the incoming clerk, Sarah Pate Wilson, gathered Friends became deeply aware of the tremendous challenge and the awesome responsibility to "Behold, An Open Door." A clear calling for North Carolina Friends to catch a new vision of the myriad of open doors that beckon us to put our faith into action was sensed as we listened to inspirational speakers, committee reports, business considerations, informative opportunity groups, sharing by our youth, the fresh, delightful presentation of our wee Friends, and messages shared through music.

David LeShana, president of Seattle Pacific University in Seattle, Washington, reminded us that the open door to spiritual renewal is our willingness to give God the very best we have, that we cannot be spiritually mature until we respond to the call to serve in this world in a Christ-like manner, and that witnessing through our walk, our work, and our words is the primary work of the ministry of Friends by total, not token, involvement.

Mary Cosby, a founding member of the Church of the Saviour in Washington, stirred

us with her messages. We felt a "new call for discipleship" as she urged us as a people of God not to be caught in a web of thinking too small but to discover our gifts and at the point of our gifts be willing to be leaders.

Jack Kirk, field secretary of Friends United Meeting, had words of praise for areas of service in which North Carolina Friends have been faithful, shared open doors on new frontiers, and pointed out the fact that Friends are limited only by their vision, their resources, and their obedience.

Billy Britt, superintendent of North Carolina Yearly Meeting, stated that Friends tend to be frightened by countless open doors. He urged us as a Yearly Meeting to catch the vision, not merely be stirred and challenged but rise up and fulfill the mission to which we have been called.

As Friends departed from the campus of Guilford College, the beautiful rendition of "The Lord Is My Shepherd" by Joy Britt, soloist, and Lyn Winslow, pianist, echoed in our hearts, reassuring us of God's presence and love in our lives as we behold open doors of opportunity through which to share God's marvelous love.

Marjorie Casey

Young Friends of North America Find Enrichment Through Diversity

Young Friends of North America met during the last week of July at Scattergood School in West Branch, Iowa. Friends were represented from all of North America. This was highlighted by the attendance of several Friends from England. This diversity of culture enriched our personal and spiritual growth.

The conference theme was "Life Work: Following the Leadings of the Spirit." Workshops were given by Allie and Lew Walton, who presented views on the Spirit and work. Sam Levering shared his insight on what is essential for attaining world peace. He encouraged us as individuals to follow the inner light in our quest for peace. Following the inner light, several Friends from California shared thoughts and experiences of their journey, so far, biking across North America for peace.

In the peace of the night, meeting for worship was held, one programmed and another unprogrammed. The experience of both meetings helped to bring us closer together as one. We explored, learned, and loved together as one. This oneness is best expressed in an Indian song, often sung before we retired at night:

*You are my Family and you are
healing me.
You are my people
so be one, be one.*

Ellerie Brownfain

WORLD OF FRIENDS

Convinced that there is a strong possibility of a war between Nicaragua and Honduras, and of U.S. involvement in these countries, 12 representatives of U.S. peace organizations released a report last month following their recent return from Central America. Included in the group was a representative of the American Friends Service Committee.

The report recommends that U.S. citizens urge the administration and Congress toward a U.S. policy of negotiation. Their specific recommendations to our government:

- End all efforts to destabilize Nicaragua.
- Stop military aid to Honduras.
- Renounce the application of military solutions to the problems of Central America.

Letters and visits to congressional leaders are encouraged.

A federal prisoner who enjoys music, reading, and writing is looking for people to exchange letters with him. He is Robert L. Hollins, FCI Butner, P.O. Box 1000, Butner, NC 27509.

Swarthmore (Pa.) Quaker Daniel Hoffman, a professor of English at the University of Pennsylvania, was named Honorary Poet of Philadelphia's Tercentenary at a special ceremony at the university in October. Hoffman is the author of *Brotherly Love*, a long poem about Penn.

Also honored at the event were Richard S. Dunn and Mary Maples Dunn, editors of *The Papers of William Penn*, Volumes I-IV, the second volume of which has just been published to coincide with the tricentennial. The Duns were named Honorary Historians of Philadelphia's Tercentenary.

"Simple Gifts" is the title of an old Shaker song which is well known to many Friends. A catalog of the same name holds a delightful assortment of gifts of interest to Friends as the holiday season approaches. Included are Brinton Turkle cards, Quaker tea, books and pamphlets, etc. Write Kimo Press, P.O. Box 1361, Falls Church, VA 22041.

A variety of holiday gift ideas are available as well from the Fellowship of Reconciliation. There are an FOR Holiday Book List, Fellowship greeting cards, post cards, stationery, T-shirts, and more. Contact FOR, Box 271, Nyack, NY 10980.

The Athens Peace Prize is a project of the Peace Committee of Athens (Ohio) Meeting.

It is an annual anthology of original stories, poems, essays, and drawings created by the young people of southeastern Ohio. The theme of this year is "Peace is not a season, it is a way of life."

Deadline this year was in October; each young person whose work is chosen for publication will be awarded a gift of \$50 (money for the project raised by subscribers). A ceremony is to be held December 5 in Athens at which the young artists and subscriptions will have an opportunity to meet one another. For information on the project, write Athens Peace Prize, Rt. 6, Box 31, Athens, OH 45701.

The Tax Resister's Penalty Fund is a network designed to distribute the burden of penalties or interest levied against military tax resisters. For example, 200 people would share a \$500 penalty at \$2.50 each. For information contact TRPF, Box 25, North Manchester, IN 46962.

A major conference on prison abolition, to take place in Toronto in June 1983, is being planned by A Quaker Committee on Jails and Justice and others. The spirit of the conference is to be open with wide participation, mixing expert input with group sharing and caring, effectively organized, but non-institutional. For information contact Ruth Morris, c/o AQCJJ, Friends House, 60 Lowther, Toronto, Ont., Canada.

A Quaker Draft Resistance Support Bulletin is being published and seeks Friends involvement and support. The editor, Bruce Baechler, is particularly interested in receiving short articles on what different meetings are doing on the issue. Write Bruce at 915 Salem Ave., Dayton, OH 45406.

Three scholarship awards for graduate study have been announced and will be available in 1983 through the American Friends Service Committee:

- **The Mary Campbell Memorial Fellowship** is awarded to persons preparing themselves "as emissaries of international or interracial peace and goodwill." It is open only to U.S. citizens for study in the U.S. or abroad.

- **The Charlotte Chapman Turner Award** is given to a married person rearing a family. It is especially for persons preparing for service in social work or medicine.

- **The Mary R. G. Williams Award** assists with travel expenses to a one- or two-year teaching assignment at the Boys' or Girls' Friends School in Ramallah; it may also be used by graduates or teachers of the schools for a year of study and travel in the U.S.

Contact the Committee of Award, AFSC Personnel Dept., 1501 Cherry St., Philadelphia, PA 19102. The deadline for applications is February 15, 1983.



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FORUM

Response From a Universalist

There are many fine aspects to Herb Lape's article (*FJ* 10/1), but I found his criticisms of "universalism" somewhat disturbing. It would have been helpful if Lape had included a definition of the somewhat ambiguous term "universalism." Many Quakers and other Christians who consider themselves Christ-centered also see themselves as universalist. Universalism's usual definition—that salvation does not depend upon adherence to a given creed, but has been made available to all human beings in every country and in every era of time, regardless of their religious or cultural background—Fox, Penn, and Barclay are arguably themselves "universalist."

"Universalism" and "liberalism" as they occur in religious circles have been blamed for many things. After World War I, an obscure Swiss pastor named Karl Barth created a sensation with his justifiable criticisms of the majority of liberal church leaders in Germany who had vigorously supported the German war effort—and with his call for a renewed emphasis on the traditional doctrines of the atonement and incarnation of Christ, as witnessed in the New Testament and among orthodox theologians. But did Barth's correct criticism of the failure of liberal leaders on the war issue necessarily lead to his conclusion that liberal theology was bankrupt? I think not, although Barth believed such a causal connection could be proven.

What positive results can be attributed to a universalist religious understanding of the world? In interreligious organizations such as the Fellowship of Reconciliation, we find the determined protest against nationalistic militarism that agitated Barth to a great extent, as well as Lape and myself. The fact that Jews, Muslims, and atheists join in such a witness weakens no one's religious faith, and instead imparts new strength of spirit to all.

Friends can gain much spiritual succor from close study of the Bible, as well as of the works of George Fox and William Penn. It is a nourishment that we all need very much. In strengthening our roots in our own tradition, and in asking ourselves the kinds of challenging ethical questions we need to ask, let us be modest and humble in our claims to the virtues of the truths we thereby acquire. We are given a larger perspective when we look at the world from both Christ-centered and universalist viewpoints.

Stephen W. Angell
Nashville, Tenn.

Tune Out the Propaganda Machines

War begins within. Before people do violent things they must first think of them. The violence of the imagination comes before the violent reality.

As a child I can recall having a lot of bad dreams which seemed to follow sessions spent reading crime and monster comics or watching television. Today, if anything, the entertainment culture offers worse fare for growing minds. Children soak up hours of bad images from the glowing color TV screens. The cartoon creatures savage each other all Saturday morning. For a time the kids are quiet and out from underfoot. Someday there will be a terrible price to pay for this time. If ideas have power, images have far more. The patterns and rhythms taken in will one day be reproduced in one form or another.

There is a real necessity for each person to take control of the images taken in. This means very selective movie and television watching. It means being very protective of the children for whom we are personally responsible. It is best to tune out the propaganda machines of our violent competitive society to whatever extent possible. Doing this helps to reduce the inner cause of war in at least a few people.

Robert van Wormer
Kent, Ohio

Time to Rock the Boat

I find your issue on William Penn (*FJ* 10/15) excellent. Of interest is the article on page 3 and the linkage of the two statements, "More than half a million people dropped out of organized religion in the U.S. last year" and "Even in Philadelphia, Quakers make scarcely a ripple most of the time." On a still pond, the size of a ripple depends upon the size of the disturbance or agitation: the greater the disturbance—the rocking of the boat—the greater the ripple.

It seems to me from my readings that early Quakers loved to rock boats and make large ripples. "Among Friends, Penn was the first and foremost apostle of translating belief into action" (p.5). It is said that here on Earth God works through us. If we aren't making much of a ripple (or at least as much as others), then God must be off on a holiday.

On your article (p.6) on truth: Many organized religions seem to believe that a heavy belief in mythology is synonymous with being religious. Believing in truth (the scientific method?) suggests that one is agnostic or, at worst, an atheist. The Bible says, and you suggest, . . . "come, let us reason together . . . God is truth . . . and you shall know the truth and the truth shall make you free. . . ." Such statements are just the opposite of the common religious beliefs.

John L. Vicoli
Burlington, N.C.

BOOKS

Steadying the Landscape by Jeanne Lohmann. Available from the author, 722 Tenth Ave., San Francisco, CA 94118. 1982. 97 pages. \$5.95

Jeanne Lohmann, whose sensitive poetry has often graced the pages of *FRIENDS JOURNAL* and other Quaker and non-Quaker publications, has brought out a third book of poetry. It is a beautiful and luminous volume.

Jeanne's reflection on joy and tragedy and the events of every day is the substance of her poetry. Her gift lifts it to the realm of universal human experience so that her readers find it reflects their experience also.

One of the most memorable pieces is a series of six poems entitled "Hospital Sequence" which takes us from the night before major surgery through convalescence. It has many vivid lines.

Another group gives impressions of a European journey. I especially like one on Antonio Stradivari in "Letter from Cremona," an encounter with strangers in Zurich in "Sidewalk Cafe," "His Neighbor Talks of Monet," and "In the Medici Chapel."

Other poems remember childhood experiences, like "Hide and Seek." There are also poems that comment on our world: "My Own Name" dated Nicaragua 1980, "Coping with the News," and "This Morning," which begins:

*Opening newspaper
like a grave,
death stories are
something to eat with
breakfast.*

I find it hard to single out poems for comment. There are so many and they are so varied and each one is rewarding.

Jeanne is a graphic artist in her poetry. The title poem, which closes the book, is about the necessity of a "clear horizon-line, the long definitive stroke/that divides the world." It "steadies the landscape." Many poems in the book evoke color and shape and line effectively.

The book is beautiful to look at, with a photograph of a blue mountain on the cover and attractive illustrations by Karen Lohmann (Jeanne's daughter) and Peggy Jo Ackley. It is printed on fine paper with readable type. It will make a lovely gift. It is also a book to own, one to live with and grow.

Elizabeth Watson

Gifts of Power: The Writings of Rebecca Jackson, Black Visionary, Shaker Eldress, edited with an introduction by Jean McMahon Humez. The University of Massachusetts Press, Amherst, Mass., 1982. 368 pages. \$20.00

Within the last year two books have been published about the small Shaker community that lived in Philadelphia during the last half of the 19th century. The gifted spiritual leader of this small band of Believers was a remarkably gifted woman, Rebecca Jackson.

Gifts of Power is the journal of Rebecca Jackson, which, like many Quaker journals, records the inner experiences as they happened and reflections on these events. It is a record of her human achievement as she followed the Spirit. "There was no mortal that I could go to and gain instruction, so it pleased God in His love and mercy to teach me in dreams and visions and revelations and gifts."

Her writing style is basic and simple because Rebecca Jackson was an "illiterate" who learned how to read and write and the Lord taught her. What is more impressive, however, is her telling of how she struggled to learn to "obey her inner voice absolutely."

Rebecca Jackson resolved that if God would make these leadings clear to her, she would be obedient to the "internal instructor." Reading *Gifts of Power* gives one the sense that ordinary life lived at this level of commitment can be dramatic and vibrant. The journal is helpful as a guide for one's own spiritual journey.

I would encourage individuals to read *Gifts of Power* not only for the spiritual content but also for the human perspective that is revealed in the journal. Rebecca Jackson was black, as were most of the members of the Shaker "out community." She was sometimes a member of Bethel A.M.E. Church. The conflicts between female preachers and the A.M.E. (male) leadership become apparent in this book. Racial, political, and social issues can be seen in a different perspective.

When Rebecca Jackson and her community lived in Philadelphia, she came in contact with Quakers. The appendix contains a reprint of *Elizabeth: A Colored Minister of the Gospel, Born in Slavery*, which was first published by the Tract Association of Friends in 1889.

Jean Humez, as editor, has been careful to compare extant copies with the original—as well as correcting assumptions that previous scholars have made about these handwritten editions.

The introduction brings a depth of understanding of Shakerism that is unusual. Jean Humez is appreciative and respectful of the rich Shaker tradition. She does not dwell on

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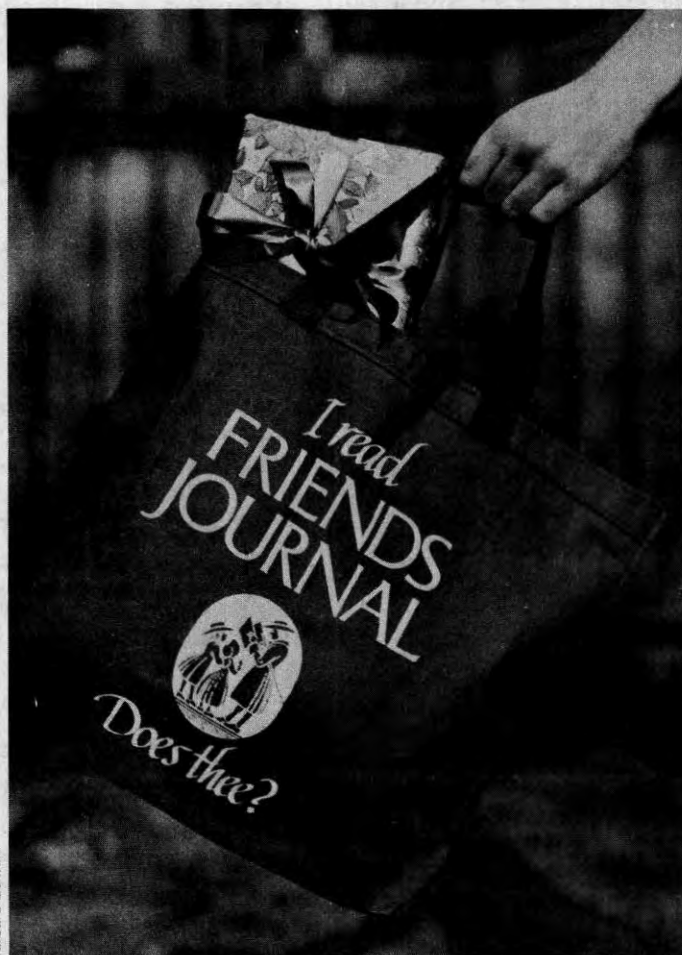
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he frequently misunderstood aspects of that tradition. She explains well the subtle theological issues, and brings resources from black studies, women's issues, psychology, and social sciences to the fore.

Tom Swain

The Idea of Disarmament: Rethinking the Unthinkable by Alan Geyer. *The Brethren Press, Elgin, Ill. and The Churches' Center for Theology and Public Policy, Washington, D.C., 1982. 256 pages. \$11.95*

This book provides an excellent summary of matters related to nuclear weapons. Between 1945 and 1960 they were invented, used twice, and made more deadly. From then until 1974 there was acceptance and comparative complacency regarding them. Since 1974 a new situation of nuclear proliferation has occurred, interest in industrial nuclear power has arisen, and multiple warhead long-range devices have been developed. Production and deployment in the U.S., USSR, and several other countries continue, though enough nuclear weapons already exist to kill the world's entire population several times over.

Theories of deterrence and counterforce

are criticized. The arms race causes vertical escalation (increased armaments of nations already nuclear) and also horizontal (non-nuclear nations become nuclear). A summary is made of nuclear diplomacy through SALT II. The relationship of disarmament to presidential leadership and to electoral, legislative, bureaucratic, and group politics is explained. An imaginative chapter presents a gamut of scenarios from nuclear superiority to nuclear abolition.

In the last chapter the author proposes "A Theology of Peacemaking"; there is urgent "need for a new political science of religion to tell the truths which tend to be overlooked by the psychology of religion and the sociology of religion" (p. 195). Quoting Hans Küng, Geyer deplores the abandonment of truthfulness, which is "fundamental to faithful political theology" (p. 196).

Documentation of important factual statements is sometimes lacking. The book fails to discuss reduction of "conventional" armaments, development of chemical and biological warfare, or the non-use of nuclear weapons in warfare since 1945. Geyer criticizes pacifism as "more of a theology of personal conscience than of world politics," though he acknowledges that "these individ-

ualistic and domesticated tendencies are compensated for by the relentless monitoring of military spending by Friends' lobbies, the steadfast presence of Quaker centers in U.N. disarmament circles... and the extensive service and exchange programs of the peace churches" (p. 199).

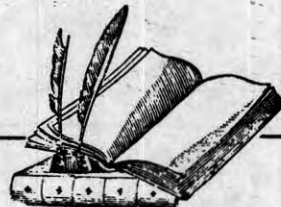
Publication came too soon to include much on the nuclear freeze campaign with its enthusiasm, political impact, and prospect of viability with accomplishment.

Ralph H. Pickett

Books in Brief

• **We Held Hands Within the Dark**, by James O. Bond, P.O. Box 141, Williamsport, MD 21795, 1982. 182 pages. \$5.95/paperback. Prose-poems that chronicle the author's thoughts and feelings as he survived mid-life changes.

• **Dear Grandparents: Letters From Around the World**, by Margery Wells Steer, Dorrance & Co., Inc., Ardmore, Pa., 1981. 121 pages. \$7.95. Selected letters from the many young foreign visitors that the Steers hosted in their Ohio home, and letters from their "home grown" grandchildren.



Poets & Reviewers

Laura Nell Morris, member of Hopewell (Va.) Meeting, is a full-time volunteer for Friends Committee on National Legislation. **Ralph H. Pickett**, a retired history professor, is a member of Providence (Pa.) Meeting. **Tom Swain** is a member of Lansdowne (Pa.) Meeting. **Elizabeth Watson** is an author and member of the board of managers of FRIENDS JOURNAL.



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Books and Publications

Coxes of Southeastern Pennsylvania, 1708-1978—a
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Reserve copy \$10. December issue. Priscilla L. Cox
Richardson, 32071 N. River Road, Gurnee, IL 60031

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.

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Positions Vacant

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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 academics, 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 words speak."

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CALENDAR

December

1 & 2—Craft-flea market to benefit AFSC in Rufus Jones Room, Friends Center, Philadelphia, Pa. Christmas items will be on sale. Any interested craftsperson should call M'Annette Ruddell, (215) 241-7086, to reserve space.

11—Christmas Peace Pilgrimage from Nazareth to Bethlehem, Pa. Walk begins at Center Square,

Nazareth, at 1:00 p.m. and ends at Zinzendorf Park, Bethlehem, after 5:00 p.m. with rest stops along the way. Pilgrims are invited to a fellowship meal and to hear Ronald J. Sider and Arbutus Sider speak after the walk. For more information call Joseph C. Osborn, (215) 866-3127.

REPRINTS OF 11/1 COVER AVAILABLE

Due to the demand for extra copies of our 11/1 cover ("Firepower to Destroy a World . . . Plus") we are making a two-page reprint available (with Erny Davies' "Why I Can't Be Still" on the second page). 10¢ each (with SASE); add 10¢ postage for more than 10 copies. —Ed.

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, 11 a.m., YWCA, Sroptimist room, 10305 100 Ave. 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). Worship and First-day school 11 a.m.

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. 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.

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

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.

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HEMET—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—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 427-0885.

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. Worship, Sunday 11 a.m. 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—Whitleaf 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) 365-1136.

Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 494-0660 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—Worship 10 a.m. Russell House (Wesleyan Univ.), 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—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—Worship and First-day school, 10 a.m., 317 New Canaan Rd. 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. Worship 11 a.m. 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. Worship 11 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. 834-9237.

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. Worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wed. 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. 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., 661-7374. Clerk: Ken Woodside, 233-9615. AFSC Peace Center, 666-5234.

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. 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. Ouaker 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 Fritchhoff, 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. 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 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.

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

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

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

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. 223-3902 or 222-6704 for location.

ROCKFORD—Meeting for worship First-days, 10:30 a.m., Friends House, 326 N. Avon St. (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 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. 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 worship 8:30 a.m., church school 9:30, unprogrammed worship 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 10:45 a.m., First Methodist Church of Valparaiso, Rm. 106B, 103 Franklin St.

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

Iowa

AMES—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 worship 10 a.m. Phone: (913) 843-8926.
WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 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. 563-3464 or 563-8265.
ORONO—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.O. 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) 639-5551.

Maryland

ADELPHI—2303 Metzertott, 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 and worship 11 a.m. 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 & 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. 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—Worship & First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Leverett. 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 Edmonds 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, 9:30 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.
SANDWICH—Meeting for worship each Sunday, 11 a.m. at East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rt. 6A (617) 888-1897.
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. 26A, 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—Worship and First-day school 10:30 a.m. Clerk, Brad Angell. (313) 647-6484.
DETROIT—Meeting, 10:30 a.m., 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 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. (616) 363-2043 or 854-1429.
KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meetinghouse, 508 Denver. 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, 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. (314) 341-3754 or 2464.
SPRINGFIELD—Unprogrammed worship and First-day school 9 a.m., 706 S. McCann, 882-4536 or 862-7028.
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—Worship, 7:00 p.m., First Christian Church, 311 Power, Box 1056, 59601. 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: Lydia Willits. Phone: (603) 868-2629.
GORIC—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.
CROPWELL—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—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. & Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (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-September: Union Street. (609) 654-3000.
MICKLETON—Worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. (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—Worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (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, First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. 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. 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—Meetings for worship, 9:45 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 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—Worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

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

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

POUGHKEEPSIE—249 Hooker Ave. 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—Worship 10:30 a.m., 821 Euclid Ave.

North Carolina

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

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

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

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. (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, 10 a.m., 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

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

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

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

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

Ohio

AKRON—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 929-9590 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. Worship 10 a.m. 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 Crosman, 846-4472, or Ruth Browning, 486-8973.

CUYAHOGA VALLEY—Meeting 4 p.m. Sundays. Robert O. Kirkhart, clerk. (216) 656-3945.

DAYTON—Friends Meeting FGC. Unprogrammed worship & 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, 4th & 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 Olmsted, clerk, (513) 382-4118.

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—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 SE 25th. Information, 632-7574 or 321-2779 (eves).

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. (E. of York Rd., N. of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. 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., worship 11 a.m.

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

BUCKINGHAM—Lahaska, Rts. 202-263. Worship 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. 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. Worship 11:11:30 a.m. First-day school 11:30-12:30.

DOWNINGTOWN—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. 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 month. Five miles from Pennsbury reconstructed manor home of William Penn.

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

GYWNEDD—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. 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, 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.

LANSLOWNE—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 Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Rd. and Rt. 926.

MARLBOROUGH—Marlborough Village, 1 mile S of Rt. 842 near Unionville, PA. 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 Gorton, (717) 458-6431.

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

NEWTOWN SQUARE-DEL. CO.—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 Friday-days.

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

Frankford—Unity and Waln 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 junction 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 Elsworth Ave.

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Worship, 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 662 and 562 intersection at Yellow House.

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

RADNOR—Conestoga and Sprout 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. 297-5054.

SOUTHAMPTON (Bucks Co.)—Street & Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk: 357-3857.

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

STATE COLLEGE—611 E. Prospect Ave., 16801. First-day school and adult discussion 10 a.m. 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); 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 & Warren Rds., Newtown Square, R.D. 1. 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. Unprogrammed worship, First-day school, 11 a.m., except June-Labor Day, 10:30 a.m.

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. Margret 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 Hwy. Clerk: Kenneth Carroll, (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—Potluck 6:00 p.m. Worship 7:00 p.m. Study/discussion 8:00 p.m. 744-1806 or 740-2154.

HILL COUNTRY—Unprogrammed worship 10 a.m. Discussion 11 a.m. Clerk: Robert C. Wahrmond. 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 worship 11 a.m. 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 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802)-388-6453.

PLAINFIELD—Worship 10:30 a.m. Phone Gilson, Danville, (802)-684-2261, or Hathaway, Plainfield, (802) 223-6480.

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, 10 a.m. First-day school, adult forum 11 a.m. Junc. 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 worship 10:30 a.m. 104 Kingswood Dr. (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, First-day classes 11 a.m. 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—10 a.m. Sundays. 522-0399.

YAKIMA—(Very) unprogrammed preparative meeting. (509) 965-3324.

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 worship and First-day school 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, 10:30 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.

Homeless and Vulnerable in Lebanon They Need to Know We Care



Photo by Black Star

Help in Time of Catastrophe

The Israeli military action in Lebanon has left thousands of Lebanese and Palestinian civilians jobless, destitute, and frightened. Death, injury, imprisonment, and deportation of the young men have left a population primarily of women, children, and old people, struggling to rebuild their homes and their lives as winter approaches.

When the Israeli military action began, an AFSC staff person was present in West Beirut, working with the Middle East Council of Churches. During the siege of the city, she assisted with emergency relief, for which AFSC sent \$25,000, and continues to work with the overwhelming problems of the civilian population. AFSC has also made small grants to a clinic, a hospital, and a grass roots relief organization.

Help with Rebuilding

Caught between the Israeli occupying forces and the Lebanese government, the Palestinians face an uncertain future. Nevertheless, they have shown an impressive resolve to rebuild their shattered homes and to find some way to make a living. Support from abroad will strengthen their will to survive the ordeal they now experience.

A second AFSC staff member has been sent to work among the refugees. Among the projects he may undertake will be the creation of small income-producing enterprises. By providing small loans for needed tools he may help a carpenter, a plumber, a cobbler, or a seamstress become once more a productive member of society, able to offer needed services to the community.



Photo by Black Star

American Friends Service Committee

1501 Cherry Street, Philadelphia, PA 19102



- ☐ Please accept my contribution for the relief of civilians in Lebanon.
- ☐ Please send me background information on the Middle East crisis.
- ☐ I would be interested in obtaining a copy of the AFSC slide show on Lebanon relief.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

(160SA)

**Your support will rekindle
their hope, and their faith in
humankind.**