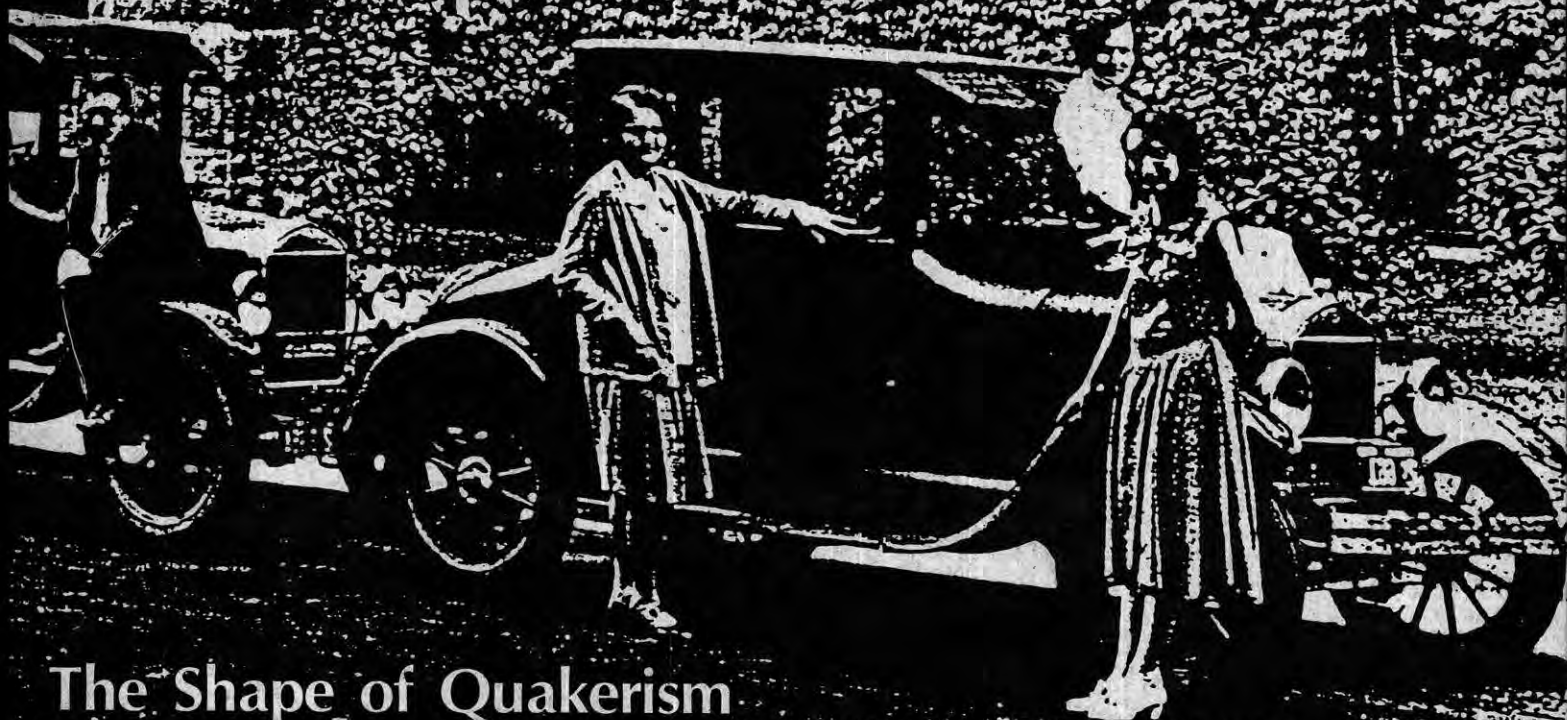


July 1/15, 1983

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



The Shape of Quakerism  
In North America



# FRIENDS JOURNAL

July 1/15, 1983 Vol 29, No. 11

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Cover art from photo of American Friends Service Committee Peace Caravan, 1930.

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

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\*FRIENDS JOURNAL is published the first and fifteenth of each month (except January, June, July, August, and September, when it is published monthly) by Friends Publishing Corporation, 152-A N. 15th St., Philadelphia, PA 19102. Telephone (215) 241-7277. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

\* Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34. Add \$4 per year for postage outside U.S. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1; samples sent on request.

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

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Postmaster: send address changes to FRIENDS JOURNAL, 152-A N. 15th St., Philadelphia, PA 19102.

## AMONG FRIENDS

### *That of God in Every Minute*

The idea for this column arose from a negative remark by an X-ray technician. In preparing a patient to endure a test that involved uncomfortable pressure in the throat, he said, "Remember, it will be over in two minutes."

Then it occurred to me how frequently Friends characterize the personal qualities of God as they speak of "that of God in everyone." We are much less inclined to speak of "that of God in every minute." Nonetheless, life is "measured out . . . with coffee spoons" (T. S. Eliot). As we make our small choices—to do or not to do—we define ourselves. Rather than working toward some eventual "sainthood," I prefer to encounter religious truth in an unselfconscious way in brief spates of the spirit—two minutes enduring a hard task, ten minutes of giving my concentrated love to someone in need, a summer relating to victims of poverty in a service project. I "compose" my life from the elements that come my way, or that I seek out.

*Take my moments and my days.  
 Let them flow in ceaseless praise.*

—Frances Ridley Havergal

\*\*\*

Several readers have asked for an update on my own special experience of living with lymphoma for the past six years. Certainly one of my key perceptions is the importance of living in the present. If it's worth doing, it's worth doing now!

I'm back in the hospital, writing on my knee. I have really had two problems. I recovered dramatically from the stroke in mid-February and returned to the office in short order—first in a wheelchair and later with a walker or a cane. But serious breathing problems returned; my lungs are scarred by chemotherapy, and large amounts of fluid, though tapped in two successive weeks, are still collecting in my pleural cavity. The immediate necessity is to clear up an infection in my lungs—apparently a viral pneumonia. Then a new chemotherapy may be effective in restraining the pleural effusion. We must take it a day at a time. The many messages from readers are truly appreciated.

Most days I feel spiritually strong and ready to share my faith with others. But some days I must give others a chance to share their love. Both giving and receiving have their place.

Meanwhile, my colleagues are carrying on valiantly. The current issue with its well-researched article on Quakerism in North America by Ferner Nuhn and other features should be helpful to many.

\*\*\*

I probably will not get to the FGC Gathering at Slippery Rock. Others will conduct the dialogue with JOURNAL readers on Sunday, July 3, at 2 p.m. But I hope you will take this opportunity to guide us in the year ahead.

*Olcutt Sanders*

July 1/15, 1983 FRIENDS JOURNAL



# RETYING

## I Return to the Animals

by Margery  
Cornwell-Robinson

*Retying is a literal translation of the Greek word for religion.*

*I seek a retying, a returning, a renewal.*

*I wish to create macrame  
with variegated cord of observations  
and sensations.*

Every individual's need for knots is unique. The fabric of each life which is to be patched, ornamented, or extended has been formed in its own way and, therefore, needs restoration and retying also in its own special way. My clues for repair of myself come most often from those with fur on their bodies and patience in their hearts. And as we are all frozen together in the tapestry that is today—a today when they need my voice and I need their quiet—I return to the animals.

I return to the animals in an attempt to clarify what humans too often distort, repudiate, and misunderstand. I come from and through these animals with elephantine evolutionary tread, slowly but determinedly moving toward an unknown goal, changing and unchanging my form. We must, as humans, return to the past in order to change the future. We are animal and human and have lost our ability to function capably in either capacity. We no longer have the simple beauty,

patience, and resiliency of the free-living animal or the creativity and concern for the individual of the human animal.

I return to the animals to celebrate my simply physical pleasure in their fur and feathers, their body contours. Naked and stiff go the humans, repressed; efforts at adornment are often cheaply profuse and gaudy. Their texture does not please me.

I return to the animals because they do not try to tamper with my deepest fears, to consciously manipulate my ego, to frustrate my wish for consistency. Elephants who could easily destroy me physically if they pushed over the tent in which I sit feeding while they stand a few feet away, also feeding, do not frighten me with their potential damage as much as do humans who refuse to listen to what I am trying to communicate. Even animals who wish to harm me because I could provide

food or because they are frightened by my presence are open and immediate about their actions. They do not contemplate how they can cause me the most pain. They do not know of torture. They rarely kill for pleasure.

Animals sometimes seem cruel in human terms. (How do we dare apply human terms to animals?) Some will steal food from others who are smaller, kill the offspring of their own species for little apparent reason, rapidly abandon another with whom they have spent much time if danger threatens. They are generally programmed with open and closed instincts to follow the path of survival. Most animals' actions that humans call cruel are performed in the drama of natural balance, a drama in which the animal plays the protagonist, unaware. Therefore, animals are still innocent. They do not have a complicated mind which can become confused or misused. They lead less complicated

*Margery Cornwell-Robinson teaches English at City University of New York and is a member of 15th Street (N.Y.) Friends Meeting. She taught with Friends World College in Kenya in the early 1970s and conducted a study of cheetah behavior at the Amboseli Game Reserve.*



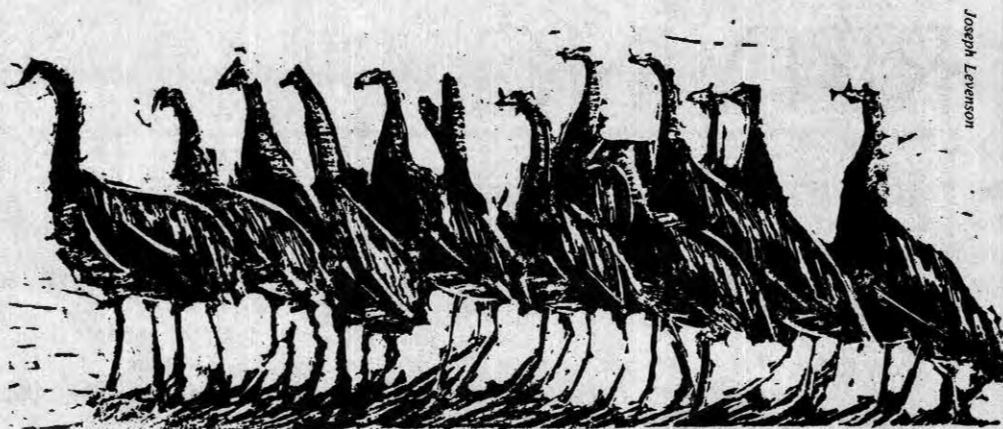
lives than humans. Their choices are fewer. They are calmer. When I spend a solid portion of my time near free-living animals, I, too, feel quieter, more accepting of myself and more aware of my inner strengths, my resiliency.

There is no moral purity inherent in humans or the other animals. Word symbols such as *good* and *evil* are ours. We do not know what symbols or pictures are used by the animals. We are not superior to the other animals nor they to us; they are simply different. It is often said that every action animals take is performed only for their survival. I say almost every action we perform is for our survival. This world is built on survivors.

When I return to the animals, I retie to the time of my birth as an individual, when I am relating to all new life proclaiming that continuation is important, that each being starts in innocence, is uniquely special, and has an innate compulsion to live. The manner in which animals accept their roles in nature is not fatalistic; it is a tribute to life striving to be the best it can without whimper, no matter what form it takes. The success of life is evident in the ability of the species found in each environment to survive.

A return to the animals reminds me of our emergence as a collective people when we still realized the importance of the animal, without and within, the time before we determined that our role is to dominate and exploit rather than to appreciate, contribute, and attend to individual life.

I return to the animals as I seek to retie the loose ends of the belt that hold



my life together, to relate diversities, to accept ambiguities, to make circles out of parallel lines. Our current human situation demands the specialized, concentrated intellect, the designated, categorized existence, the This or That despised by the Other. Each eye is looking so hard at one detail that the complete picture is unseen. I see synthesis in art and science as being both possible and necessary. Perhaps a pure scientist, the concentrated student of animal behavior, will not find enough starch in my shirt; our goals and vision are often different, though our dedication to thorough observation is the same. We are not necessarily at odds. We are simply performing different tasks. I choose to describe the details of the scientist with the tools of the poet.

I do not believe that we should study other forms of animal life only to increase human knowledge or to learn more about our anthropocentric self. Neither do I believe in tampering with or damaging animals in order to study them. I believe the only valid substitute for tampering is patience and time invested in observation. When I generalize about animals, I refer to free-living animals whose habitat I have shared for a time in East Africa or domestic animals, such as dogs and cats who have not been mistreated or completely deprived of their animality.

My involvement with animals is a lifestyle, more intuitive than analytical but never mindless or sentimental. That would not be true to my subjects. I study philosophy and animal behavior to buttress a spirit, an attitude I wish to express, an attempt at my own minute Notre Dame.

We can learn from the animals how to use our busy minds positively, rather

than destructively. If we can learn from the animals to feel restful with where and what we find ourselves to be, our potential will be even greater than the animals. Our more complicated mind, which can cause confusion and horror, is also capable of making lives outside itself happier than any other animal can. Our mind holds the possibility for all life to be optimally creative, no matter what size, shape, color, texture, or design it carries. Our mind functioning properly can offer us the unique role in nature of attending to each individual life. We will understand that we must assume that suffering will come to us when we mourn the loss of the individual in nature, while appreciating the reason the balance demands that this individual must fall. We will accept the frustration that, in nature, life must be taken if life is to continue, and feel deep concern over the natural law that some who wish to live must die and be eaten if others are to live.

We must also assume the burden of being that unique animal to whom nature gave choice and large responsibility. We are not innocent killers. We do not have to kill to continue. Indeed, if we pursue our monstrous plans to kill those of our own species and all others, none will survive.

I return to the animals because I am human, and I see that we have not yet learned that which we need to function well; that we, with minds that can create and comprehend such words as *kind*, *gentle*, *I*, and *thou*, have often chosen to be crueler than the animals and more self-seeking.

I turn to Alyosha, a cat who sleeps beside me each day as I write, and I hope to grow ever quieter, ever less desperate, ever retying. □







# Sanctuary:

*New  
Challenge  
to Conscience*

by Betty R. Nute

*Sanctuary is a symbol to us of our Christian belief that to "love our neighbors as ourselves" includes the provision of shelter, protection from violence and therefore the denial of state-imposed limits on compassion and caring.*

Southampton (Pa.) Monthly Meeting, August 1982

*When a congregation has to break the law in order to provide refuge for homeless people, the struggle for justice has reached a new stage. Now the pastoral has merged with the political, service is prophetic and love is a subversive activity.*

Sid Mohn, pastor  
Wellington Avenue  
United Church of Christ  
Chicago, August 1982

**T**hese words, spoken as two communities of faith prepared to welcome refugee families from El Salvador whom the Immigration and Naturalization Service wants to deport, voice the convictions of a rapidly growing movement among North Americans willing to take a stand on both the call of their religious faith and the ideals on which their country was founded.

To none has that call sounded more clearly than to Friends, who hear in it the challenge to place conscience above law which has stirred us ever since George Fox proclaimed the Inner Light. Small wonder, then, that over the past 18 months close to a score of monthly meetings from Louisiana to Minnesota have declared their support of sanctuary. In doing so, they follow in the footsteps of Quaker ancestors who pioneered the Underground Railroad for runaway slaves, and of brothers and sisters who opened their meetinghouses to draft resisters during the Vietnam War.

Not that sanctuary as such is part of our Quaker heritage, for the term implies a building at once sacred to the presence of God and a refuge for those fleeing the law. For Friends, God is everywhere; we have never set store by "steeple houses." Rather, the origins of sanctuary lie primarily with the Roman Catholic church, based on traditions drawn from the Old Testament and recognized in Roman law and English common law.

Today both the Roman Catholic communion and churches of some 11 denominations participate in the sanctuary movement for refugees from Central

America; by September 1982 over 80 local congregations were involved in Chicago alone. In its contemporary meaning, sanctuary focuses not so much upon a supposedly inviolable building as upon a *community* of refuge for the fleeing and oppressed.

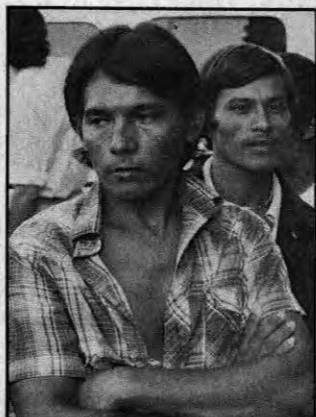
The 1983 challenge to which sanctuary churches are responding is our government's refusal to recognize as refugees those who flee the terror and slaughter of Central America. Slaughter indeed it is, as governments of the few, backed by their security forces using U.S. weapons, confront a largely unarmed majority protesting centuries-old poverty and injustice. As a result of the Central American upheaval, hundreds of thousands of men, women, and children have fled the countryside to the larger cities or to neighboring countries. Over 250,000 have found their way to the United States. However, because the United States supports the present regimes in El Salvador and Guatemala, it is unwilling to indict those same govern-

*Betty R. Nute is an international development specialist and is former secretary for Latin America, Church World Service. A member of Morningside Heights (N.Y.) Meeting, she is on special assignment from the AFSC board to relate to meetings on Central America/Caribbean issues.*

ments by granting fugitives protection under the Immigration and Refugee Act of 1980. Thus, despite well-documented claims (by Amnesty International and similar agencies) of widespread slaughter of civilians, our Immigration and Naturalization Service (INS) treats them

Right: Central American refugee women bring their children to a clinic in Los Angeles where no questions are asked about their status. Below: Two Salvadoran refugees arrive in Los Angeles.

© Gary Massoni/  
Courtesy of American Friends Service Committee



merely as undocumented aliens seeking work.

Nor will the United States follow the precedent it set in the case of Ethiopian and Lebanese refugees who are allowed to stay until conditions are safe for them to return home. And indeed Central American refugees long to do just that. As a result, the INS continues to deport a thousand Salvadorians and Guatemalans a month, sending them back to danger and possible death.

U.S. supporters have protested this inhumanity and betrayal of our national ideals in articles, demonstrations, and letters to Congress. But the call of conscience compels some to civil disobedience. As Jim Corbett of Pima (Ariz.) Monthly Meeting puts it:

When the government itself sponsors the torture of entire peoples, then makes it a felony to shelter those seeking refuge, law-abiding protest merely trains us to live with atrocity.

Of all individual Friends identified with the sanctuary movement, Jim Corbett is surely the foremost, having personally smuggled 200 Salvadorians to safety in the United States. Some readers may know him from the CBS "60 Minutes" documentary on sanctuary in December 1982. Others may have read an article in *People* magazine in August 1982, reporting how he



Patricia Falconi-Morris/Courtesy of American Friends Service Committee

brought from Mexico City to Tucson the survivors of a family who had worked for the Human Rights Commission of El Salvador and was being sought by the security forces.

Jim's chief interest is the National Sanctuary Movement's so-called Evasion Services, which help refugees to reach their destinations in all parts of the United States through a network of safe-houses reminiscent of the Underground Railroad.

Refugees need many other kinds of help too, involving far less risk. Until they can reach family or friends, fugitives need food, shelter, and someone to turn to in a crisis, regardless of whether the refugee is bonded out of a detention center awaiting a hearing on a political asylum application or trying to reach relatives in New York City after slipping across the border without papers. (Appeals in asylum cases, while they have virtually no chance of success, may keep a refugee out of danger for many months.) The Chicago Task Force on Central America suggests six ways in which groups can help, from writing letters of complicity to offering food, clothing, furniture, money for bail bonds, medical or legal help, and companionship.

Typically, a group of local churches agrees to work together on sanctuary. While one makes a "public witness," offering shelter to a refugee family who well understands and agrees to the attendant publicity and risks, others, having signed a letter of endorsement, quietly shelter other families and provide information and medical and legal services.

Sanctuary means offering lifesaving help to brothers and sisters in trouble and danger. It also represents, of course, a powerful educational tool to call attention both to the U.S. role in Central America and to the need to look beyond the East-West rhetoric and respond to the root causes of the struggle.

But sanctuary is not to be undertaken lightly. First among the cautions is the danger of exploiting the refugees, especially when "public witness" is being considered. Then too, aiding refugees may represent a long-term commitment. A few families have been known to need help for a year or more before they became self-supporting, and all need the continuing friendship and support of a loving community until it is safe to return to their homeland.

Nor are the penalties negligible for harboring illegal aliens. For each refugee, an individual may incur a fine of \$2,000 and imprisonment for five years, or both. While the INS has yet to enforce these penalties where churches are concerned, the time may come when it does.

Meetings considering either offering or endorsing sanctuary should write to the American Friends Service Committee, Human Rights Program, 1501 Cherry Street, Philadelphia, PA 19102, for a new booklet, *Seeking Safe Haven* (\$4 plus postage). Those who decide to take the plunge will inherit both the risks and rewards of that old Quaker activist Levi Coffin, who, when charged with hiding runaway slaves on his farm in Indiana, is said to have replied in the words of Martin Luther: "Here I stand; I can do no other." □



# THE SHAPE OF QUAKERISM IN NORTH AMERICA

*Friends Conferences, a gathering of five Friends groups that would later become Friends General Conference, met at Swarthmore, Pa., in 1896.*



by Ferner Nuhn

**Q**uakerism in England has remained a single body in spite of its internal differences and conflicts over the years. Similar differences and conflicts in American Quakerism during the 19th century, on the other hand, resulted in several separations and a variety of Quaker bodies which have differed not only in theological emphases but to some extent in ecclesiastical form. During the 20th century, new forces have been at work on both sides of the Atlantic and elsewhere, bringing Friends into new patterns of association and work.

How did the wide diversification within American Quakerism come about? The size of the country, no doubt, has had something to do with it. Even before American independence, as Edwin Bronner points out, the distance between the colonies had required the creation of six yearly meetings (*Friends in the Americas*, Francis B. Hall, ed., p. 7). Rufus Jones cited a "lack of historical insight" among leading American Friends as a main cause of the tragic separation of 1827-28 (*Later Periods of Quakerism*, vol. 1, p. 436). Yet Elbert Russell felt that the "new spirit of democracy and of personal freedom" played an important role in that separation (*History of Quakerism*, p. 282). With the westward migration

of Quakers along with throngs of other pioneers, it seems clear, from Errol Elliott's *Quakers on the American Frontier*, that a considerable degree of acculturation has accompanied the development of Quakerism in America. This has been especially true, perhaps, of the Evangelical wing of American Quakerism.

America has a genius for pluralism, and Quakerism in America has not remained unaffected by this genius. But pluralism implies a certain unity. With the forces separating American Friends, forces drawing Friends together have also appeared. Only by looking at both sets of forces together can one make out the shape of Quakerism in North America. (I have tried to picture this "shape" in the chart on page 9, "North American Quakerism 1800-1980.")

What are the implications for Friends of all persuasions of this diversified, yet interrelated, pattern in which American Quakerism finds itself? How may it best serve the purposes of God?

The divisive elements within American Quakerism became evident only after the American colonies had won their independence from England. Yet, insofar as these involved theological issues, they were, and are, much the same as those at work in English Quakerism. Indeed, English Friends holding certain views, visiting America in the early 19th century, helped to precipitate the separations in American Quakerism.

One such element was (and remains) an emphasis on the universalistic implications of the "Inward Light" as the

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*Ferner Nuhn is a free-lance writer and a member of Claremont (Calif.) Meeting. He has taught at several universities and has written many pamphlets and articles about Quakerism and the ecumenical movement.*

central principle in the Quaker faith. George Fox himself had introduced this element into the Quaker movement through his vision that every person "was enlightened by the divine light of Christ." Indeed, as the *Logos*, or cosmic Christ, referred to in the first chapter of the Gospel of John, this universalistic element may be said to be present in Christianity from the beginning. In America, after the Revolution, this emphasis was particularly strong among Friends in rural areas such as the Long Island of Elias Hicks and the Pennsylvania countryside of John Comly, a leading Friend of Philadelphia Yearly Meeting.



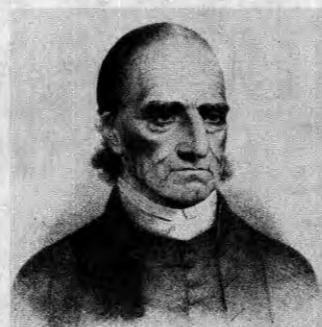
Willmer L. Tjossem

Another element, however, was the antithesis of this universalism: an emphasis, or re-emphasis, on the particularities of Christian belief, especially the authoritative role of the Bible and the centrality of the figure of Jesus Christ, as the basis of the Quaker faith. Much of the power of the early Quaker movement had derived from an experiential sense of these particularities—though in the universalistic setting noted above. George Fox had heard an inner voice tell him, "There is one, even Christ Jesus, that can speak to thy condition"; and it was only after this experience, in another great "opening," that he had seen this same divine light of Christ "shine through all."

As a word defining the Christian faith, *Christocentric* is a modern term and not one which Fox or early Friends used. *Christoluculent* or *Christoluminous* would, I believe, be more descriptive of the Christian character of the faith of Fox and early Friends. The particular and the universal came together in Fox's powerful apostolic experience and mission. Both dimensions were assumed to be present in his often-quoted charge to Friends: "be patterns, be examples. . . walk cheerfully over the world, answering that of God in every one" (*Journal*, Geoffrey F. Nuttall, ed., p. 263).

Unfortunately, in the controversy which now developed among American Friends, the two elements became separate rallying points for opposing positions, the one view called "Hicksite," the other "Orthodox." Both sides tended to become doctrinaire and dogmatic. The Orthodox position had an appeal to more well-to-do Quakers in the cities and in some rural areas (though geographic or class distinctions cannot

Left: Ed Snyder of the Friends Committee on National Legislation leads a workshop at the Conference of Friends in the Americas in 1977. Right: Elias Hicks led a group of Friends for whom the "Inward Light" was the central principle in their faith.



From a painting by G. Richmond

be pushed too far in explaining the division). Traveling Friends from England—resuming visits to America after the revolutionary war—were much troubled by the Hicksite movement. Stephen Grellet and Thomas Shillitoe, in their travels throughout America, vigorously opposed the Hicksite position and promoted the Orthodox one.

The controversy became so bitter that it resulted in the first of the separations that occurred in North American Quakerism, the so-called "Great Separation" of 1827-28. The venerable and influential Philadelphia Yearly Meeting (with many of its constituent local meetings in the countryside) split about two to one between Hicksite and Orthodox adherents. The split resulted in the forming of two "Philadelphia Yearly Meetings": Philadelphia Race Street, Hicksite; and not many blocks away, Philadelphia Arch Street, Orthodox. It would be 127 years before the two Quaker bodies came together again in one Philadelphia Yearly Meeting. Similar separations took place among and within other yearly meetings and even within monthly meetings. According to Rufus Jones's estimates, the Hicksite Friends were greater in number than the Orthodox. Elbert Russell estimated that, taking all the yearly meetings into account, the numbers of each kind were about equal.

But now an uneasiness arose among Orthodox Friends. Actually two sorts of Friends were included among those who had become alarmed by the Hicksite movement. One sort valued the old Quaker ways of their forebears: waiting in silence on the Lord, the sense of Christ as the "Presence in the midst," distrust of "creaturely" activities, and regard for particular Quaker testimonies, such as those of simplicity and

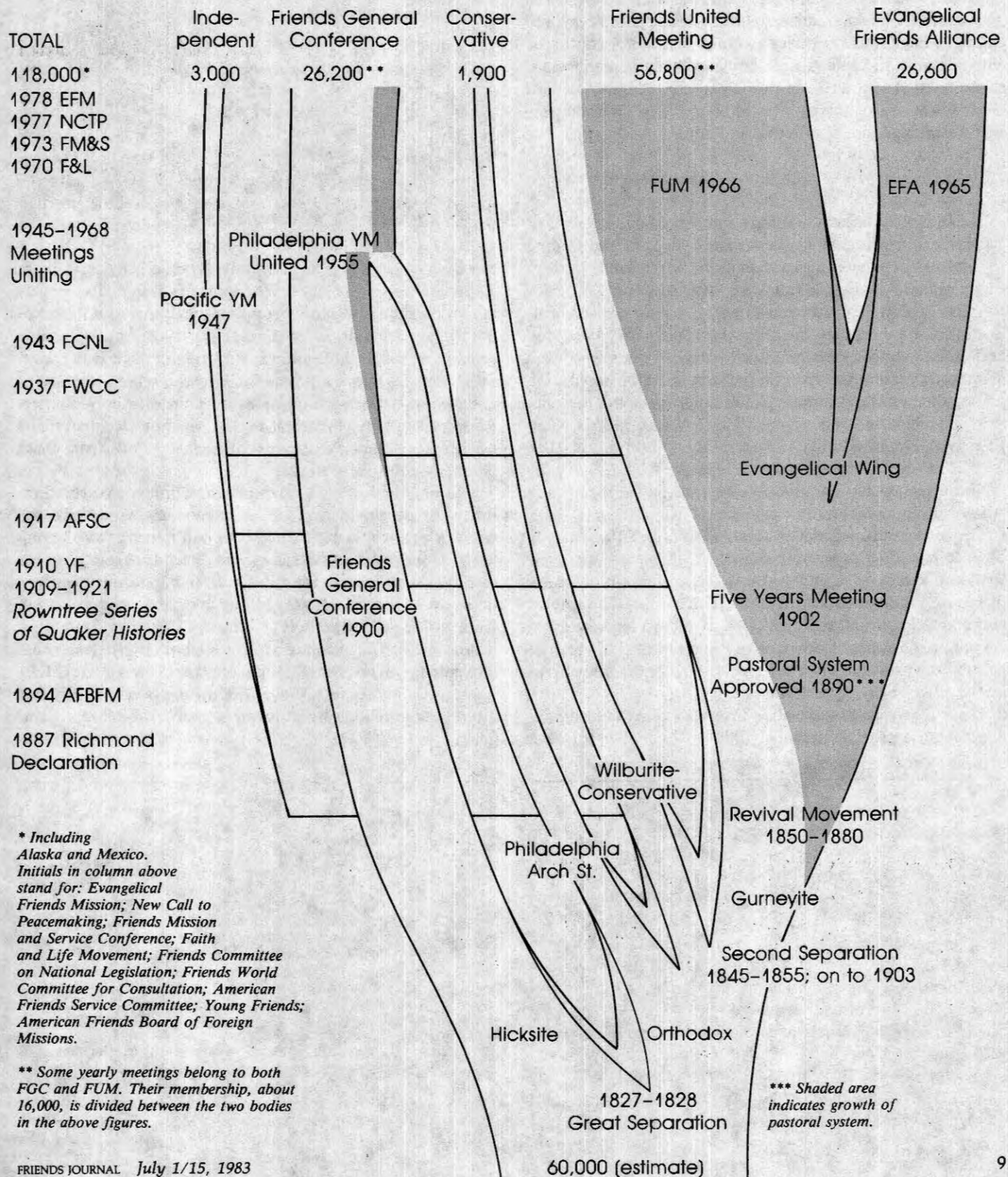
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The chart on page 9, "North American Quakerism 1800-1980," is based on the diagram in *Friends in the Americas*, published by the Friends World Committee for Consultation, Section of the Americas, and on the chart, "Family Tree of American Yearly Meetings," in *Quakers on the American Frontier*. The chart attempts to quantify the developments that have taken place in American Quakerism, both as to the numbers of members involved and the chronology of the changes that have taken place. The column of dates and events on the left margin of the chart indicates developments in American Quakerism which have brought Friends of varied persuasions into new patterns of relationship.

Membership figures for Friends in the 19th century are hard to come by. The estimates used here are based on data found in works by Rufus Jones, Elbert Russell, and Errol Elliott. No claim is made for the complete accuracy of the resulting figure; it is subject to refinement through better data. Yet I believe its general configuration is valid and that it reveals significant truths about Quakerism in North America.



# NORTH AMERICAN QUAKERISM: 1800-1980



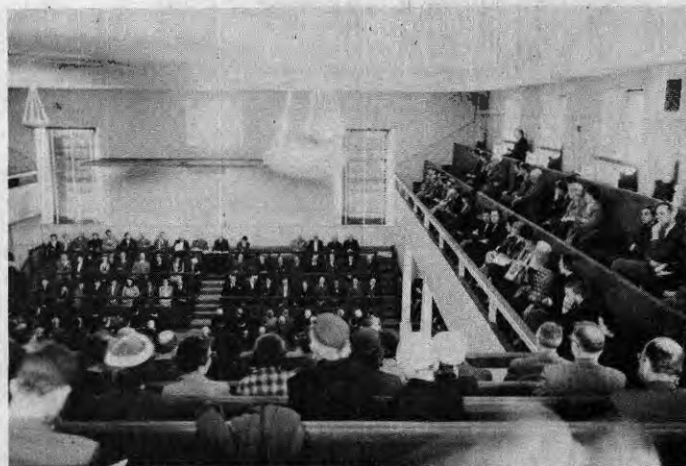
peace. John Wilbur, a New England Quaker, became the leader of Friends of this persuasion.

The other sort of Orthodox Friends reflected the growing evangelical movement of the times, both in England and America. Stemming from the Wesleyan and Low-Church awakening in England during the 18th century, the evangelical movement swept in waves across the United States in the 19th century. A kindling, vitalizing movement in many ways, it emphasized serious Bible study, personal religious experience, and the redemptive power of Jesus Christ. With it came hymn singing and appointed revivalistic preaching. The Calvinist doctrine of natural depravity sometimes entered into this sort of preaching—a doctrine essentially alien to the vision of early Friends.

Joseph John Gurney, scholarly and personable member of a distinguished English Quaker family, became the leading figure in the evangelical movement among Friends both in England and America. Coming to America in 1837, Gurney found a warm welcome among Friends of an evangelical bent, a cooler one in other quarters. His learning, style, and enthusiasm appealed especially to young Friends who were dismayed, as many were, by the recent bitter separation among their elders. (Earlham College, in Richmond, Indiana, was named after the Gurney family seat in Norwich, England.) But inevitably, Gurney's views and ways clashed with the more traditional ways and feelings of the "Wilburite" party. The result was the second separation in American Quakerism.

The rift first opened in New England where, in 1845, a body of Wilburite Friends withdrew from the larger body of New England Yearly Meeting. In 1854, bitter separations took place in Ohio and in Indiana. The process continued sporadically through the 19th century and on into the 20th. Assuming the name "Conservative," the withdrawing Friends formed their own yearly meetings in roughly the same areas as the "Gurneyite" yearly meetings.

The number of Conservative Friends has steadily diminished from a peak of perhaps 8,000 to fewer than 2,000 at



Theodore B. Hartzel

the present time. Yet Conservative Quakerism, as William Taber notes, still has a "distinct flavor." Its largely agricultural or small-town communities enjoyed a "kind of golden age" in the latter part of the 19th century, and it remains a recognizable and valued strain in American Quakerism ("Conservative Friends," *Friends in the Americas*).

Faced with the choice of becoming Gurneyite or Wilburite, Philadelphia's Arch Street Yearly Meeting decided to be neither. It remained Orthodox, dissociating itself from other Quaker bodies in America.

Through their evangelical outreach, Gurneyite yearly meetings were soon increasing their membership. In the 1850s, the country as a whole experienced a broad religious awakening led by Charles J. Finney and others. Friends began to reflect this movement before the Civil War and continued to do so in the decades after the war. Strong preachers emerged, some from within Friends, others coming to Quakerism from other denominations, but almost all influenced by the revivalist movement—Sybil Jones, John Henry Douglas, David B. Updegraff, and others. Groups of young people in Friends meetings and schools held moving sessions of Bible study and prayer.

Courtesy of Friends World Committee for Consultation



ALL AMERICAN FRIENDS CONFERENCE  
SEPT 3-9-29





Page 10, top: *Arch Street and Race Street Friends are united after 127 years at Philadelphia Yearly Meeting in 1955.* Left: *Joseph John Gurney led the evangelical movement among Friends during the mid-19th century.* Below: *A choral Scripture reading is presented to a meeting begun by the Evangelical Friends Mission in Taiwan.* Bottom: *Friends gather in Oskaloosa, Iowa, at the All American Friends Conference in 1929.*

The new members drawn into Friends meetings needed special counsel and nurture. To provide such nurture, ministers were appointed and "freed" from their usual occupations by small stipends from the meeting treasury. Gradually such selected and paid leaders were given other pastoral duties, and so arose the pastoral system within the Gurneyite yearly meetings. By the 1890s, according to Errol Elliott, the pastoral system had become "generally approved by the yearly meetings in which it was practiced."

The connection between revival meetings and the growth of the pastoral system is well illustrated by figures given by Errol Elliott (*Quakers on the American Frontier*, p. 257):

In 1886, one hundred forty revivals were held in Indiana Yearly Meeting, with 3,600 conversions and nearly 2,000 seeking



*Courtesy of Evangelical Friends Mission*

membership. . . . The yearly meeting was asked to "take some step to assist in supplying this need for more pastoral work in our meetings." By 1889 fifty-two meetings were under pastoral care with ministers in full-time pastoral work.

The evangelical movement among American Friends resulted not only in a revivalistic outreach and the pastoral system at home but in substantial foreign mission work abroad. Begun in the mid-19th century by individual Friends, mission ventures were adopted by yearly meetings and, in 1894, coordinated under the American Friends Board of Foreign Missions. The work has continued to the present time, with the recently formed Evangelical Friends Mission sharing supervision with the Wider Ministries Commission of Friends United Meeting (successor to the AFBFM).

Vigorous and lasting Friends yearly meetings, under indigent leadership, have grown out of the mission ventures of the Evangelical wing of American Quakerism: East Africa, Bolivia and Peru, Central America, Jamaica, Cuba, India, the Middle East, Alaska, and Taiwan. Exact figures are unavailable, but it seems certain that more than 100,000 Third World people are members of the world family of Friends through mission activities initiated by American Friends.

But wide diversification does not tell the whole story of Quakerism in North America; with diversification came new movements of association.

Seeking to clarify their christological understanding of Quakerism, leaders of the Gurneyite yearly meetings met in Richmond, Indiana, in 1887 and drew up what has come to be known as the "Richmond Declaration." However well it succeeded as a definitive statement of the Quaker faith, it became a rallying point for Evangelical Friends. With their common mission activities, it helped, in 1902, to bring together ten yearly meetings to form a plenary body: Five Years Meeting (FYM), later FUM.

About the same time—and partly in answer to this coming together of Gurneyite Friends—seven Hicksite yearly meetings gathered in Philadelphia in 1900 to form a somewhat looser organization for mutual inspiration, witness, and advance-



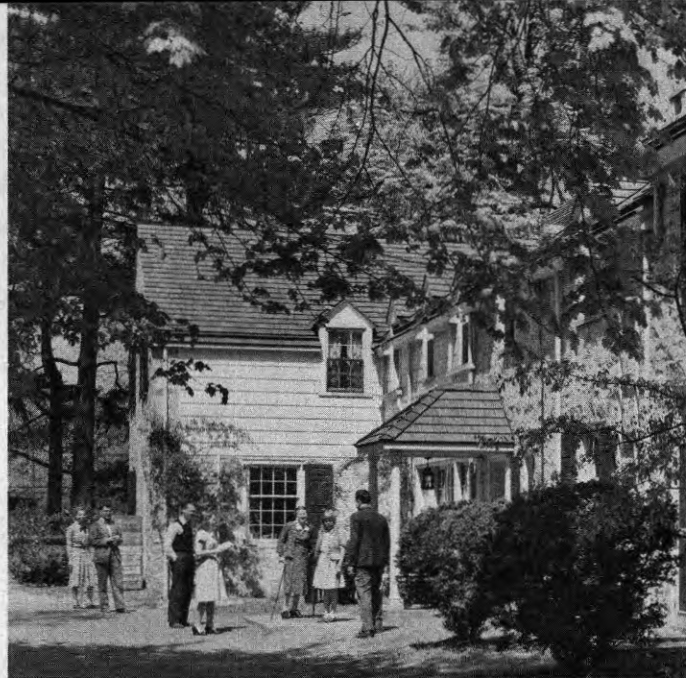
ment: Friends General Conference.

Around the turn of the century, a remarkable renaissance took place in Quakerism on both sides of the Atlantic led by such Friends as John Wilhelm Rowntree in England and Rufus M. Jones in the United States. A new Quaker literature, historical and expository, was developed which made vivid for 20th-century minds the richness of the Quaker heritage. The power of the inner-directed Quaker meeting was rediscovered by people seeking divine guidance, individual and collective, in the modern world. The relevance of Quaker testimonies on peace, simplicity, and equality, in the face of the social crises of the 20th century, became apparent.

New organizations appeared to implement this reawakened Quaker consciousness. Formed in Philadelphia in 1917, the American Friends Service Committee crossed sectarian lines within and beyond Quakerism in opening channels for life-nurturing service to people opposed to war and the war effort. Continuing as a religiously motivated service body, it became an important new expression of the Quaker faith. A sister organization, designed especially for work in the political field, the Friends Committee on National Legislation, was formed in Richmond, Indiana, in 1943. In 1930, reflecting this new Quaker consciousness, Pendle Hill was established near Philadelphia as a spiritual retreat and adult study center. (Earlham School of Religion was founded in Richmond, Indiana, in 1960.)

New meetings were formed and older meetings invigorated through the life flowing from this resurgence of Quakerism. College and urban centers proved fallow ground for new meetings, which often drew members from the professions: education, the social services, the arts, government, law, medicine. Across the country, associations of such meetings grew into yearly meetings: Pacific in 1947 (later divided into Pacific, North Pacific, and Intermountain); South Central, 1961; Southeastern, 1963; and Lake Erie, 1963. And this process is continuing.

The segment called "Independent" is, in the words of the FWCC *Directory*, "a category of convenience" to indicate yearly meetings not of the other "branches" shown in the



Hurt Brothers/Courtesy of Pendle Hill

chart. They here include Central, Pacific, North Pacific, and Intermountain yearly meetings. The horizontal lines show the preconnections of these bodies with other branches: Central with Five Years Meeting, from which it withdrew in 1926; Pacific with FGC, FYM, and Conservative Friends through several of its founding monthly meetings. The earliest of these was San Jose, originally a preparative meeting (1873) of an Iowa Conservative Quarter. Others include University Meeting, Seattle, which stemmed from Friends Memorial Meeting established in 1907 by Indiana Yearly Meeting; and Orange Grove, Pasadena, and Berkeley meetings, recognized by Race Street, Philadelphia (FGC), respectively in 1907 and 1914.

Meanwhile, the varied strands of Friends drew together for certain common purposes. As early as 1910, young Friends of a number of yearly meetings began to hold summer conferences: a movement which resulted in time in the Young Friends of North America, with representation from all branches of Friends. More and more, the international work of Friends both in service and in mission called for a world organization. In 1937, at a world conference held at Haverford and Swarthmore, the Friends World Committee for Consultation was formed. A uniting and enabling, rather than a governing, body, the FWCC has the potential of being the most catalytic of Quaker bodies, so far as relations within Quakerism are concerned.

Meanwhile, reunions were taking place among some of the strands of Quakerism in North America. In 1945, the separated groups in New England were united and, in 1955, those in Canada and New York. In 1955 also came the historic reunion which once again brought about a single Philadelphia Yearly Meeting of the Religious Society of Friends. Baltimore became a united yearly meeting in 1968. As the 20th century is drawing to a close, it may be said that *Hicksite* and *Orthodox* are terms which should be taken as largely historical in significance.

With the drawing together of the strands of American



Courtesy of Friends World Committee for Consultation



Page 12, bottom: *Friends World Committee for Consultation held its International Conference and Triennial in Kaimosi, Kenya, in 1982.*

Left: *A group gathers at Pendle Hill in 1946.*

Below: *Friends United Meeting Triennial is held at William Penn College, Iowa, in 1978.*

Quakerism a sort of cross-fertilization has been taking place. In 1970 Evangelical Friends were moved to invite Friends of all persuasions to an all-Friends conference in St. Louis, Missouri. Out of this conference grew a continuing program, called the "Faith and Life Movement," which promotes dialogue among all Friends through scholarly studies and general conferences. In 1977, at the invitation of FWCC, Section of the Americas, some 800 Friends of all branches and from both the Americas gathered in a conference at Wichita, Kansas. Beginning in 1973, representatives of the mission and service bodies of Friends have undertaken to meet

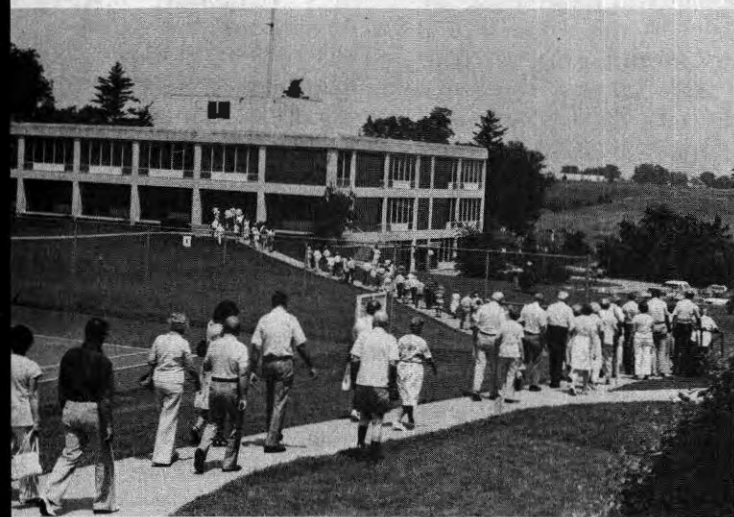
"Quaker," each strand has a certain identity of its own, illuminated by the significant leadings and insights of George Fox and the early Friends, John Woolman, and others. From such a make-up has come a diversity of results ranging from pastoral Friends churches on the one hand to unprogrammed Friends meetings on the other; from the Berea Bible Institute in Chiquimula, Guatemala, to the Zen-Christian Colloquium in Japan; from the participation of Friends in the National Association of Evangelicals to membership in the World Council of Churches.

How should we react to this variegated shape of Quakerism in North America? In a similar inquiry Douglas V. Steere has suggested that there are roughly four ways in which we may respond. One is to go our own way within our particular circle of Quakerism, indifferent to the ways of Friends in other circles, not asking whether there is some common Truth which we should all seek together. Another is to assume that our view and way is the only correct one for Friends, and indeed for all people, and to seek to win everyone to this view. A third is to try to meld, or dovetail, the various ways into one composite way. A fourth is to continue, as we are led, to act from and within our own stream of Quakerism, but to be open to dialogue and a common seeking with Friends of other persuasions, trusting that God may throw further light on all our paths.

It is this last, which may be called the ecumenical way, that I believe can be most productive in our relationships both within the Religious Society of Friends and, beyond Friends, with other Christians and with people of other religious faiths.

Our differences, whether of theology or practice, are important, so we must try to understand them in the light of our mutual experience and continue to articulate and examine our convictions. If we are troubled by such terms as *Christian* or *Jesus Christ*, is it because of the actual figure or spirit of Christ or because of claims made by others—other churches or individuals—concerning these terms? If we are troubled by the terms *Inner Light* or *Inward Light* used to signify divine Truth in a universal sense, is it because of doubt of the existence of such Truth or because it is not always stated in certain Christian terms?

What is the meaning for us of such words as these from the rich treasury of our heritage: *the Inward Light, Jesus Christ, Jesus of Nazareth, the historic Christ, the cosmic Christ, the Bible, the Universal and Saving Light, God, the mystery of being, Truth, "Spirit which was before Scripture," Holy Spirit, "love the first motion," mystical, "secretly reached by the Life," overcoming "the contrary," "answer that of God in everyone," faithfulness, obedience, power in stillness, power in the spoken word, meeting, church, simplicity, harmony, equality, clearness, liberty, guidance, way, opening, stop, evangelical, rational, social, "experimentally," convinced, established, "principle which is pure," witness, "life may preach"?* How is God dealing with us in ways suggested by these and other terms, and what may we learn from God's dealings with others? □



in international conferences approximately every three years to try to understand better the dimensions of their tasks. In these and similar movements the FWCC has provided staff to carry them out.

In 1977 a national program, "A New Call to Peacemaking," initiated by an Evangelical Friend, Norval Hadley, brought together Friends, Brethren, and Mennonites in a sustained effort to enlist Christians and all people in the cause of peace in a world threatened by nuclear destruction. The "New Call" was one of the sponsors of an unprecedented conference on "The Church and Peacemaking in the Nuclear Age" in Pasadena this past May.

The cross-fertilization, perhaps reaching only certain levels or areas of Friends, is evidence of the latent power in Quakerism.

In summary, Quakerism in North America, through its varied and relatively autonomous segments, relates to a wide spectrum of the Christian movement and to society in general; yet, in being a part of the movement called "Friends" or

by Carl Abbott

**T**here were 30 of us around the horse-shoe table in the seminar room—college teachers of physics, biology, engineering, geography, and anthropology. For two days, Amory and Hunter Lovins had been leading us through the steps in their vision of a “soft path” energy future. We had been dealing with nuclear power dangers, our national electricity surplus, and the crisis of energy-intensive agriculture. Our minds were full of gigawatts dancing across the grid and solar ponds like miniature black holes for energy.

Late in the second afternoon, Hunter Lovins—lawyer and social scientist—took over from her physicist co-worker and spouse. The new topic was not what to do but how to get there. The phrase in Magic Marker on the tablet of newsprint propped at the front of the room was “aikido politics.”

There is nothing easier, she reminded us, than to turn your opponent into your enemy. Environmental activists have developed impressive skills in confrontational tactics. They know how to organize demonstrations and how to stage events for the television cameras. They know how to embarrass the representatives of corporations and bureaucracies. They have also learned that confrontation on one side builds resentment and stubbornness on the other.

The alternative that the Lovinses propose is aikido politics. It is explicitly nonconfrontational. It requires a commitment to value the feelings and beliefs of the utility engineers and the industrial polluters. It requires full respect for the opposition as individuals, and it means a willingness to give a higher priority to the people involved in the process than to the specific goal.

“That sounds like good old-fashioned

compromise,” said one of the participants. “It’s just a negotiating tactic.”

“Fat chance,” murmured another. “Good luck in getting them to talk with you.”

Hunter’s reply was a restatement of the basic approach. Aikido politics is an active process of valuing and understanding people’s positions. It is based on the assumption that almost everyone who participates in policy debates is sincere and well meaning. The approach will work only if you believe in the essential good will of the opposition. Aikido politics fails if you try to manipulate the process, if you treat it as a tactic rather than a fundamental commitment.

A third member of the seminar crystallized my own thoughts by offering a comment about aikido politics or “friendly politics.” He meant “friendly” in lower case, but the aikido politics of the Lovinses is essentially “Friendly politics” with the capital letter.

One of their examples on a small scale described the way in which a community struggled to reach a “sense of the meeting.” It required a willingness to delay an alternative energy project for half a year while advocates drew a stubborn holdout into the decision making, dealt with her legitimate concerns without anger, and waited for a gradual change of opinion.

As the discussion continued, I was struck by similarities between some of their negotiations with corporate executives and the cases described in C. H. Mike Yarrow’s *Quaker Experiences in International Conciliation*. In the

### *Quakers in the Mirror*



diplomatic experience of Friends, the necessary first step is for both sides to recognize each other as peers (rather than as government and rebels, for example). In the “friendly” approach to environmental politics, the Lovinses have found that the offer of expertise is often the most effective way to gain entrance to conference rooms as an equal. Once everyone is sitting around the same table worrying over the same technical problem, it becomes difficult to think of anyone as “the enemy.”

Aikido politics reflects some of our strengths; it reaffirms in nonreligious language the importance of seeking that of God in every person. It reaffirms the inherent value of that seeking, even for some of us who occasionally have wished that Quakers would just get on with doing what has to be done. It places the responsibility on each of us to find ways to tap and turn human energies from destructive to constructive ends. It follows from Hunter’s statement that “there is no political action more powerful than one person deciding to take action.”

There is also a challenge to Friends in the fact that the Lovinses have turned to a non-Western tradition to name and popularize their idea. They recognize its similarity to “what Quakers say they do,” but I strongly suspect that the majority in their audiences do not.

The implication, I think, is that Friends have not been making their own presence known as practitioners of an aikido politics that arises out of a Western and explicitly Christian tradition. To the degree that we have kept a low profile, we have given tacit support to the view that Western thought strongly justifies the exploitation of humankind and nature. The people who find aikido politics a new and exciting idea are people who have never been reached by the work of Quakers.

The challenge, then, is for Friends to strengthen our testimony in words and actions, and by so doing to strengthen the impact of aikido politics. □

# aikido

# politics

*Carl Abbott is a member of Multnomah (Oreg.) Monthly Meeting and a professor of urban studies at Portland State University.*

Courtesy of Pennsylvania Ki-Aikido Society





## High School Students and the Nuclear Freeze

# ANOTHER VOICE HEARD

by David McCauley



The young man spoke on the nuclear arms freeze in his high school town meeting. "We are playing dangerous games with our fragile Earth—you know, the third planet from the sun, the cute little blue one." He voted for the freeze, one of 5,145 students to do so.

The April 13 vote in 30 high schools across Vermont, the first large effort to assess the feelings of high school students, showed strong support for the freeze. Student participation (grades 7-12) was voluntary. Of 7,088 students casting ballots, nearly 73 percent called upon their congressional representatives to request the president to propose a mutual, verifiable freeze to the Soviet Union. In close votes, the freeze resolution lost in only two schools.

Studies show that many young people are afraid of nuclear war and that these fears are eroding their sense of a future. Increased media and public concern about the nuclear arms race has increased students' awareness and anxiety but has not offered them anything to do about it. The Vermont high school nuclear freeze project brought this anxiety to the surface as students both learned and acted on the nuclear arms race.

As project sponsors, the American Friends Service Committee in Vermont and the Center for World Education (CWE) of the University of Vermont worked closely with students and teachers to develop the program. Over a five-month period they called meetings of students and teachers to share ideas and create a proposal. Materials were distributed and local programs planned. Early on, the project was endorsed by the Vermont congressional delegation and the Vermont Education Association (a large

teachers' union).

Apart from some letters to newspapers and a dispute in one school board, there was little outright opposition to the project. But there was much caution, especially among administrators. This is when the project endorsements and clear commitment to presenting a balanced view became very important. Further, project organizers, local and statewide, sought out anti-freeze groups and speakers and often invited them to take part in the programs.

The real leaders in this project were the students, teachers, and administrators who created effective and varied programs in their schools. However, for all high schools, the wording of the resolution (basically the same as that approved by 186 Vermont towns), the date of the vote, and the commitment to balance and diversity in the freeze debate were the same.

Project materials were carefully balanced. With the help of the office of Senator Leahy (D-Vt.), 1,500 copies of the Reagan administration's argument against the freeze were distributed, as were 1,500 copies of a pro-freeze piece by the Center for Defense Information. Our resource list and bibliography included diverse viewpoints. Films and speakers were scheduled to provide balance, and the Vermont Chapter of the American Legion was asked (and agreed) to provide anti-freeze speakers.

School programs included discussions and research in classes, assemblies, student debate teams, pro and con editorials, phone/video hookups with the State Department, town meetings, posters (pro and con), films, outside speakers/debates, panels and foreign student debates, and voter registration.

The quality of the education and the intensity of the debates benefited from this exchange of viewpoints. Some of the less articulate students, through this experience, were

able to gain more confidence. While students spoke about confusion and the complexity of the issue, they still learned. "Now I know more about this than the adults in my home do," said one student.

Each school reported its vote to a center where students posted the results before television cameras and reporters. The project received excellent local and national media coverage and was reported by West German TV and Radio, Asahi (Japanese) Newspapers, and Tass. Vermont's young people were encouraged by the attention being paid to their statement on the freeze.

In discussing the freeze, students raised many of the same issues (verification, "who is ahead," overkill, fear of the USSR) that adults did. Student opinions ranged from the poster that said, "The nuclear freeze: a baby step for all mankind" to the half joking T-shirt which read "Nuke 'em til they glow."

In Vermont high schools, the basic question was whether or not the mutual nuclear arms freeze is the best way to keep the "third planet from the sun" going. The debate won't end with this project, although, for many students, it did begin there. □

*A packet of project materials (ballot, project proposal, resource list, etc.) is available for \$2 from Vermont AFSC, RD 1, Putney, VT 05346.*

David McCauley, a member of Putney (Vt.) Meeting, is field secretary for the American Friends Service Committee in Vermont.

# KOREAN IMPRESSIONS

Roberta Levenbach/Courtesy of American Friends Service Committee



by Mary Margaret Bailey  
and C. Lloyd Bailey

**I**t may have at one time been called "Missionary Hill" before the present clutter of humble abodes of poor Koreans appeared. As we see the mission compounds from our window, the large two- and three-story, square, solidly built houses of the missionaries seem somehow out of place with their surroundings. The high-rise apartment houses and the nondescript dwellings filled to overflowing with the common people of Korea dominate the view today.

The former missionary homes remind us of the houses we used to see in the small towns and villages of the midwestern United States. The landscape of Seoul is dotted with

church steeples and with crosses prominently displayed. The architecture of the churches is again similar to what the missionaries knew in the communities in which they grew up. Korean architecture with its graceful lines apparently was not appreciated, for it had no influence on the design of the churches.

The first missionaries to Korea landed on its shores more than 200 years ago, when Koreans called their country the "Land of the Morning Calm." The outside world thought of it as the "Hermit Kingdom," for it had not been hospitable to travelers for several centuries. The missionaries brought Western ideas to a people who had been influenced greatly by China, its huge neighbor to the north and west, and by the tenets of Confucianism. Buddhism had also established deep roots even before Confucianism, but the latter had gained the upper hand among the ruling classes. Western medicine was one of the more important contributions of the missionaries.

Evangelization was, however, the foremost priority for the travelers from a distant

land. How much awareness the early missionaries had of the proud and ancient culture we do not know, but since much of our present-day awareness has come from research in recent decades, it is safe to assume that they knew little of the richness of the culture and history of Korea. For instance, the Korean people developed movable type for printing 200 years before Gutenberg. The missionaries came believing that they were bringing "glad tidings." They found fertile ground. Statistically speaking, out of a population of 38,000,000 in South Korea in 1981, there were 7,600,000 Protestants, 1,500,000 Catholics, and 11,100,000 Buddhists. Korea is considered a great success story in the history of missionary movements, but some of the problems common to mission fields seem quite apparent.

The "Missionary Hills" of many countries have been on occasion called "mission-compound Christianity," where the primary task frequently came to be "fishing out souls from a non-Christian world and preparing them for heaven." Sad, in a way, for far too

*C. Lloyd Bailey and Mary Margaret Bailey are serving in Korea for a year as appointees of the Friend in the Orient Committee of Pacific and North Pacific Yearly Meeting. They are members of Scarsdale (N.Y.) Monthly Meeting.*



often the converts have absorbed as their own the same limited perspectives as their teachers. Christian churches have become filled only with "sounding brass and tinkling cymbals" rather than being the centers from which ethical and moral values are tested and established.

But hills and mountains are a normal backdrop for Seoulites. No matter which direction you look, there stand jagged peaks reaching skyward. Historically the surrounding mountains played an important role in the establishment of Seoul as the capital of the Yi dynasty. Shamanism has been more important in the history of Korea than we had realized. The Koreans of the 14th century believed that the spirits inhabiting the mountains would provide protection for the rulers. The layout of the mountains was a good omen as well. The Yi dynasty could hardly have been expected to foresee the development of the aerial bomber. Seoul was 90 percent destroyed during the Korean War.

Seoul is a huge and sprawling city. Nine million people are scattered over an area as large as greater New York City. The thousands upon thousands of quite nondescript houses flow as if they were a huge river in flood, reaching high on the shoulders of the mountains, making islands of them. Seen from a mountaintop, it presents a highly picturesque setting, but much human misery exists in those places that people call, for lack of a better term, home. The Han River, one of the largest in East Asia, flows through the city, having in the ancient past cut an island of sizable dimension on which a part of Seoul stands. Someone has given it the name

"Manhattan of Seoul."

We have recently seen a publication subtitled "People as the Subject of History." It places before us an interesting theological stance and makes the affirmation that not the rulers but the people are the subject of history. It goes on to say:

The wealth of Asia is in its people. Over half of the world's population is in Asia. The wealth of people is not in numbers alone. People in Asia have a long history and a rich culture which spans thousands of years. A new mood is emerging in Asia—an awakening of the people themselves. A new history is being written in our time. No longer are the victories and exploits of the powerful the central points for an understanding of history. Now the deep movements of the human spirit and the growing solidarity of the people are the reference points for a perception of history. Empires rise and fall, kingdoms come and go, but the people remain as the permanent reality of history.

The people of South Korea, a quarter of whom live in Seoul, are in a way a microcosm of more than half of the world's people. In a few brief weeks in Seoul and occasional travel throughout Asia over the past 25 years, we have been overwhelmed with the number of people and with their suffering. Yet we have known that there was beauty too if we could only sense and feel it.

The suffering is apparent as we ride the buses or walk in the subways and pass the two-wheeled carts positioned along the sidewalks—their owners attempting to eke out a bare existence selling their wares. Many times a day one hears the trash collectors pulling their two-wheeled carts along, gathering whatever they can find and calling attention to their presence by the clicking of the scissors-like device they carry in one hand. It can be heard for substantial distances. We can see the suffering in the eyes of the women bus con-

ductors who ride their vehicles from 4 a.m. till midnight for three days straight, then have one day free before they start their series of 20-hour days again.

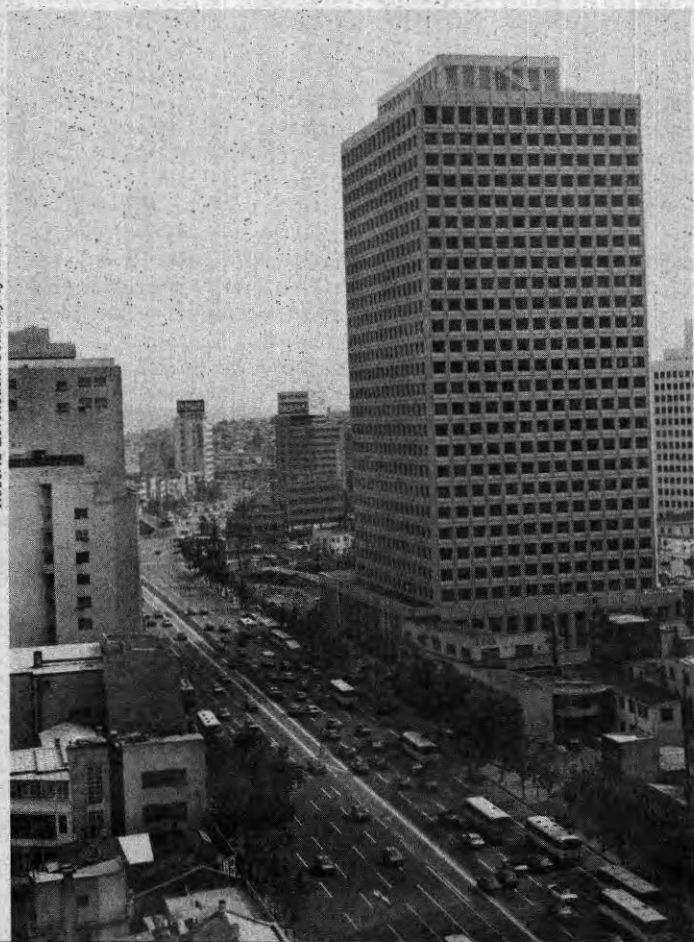
We sense the beauty from their history, for few races of humankind have demonstrated that indomitable strength of spirit and of faith which has helped them face the subjugation, the oppression, and the attempts to submerge their culture beneath that of another. We see it in that warm, friendly smile that breaks out so spontaneously when a foreigner tries to say "thank you very much" in nearly unintelligible Korean. In the midst of suffering there is a great strength in the Korean people. We are privileged to be among them.

We live on Choong Chong-Ro, Soedaemoon-Ku. It is a small street that winds its way up "Missionary Hill"—there must be thousands like it and perhaps millions throughout Asia. It is special to us for we will call it "home" during our stay in Korea. There is a bustle of life, probably not experienced in the United States unless it be on the streets of Harlem or some other "depressed area" of our great cities. One might say it is a supermarket for both ideas and supplies. It is just 500 feet from our gate to an eight-lane street, but so much happens in that short and narrow space. Choong Chong-Ro contributes to the religious as well as to the physical needs of our neighbors.

Our residence is the International Guest House of the Asian Center for Theological Studies and Mission, a graduate school dedicated to the evangelization of Asia. A rather big task to say the least. Through the same gate come Korean young people interested in being trained as dentists by a mission group. The street adds another view of life from a rather large building, the marriage hall of the region. We frequently see young people and their families and friends gathering for a marriage ceremony. Other needs of life are mostly served on our small street: two bakeries; two barber shops; a supermarket of sorts; a shoe shine parlor; small shops selling peanuts, mandarin oranges, large delicious apples, and many other things; a drug store; a camera shop; a beauty parlor; a video game room; small canvas-covered stalls specializing in hot dishes of some kind; and still others that aren't identifiable from the outside for we are unable to read the signs.

We are beginning to know our neighbors as we buy peanuts and apples and other things. We find them warm-hearted, friendly, and helpful. How they survive on what appears to be so little is a great puzzle to us, but these people represent the human yearnings of the masses of Asia. They will affect our future in the West while the new mood in Asia has its effect upon their lives. □

Page 16: A Korean market scene.  
Left: Downtown Seoul.



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## REPORTS

### New Faces and New Spirit at South Africa General Meeting

"We rejoice in the new faces and freshness of the contributions to this SAGM on the 20th anniversary of our establishment." So began the concluding minute of South Africa General Meeting, held March 31-April 5, in Modderpoort.

About 48 Friends and attenders and 20 children were gathered, including Friends from Botswana, Lesotho, and South Africa, with welcome additions of Friends from the United States and representatives from the other half of our yearly meeting, Central Africa General Meeting, which was meeting at the same time in Bulawayo.

The biggest monthly meeting, Transvaal, with 54 "book" members, had produced some excellent working minutes for consideration of the general meeting. A study group from Soweto Meeting produced a short statement, "Who are the Quakers?" which attempts to restate traditional Quaker faith and practice with the thought and language of today. The general meeting endorsed this statement and decided to make a few additions and issue it to the monthly and regional meetings for distribution.

A minute on "Marriage and Other Relationships" was also the work of a Transvaal Monthly Meeting study group. It dealt with so-called "illegal" marriages across color lines and brought to the awareness of Friends the needs of homosexual men and women in a sensitive and tender manner. This is the first time South Africa General Meeting has faced this issue, and the need of homosexual Friends to be open and accepted by other Friends brought a sense of love and warmth to the meeting. It also released those who had felt oppressed by secrecy and misunderstanding.

A new Defense Force Act at last has provided for alternative national service for C.O.s. Although some objectors will still be liable for six years' imprisonment (mainly those who are selective and nonreligious C.O.s), a major breakthrough on a matter of principle has taken place. General meeting decided to write to the Defense Force chaplain and the other churches restating the case for including all categories of C.O.s under the provisions of the act.

Thanks largely to American Friends, money has been collected to build a Quaker center in Soweto, a black suburb of Johannesburg. Transvaal and Soweto Friends have

been deeply concerned with the right way to develop this center, and it was with a feeling of satisfaction that Friends heard the announcement from Eddie Mvundlela that the local council will approve the application for a site on April 15.

With the help of Quaker Peace and Service, Cape Western Monthly Meeting—numbering 33 Friends and attenders—has appointed a peace worker for their area. This appointment enables a young man to develop his skills and concerns for oppressed and disadvantaged groups. Cape Western Friends have an incredible range of work and involvement, including development in Ciskei, one of the so-called "independent" black states.

Cape Eastern Regional Meeting with seven members and Natal Regional Meeting with nine members have pioneered work on training programs for education in nonviolence. A special interest group at SAGM took this matter a stage further by establishing a contact from each of the major centers with a view to arranging a course for trainers as well as keeping one another in touch with local developments.

Botswana Monthly Meeting has a membership of ten but is strengthened by many expatriate Quaker workers. In November Shelagh Willet and the Quaker refugee hostel in Gabarone moved to the new Quaker center called Kagisong or "Place of Peace." The center is in a village, and already a village project including horticulture and chicken rearing enriches village life.

As someone who has attended nearly every general meeting since its establishment 20 years ago, there seemed to me to be a new spirit among Friends. The clerk, "H.W." van der Merwe prepared excellent working papers on every subject to come up before general meeting, helping cut out unhelpful waffle so Friends had time to tackle matters of principle and concern which really needed their attention. Business was kept to mornings only, after a period of worship-sharing followed by meeting for worship. Perhaps this helped sustain an atmosphere of worship for the decision making. The nonbusiness activities enhanced the overall feeling that, unlike many others, this general meeting nourished mind and spirit, and Friends were really enriched during the period they were together.

Rosemary M. Elliott

### Creation and Caring at Southeastern Yearly Meeting

Southeastern Yearly Meeting met for retreat and yearly meeting business March 30-April 3. Registration for the 21st annual meeting set an attendance record for recent



years: 142 adults and 46 children.

"Creation and Resurrection" was the theme of the retreat led by Elizabeth and George Watson. The six sessions began with a study and discussion of the stories of creation in Genesis, described as "the myth of our culture." What is a myth? It was defined as "a thing that never happened but always is."

"Look again at the Bible myths and let them have meaning for your lives," Elizabeth Watson advised.

A Bible simulation, a trial to decide upon the expulsion of Adam and Eve from the Garden, provided a note of fun and was a good learning process as we played our roles of defense and prosecution. (And the snake really did have all the best lines!)

The concluding sessions of the retreat focused on Resurrection. After reading the four Gospel accounts of the Resurrection of Jesus, Elizabeth Watson asked us, "What *did* happen that first Easter morning?" Feelings, ideas, and beliefs were varied, but we agreed that something happened that changed a struggling group of disciples into a new movement.

Young Friends had suggested the theme, "Dare to Care," for the yearly meeting session which followed the retreat. This theme was carried out in the plenary sessions, the workshops, and the everyday "goings-on" of the yearly meeting. On a dozen or more cards on the hall table we expressed our love and concern for absent Friends. Charleston (S.C.) Meeting was welcomed as a new monthly meeting, and we heard Winifred Rashford tell about the beginnings of Charleston Meeting and the Friends who cared so that it came into being.

The plenary sessions were taken up by reports of yearly meeting committees, Friends from the Quaker "alphabetic" organizations: AFSC, FGC, FUM, and FWCC; and from the epistles from other yearly meetings. A minute was adopted stating, "Southeastern Yearly Meeting . . . declares itself in favor of the principle of sanctuary for our refugee neighbors." A letter was drafted, to be sent to President Reagan, expressing our urgent concern over the escalating nuclear arms race.

The workshops were many and varied. George Watson led three sessions of "Imaging a World Without Weapons"; Gordon Browne of FWCC had a workshop on "Quaker Values"; Elizabeth Watson led one on "Death and Grief." "Abolition of Prisons," "Dealing With Meeting Discontent," and "Dealing With Conflict in the Family" were some of the dozen or more topics offered. Two sessions of worship-sharing on homosexuality were well attended. The children's program included a workshop on "Video Values" and another on "Creative Art," as well as an original

play. There were intergenerational gatherings to sing.

Elizabeth Watson gave the J. Barnard Walton Lecture on Saturday evening; her title was "Caring Matters Most." A thought that came from her lecture is this: "And what do we carry home to help us put this faith into practice? A greater willingness to listen and be tender with family and associates. A wider vision of nonjudgmental social arrangements. We want our caring to matter."

Barbara Wolfe

### South Central Friends Request Release of Surplus Grain

"The South Central Yearly Meeting of the Religious Society of Friends requests the secretary of state to offer to the World Food Bank, FAO, the United Nations, the United States' surplus corn and grain to Guatemalans in Chiapas, Mexico. These people are starving; emergency action is necessary."

This telegram ended the first business session of the South Central Yearly Meeting (FGC) at Mountain View Camp, Jacksonville, Texas, on Easter weekend, April 2-3. Jim Lenhart of AFSC was the keynote speaker, and Ann Lenhart also contributed to our enlightenment in many ways. Attendance reached a new high of 128.

In the business conducted, the Galveston (Tex.) Preparative Meeting was granted full monthly meeting status, pending meeting membership criteria. The Tyler (Tex.) worship group was encouraged to seek preparative meeting status under the care of the Dallas Meeting. Oklahoma City Friends and Arkansas Friends gathered to arrange a quarterly meeting.

A Friends scholarship fund was established and was named the Kenny-Kloepfer Scholarship Fund, for two families who have worked with the yearly meeting for many years. Bainbridge Testa, going to Oakwood Friends School, will be the first recipient.

Reports were made on Indian legislation and on the Associated Friends Committee on Indian Affairs meeting at Kickapoo (Okla.) Friends Meeting. Several Texas Friends were inspired to attend the April 9 weekend meeting at Kickapoo celebrating 100 years of Friends' involvement there.

Each day began with worship-sharing and, even with thunderstorms, the deep sense of Presence made it difficult for Friends to part. Clerk Margret Hofmann's cheerful humor eased those long hours of sitting. We carried with us the sense of the meeting as we left singing, "Let there be peace on Earth, and let it begin with me."

Clare K. Galbraith

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# WORLD OF FRIENDS

DeWitt ("Bud") C. Baldwin, Jr., M.D., has been named president of Earlham College, replacing Dr. Franklin W. Wallin, who is retiring at the end of the academic year.

DeWitt has been professor and assistant dean at the School of Medical Sciences, University of Nevada, Reno, since 1971. He has previously held positions at the University of Washington, Boston University, Yale University, Harvard University, and the University of Connecticut.

A Quaker, DeWitt was a conscientious objector during World War II and the Korean conflict. He was born in Bangor, Maine, the son of a minister. He spent his



early boyhood years in Southeast Asia while his father was doing missionary work.

He received his B.A. degree from Swarthmore College and his M.D. from Yale Medical School. He has studied for two years at Yale Divinity School and attended graduate schools at Yale and the University of Minnesota.

DeWitt's wife, Michele, and their daughters, Lisa and Mireille, will be accompanying the new president to Richmond, Indiana. Dr. Michele Baldwin, currently assistant professor of behavioral sciences at the University of Nevada, holds numerous degrees and has served as a Fulbright scholar, a research fellow at the Radcliffe Institute, and is a fellow of the Mary Ingraham Bunting Institute of Radcliffe College.

Both DeWitt and Michele have been active in U.S.-China activities and have co-edited and co-produced several films and videotapes on family therapy.

A Friend in Wales is writing a book on the work of the four Davidson brothers—Robert, Henry, Warburton, and Alfred—with the Friends' mission in west China between 1886 and 1939. He is anxious to make contact with any relatives or acquaintances of theirs in North America. Contact Charles Tyzack, 5 Ullswater Ave., Roath Park, Cardiff CF2 5PT, Wales, U.K.

A revision of *Faith and Practice* has been under consideration by New York Yearly Meeting for the past four years. It had been expected that Friends could make final decisions on the revisions at yearly meeting sessions in late July.

While most objections have been dealt with and changes made, Manasquan (N.J.) Monthly Meeting has informed all monthly meetings that it cannot approve the proposed revisions and intends to "stand in the way of its acceptance." The letter from Manasquan Friends says in part:

Our objections to this revision stem from the fact that the Committee on *Faith and Practice* has adopted into written procedure the practice of encouraging non-Christian membership in NYYM. Thus, in an effort to accommodate non-Christian members, the committee has whittled away at the Christian foundation of the present *Faith and Practice*.

Look for a further report on this difficult procedural question in a later issue.

The 20th anniversary of the historic March on Washington takes place this August. To celebrate the event, a number of human rights and peace organizations have issued a national call to attend a rally in Washington, D.C., on August 27, 1983. The American Friends Service Committee is one of the organizations endorsing the rally.

For information on the event contact the 20th Anniversary Mobilization, P.O. Box 26020, LeDroit Park Station, Washington, D.C. 20001, (202) 462-2110.

The Edward J. Devitt Distinguished Service to Justice Award was presented this spring to Albert B. Maris, a member of Gwynedd (Pa.) Meeting. Maris, 89, is senior judge of the U.S. Third Circuit Court of Appeals. He has the distinction of being the first recipient of the award.

An amicus curiae brief requesting a special prosecutor in the case of the Greensboro Five (FJ 7/1-15/82) has been authorized by Philadelphia Yearly Meeting. The brief has been prepared by Maris Langford of Doylestown (Pa.) Meeting.

Are you a "Wobegoner"? Friends at Durham (Maine) Meeting who are fans of the popular Saturday evening PBS radio program, "Prairie Home Companion," have established a Friendly tradition. Jane Riley extends an invitation to others in her meeting to come to her house to listen to the program together on Saturday evenings. Friends bring food to share, handwork, and their musical inclinations, and join together for an evening of fun. The radio program is aired from 6 to 8 p.m. in the East. After the food is gone and the program is over, there is often a sing-along around Jane's piano.





# FORUM

## Why He Left Says a Lot

I wish to express my appreciation for the article, "Quakerism: A View From Pentecost" (*FJ* 4/1). Robert H. Morris made some interesting points about experiencing the Spirit in one's life.

But my appreciation and admiration is not so much with what Robert H. Morris wrote, but that *FRIENDS JOURNAL* printed the article.

Often religious publications include testimonies of how people came to that particular religion and how their lives changed for the better and so on. But I have never seen in a religious publication how and why someone left that religious group. For me this says a lot not only for *FRIENDS JOURNAL* but for the Religious Society of Friends.

Tom Dodder  
St. Paul, Minn.

## Many Ways to the Light

I was much interested in the article on the Quaker Universalist Group (*FJ* 2/1), and the "Notes From a Quaker Jew" (*FJ* 1-15). Like some of your correspondents, I had not realized that the question of whether Quakers do or do not "accept Christ" is still a vital issue. I came to Quakerism from a Unitarian background, and I agree completely with James Toothaker in his letter (*FJ* 2/15). When I joined, I shared my views with our meeting and met with no difficulty.

I am aware of George Fox's statements on the importance of Christ in his life, and I take this seriously. I also respect the right of any Quaker to find his or her own way to the Light, with or without acceptance of the divinity of Christ. I find it disturbing to read in Arthur Berk's letter (*FJ* 2/15) that it is Jesus' love alone that "brings us from sin to wholeness." Surely we should recognize that there are many ways.

Elizabeth Helfman  
Southbury, Conn.

## Keeping a Good Balance

At the risk of being seen as a hairsplitter, I suggest the "Universalism and Friends" dialogue (*Forum*, *FJ* 4/1), in the main, builds from a position of the conceptual "follower." Yet, in examining the validity of that particular participation in religious life, the "follower" position is not helpful ultimately. It is true that to ideate is to begin. However, will hunger be filled by the idea of dinner? And while our theological roots are illuminating, they do not determine what we are.

Even without a conscious Christology

most Friends know Quakerism as a religion that embodies Jesus' perception of our finite existence and our relationship with one another and God. That the Society of Friends did not spring from another Christian institution is of no moment. Nor does the need for united strength to witness more successfully the Christian concerns of equality, justice, and peace resolve the issue.

On the other hand, the use of sight and hearing as extolled in the Gospels, the development of wisdom and courage as evidenced by Jesus during his ordeal, and the achievement of humility as exemplified by Jesus are much in order if we are to avert the specter of becoming a group of a-religious humanists. So too, when we relate to Fox today and are open to continuing revelation in the most personal sense, we revitalize Quakerism.

Bertha May Nicholson expressed the heart of the matter for me when she said (*FJ* 4/1), "In our Society we need to keep a good balance between the experiential and the biblical and not let words be barriers." I would only add "and cultures" after "words."

Almanina Barbour  
Philadelphia, Pa.

## Pointing Towards a New World

I am not a Friend—the nearest meeting is four hours away—but I do have close experience with Quakers and am in the business of trying to get a "Friends-type" school off the ground.

I am an enthusiastic and vital supporter of Quakerism. I appreciate the power of some meetings for worship, Friends' openness, non-dogmatism, and willingness to live by their Light. But my firsthand experience of the "establishment" in London and of several well-established schools in the U.S. belies their closeness to the message of Fox and, in my interpretation, to that of Jesus.

Jesus and Fox were innovators, following God with great courage and standing out against the social church for a new way, a new attitude. I suggest that the present Quaker establishment (not so much the young and many individuals) may be closer to the Church of England and the Temple at Jerusalem than to Fox and Jesus.

It is psychologically very difficult for the wealthy and respected to be self-critical or to see what it means to be "like little children." You must be like the poor and needy in order to understand them. The Quaker establishment cannot see beyond itself (of course it will deny this in honesty to its belief). It needs sinners to justify itself and its world. But Fox and Jesus were pointing to a new world. You do not have to be a prophet to see that we are reaching the end of an epoch and can only hope for a radically new world.

Peter Hunt  
Province de Lleida, Spain



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Thomas A. Wood  
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# BOOKS

**Bishop of Everywhere: Bernard Shaw and the Life Force.** By Warren Sylvester Smith. *The Pennsylvania State University Press, University Park and London, 1982. 191 pages. \$16.95.*

It is, I think, a rare biography or work of criticism that allows us to look at ourselves at the same time that we are looking at the life and thought, works and times of someone else. *Bishop of Everywhere* is just such a book.

As the title suggests, the book is about Bernard Shaw, his concepts of the Life Force, and his literary treatment of those concepts. But it probes more deeply, since the book is about the "big" questions, or, as *The Hitchhiker's Guide to the Galaxy* so pithily puts it: "Life, the Universe, and Everything."

Thus, it's to our advantage that George Bernard Shaw lived a long time, that he lived fully, and that he tried many things. He

sought revolutionary change in society and was a tireless pamphleteer and speaker for Fabian socialism. But he lost faith in electoral politics and therefore made some stupid choices: his strong approval of Stalin, for example. He didn't live long enough to see Stalin fully, and his loss of faith in popular politics led him to be attracted by extraordinary (real and imaginary) characters—extraordinary because of genetics and because of longevity.

On the other hand, Shaw was, throughout his life, attracted by the common people who stood by their consciences and their faith: among others, Quakers and their pacifism and conscientious objectors and their lonely stands.

It is not entirely clear where Shaw ended up. He continued to seek revolutionary social change but increasingly saw that change as happening through the movement of the Life Force, although there are no precise definitions of this term. Life is, however, this way (!), and, indeed, revolution is not a formula but a life process. Shaw's life and works can help us explore our own lives and efforts at revolution.

Stephen M. Gulick

**Making It Happen: A Positive Guide to the Future.** Edited by John M. Richardson. *The U.S. Association for the Club of Rome, 1735 DeSales St., NW, Washington, DC 20036, 1982. 232 pages. \$9.95/paperback.*

Anyone who remembers *The Limits to Growth*, the first report of the Club of Rome ten years ago, will be interested in *Making It Happen*, a sequel produced by the U.S. Association for the Club of Rome in 1982. Those who wish to influence the course of events in a positive way will be encouraged by this "gentle but persistent invitation to explore the alternatives before us."

This copious collection of ideas is described as "a book for people who don't usually read books about the future"; however, only seasoned idealists would fight their way through the exasperating format to reach the really fine material inside. In an attempt to make futurism appealing to "farmers, shopkeepers, and 4-Hers" there are diagrams, cartoons, even changes of color combined with a patronizing style. Try to ignore this and concentrate on the excellent essays assembled to assist in value clarification regarding goals for the future.

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There is a section from *Faith and Practice of the New England Yearly Meeting of Friends* adopted in 1950; also a chart on how to allocate time, and an exhortation to consider what would be an ideal society.

Our assumptions are challenged; the book presents examples of common beliefs, followed by alternative ways of looking at them. It includes many personal commentaries on the profound ethical issues and the enormous transformation of economics which we now face from such notables as Hazel Henderson, Dennis Meadows, Kenneth Boulding, and Robert Cory.

Biographies are scattered throughout the volume (picked out in cheery pink or blue!); it is surprising what varied experiences and occupations these futurists and utopists have had. Donald R. Lesh, for example, learned Russian, worked in the U.S. Embassy in Moscow, became disillusioned with the State Department, feeling that "the country he represented no longer existed," and is now with the Club of Rome.

One of the most heartening lines came from the Meadows' biography: "We see that [ideal] world forming already, in small pockets everywhere, in the midst of all the bad news."

I hope that this ambitious "bookazine" will achieve wide circulation, perhaps even attract a national publisher, and that somehow we can "make it happen."

Helen Zimmermann

**Peace Pilgrim: Her Life and Works in Her Own Words.** Compiled by "some of her friends." Ocean Tree Books, Santa Fe, N. Mex., 1983. 198 pages. Free.

Friends who had the privilege of meeting Peace Pilgrim, that tireless walking testimony to faith, or who have read about her (FJ 11/15/80) will be pleased to know that her wisdom, both spoken and written, has been collected by some of her friends. For those seekers of Light who have not yet become acquainted with this extraordinary woman, this book gently offers a loving challenge to "let your lives speak" as hers so eloquently did.

Peace Pilgrim took her name and mission in 1953, when she began walking the highways of this country (and Mexico and Canada) as her personal testimony of the need for world peace. "I shall remain a wanderer until mankind has learned the way of peace, walking until I am given shelter and fasting until I am given food," she affirmed.

In previous years, she gradually gave up all her material possessions and worldly attachments, preparing herself for the pilgrimage that would last until her sudden death in July 1981. In these 28 years, she spoke to tens of thousands of people, cor-

responded with thousands, and reached many thousands more through the media.

That this attractive and inspiring paperback book is free attests to Peace's philosophy that spiritual truth cannot be bought or sold. The book includes Peace's account of her steps toward inner peace and the stories about the pilgrimage itself. Other sections include her aphorisms on religion, transforming our society, living the simple life, and other matters vital to people of faith. Her insights are always tinged with the good humor of one who realizes her earthly stay is but a temporary stop on a grand journey.

The book may be ordered from Friends of Peace Pilgrim, 13719 Tedomory, Whittier, CA 90602; (213) 698-7503. Love offerings would be helpful in defraying the privately borne costs of publication and distribution.

Leslie Todd Pitre

**Jenny Read, in Pursuit of Art and Life.** Journals and letters of a young sculptor, with commentary by Dallas Johnson, edited by Kathleen Doyle. Antioch University with Celo Press, Route 5, Burnsville, NC 28714, 1983. 173 pages. \$15.95, \$10.95/sewn paperback.

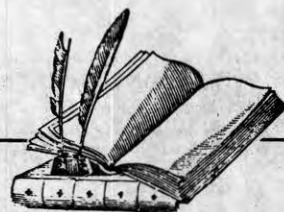
This book is the story of a young, talented sculptor whose life and promising career were cut short when she was murdered in 1976 in her San Francisco warehouse studio. It is told through entries in her journal and from letters she wrote to family and friends between 1970 and her death in May 1976.

But this book is much, much more than what those bare, sparse words reflect. It is in essence an account of day-by-day encounter, engagement, a no-turning-back grappling with life in all its dimensions, meanings, challenges, struggles, and achievements. Because the book was conceived, compiled, edited, and produced with the same careful attention to the creative process that Jenny Read discovered and tapped within herself, it too is a work of art.

As such, it simultaneously reflects and contains what Albert Camus described as "an emancipatory force" which he saw at the heart of all art produced with courage and freedom. The book deserves careful consideration by anyone who seeks encouragement and inspiration in his or her own efforts to live fully, courageously, honestly, triumphantly. It is in and through such lives, as this book reminds us, that the spirit of life does indeed transcend death.

One additional note: This is the latest of several books from Celo Press that offer personal accounts of living creatively with the reality of death. Some persons when ordering *Jenny Read* may want to know about these other titles.

James D. Lenhart



## Poets & Reviewers

**Stephen M. Gulick** is a teacher and dramatist. He is clerk of Central Philadelphia (Pa.) Monthly Meeting. **James D. Lenhart**, former editor of *FRIENDS JOURNAL*, is associate executive secretary for information and interpretation of the American Friends Service Committee. **Leslie Todd Pitre** is an instructor of English at Louisiana State University in Baton Rouge. She is a member of Columbia (S.C.) Friends Meeting. **Helen W. Zimmermann**, who lives in Saunderstown, R.I., is a regular contributor to *FRIENDS JOURNAL*.

**Correction:** In the "Now & Again" column about the 300th anniversary of the arrival of German Quaker immigrants (FJ 6/1-15), the date of William Penn's invitation should have been given as 1683, not 1533 (as stated).

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## MILESTONES

### Births

**Lord**—*Rachel Josephine Lord* on May 2 to Jenny and Ron Lord, members of Madison (Wis.) Friends Meeting.

**Wenzler**—On December 5, 1982, *Ryan Debs Wenzler* to Michael and Marcy Wenzler, members of Bloomington (Ind.) Monthly Meeting.

### Deaths

**Daly**—*Gretchen Daly* on March 2. Gretchen's seeking spirit and her spiritual vigor contrasted sharply with her slight and twisted arthritic frame. Devoted to the counseling of Elizabeth Kübler-Ross, she spoke freely with anticipation of her own death experience. But even as she anticipated her death, she delighted in joyous human interactions. Gretchen was deeply involved with Pima (Ariz.) Meeting from its very early period of organization, and she served on various committees. While she awaited her death in Ft. Worth, Texas, she found the strength of spirit and of body to see a Friends worship group established. As someone stated at her memorial meeting, "She was a gutsy lady."

**Hole**—On May 6, *Helen Griscom Hole*, 77, at Kendal at Longwood, Kennett Square, Pa. She was at various times a member of Westtown (Pa.) Meeting, Clear Creek (Ind.) Meeting, Providence (R.I.) Meeting, and Kendal (Pa.) Meeting. Helen graduated from Westtown School and received degrees from Vassar College, Columbia University, and Indiana University. She later taught at Ogontz School, Westtown, Earlham College, Earlham School of Religion, and Pendle Hill. She also served as provost of Earlham College. She and her husband, Allen, directed

Friends International Center in Paris in 1938-1939. Helen was active in the work of Friends World Committee, Friends Council on Education, and Friends Association on Higher Education, and she served on the boards of Earlham School of Religion, Guilford College, Moses Brown School, and Pendle Hill. She also found time to write at least six books. Helen is survived by her children, Elizabeth Doan Kirk, Allen David Hole III, William T. Hole, and Susan A. Murty; and two grandchildren.

**Ludwig**—On May 17, *Walter Ludwig*, 86, in Plainfield, N.J. He was a member of Rahway-Plainfield (N.J.) Meeting, and formerly a member of Scarsdale (N.Y.) Meeting. He is survived by his wife, Clarice Ratcliff Ludwig; daughter, Constance Ratcliff Roche; and granddaughter, Joanna Ratcliff Roche (Barber).

**McCracken**—*Eula McCracken*, 98, on April 16 in Montclair, Calif. A member of Claremont (Calif.) Meeting, she was long active in peace and social order issues. Eula gave generously of her resources, even to giving the family savings for relief work in Guatemala after an earthquake and willing her home to AFSC. She is survived by 7 children, 17 grandchildren, and 13 great-grandchildren.

**Scott**—*Austin A. Scott*, 93, on February 7 at Dunedin, Fla., a beloved member of Clearwater (Fla.) Friends Meeting. He had been a long-time member and clerk of Westbury (N.Y.) Friends Meeting and its representative to Friends World Committee before moving to Florida 27 years ago. Before joining Clearwater Friends, he and his wife belonged to St. Petersburg (Fla.) Meeting. A professional chemist, Austin was active in the American Chemical Society. Survivors include his wife, Wally B. Scott; sons, Austin A. Scott, Jr., and David W. Scott; sister, Helen E. Hitchcock; four grandchildren; and two great-grandchildren.

**Taylor**—*Margaret Brown Taylor*, 98, near West Chester, Pa. Margaret was an active member and minister of West Chester (Pa.) Meeting for many years. Her varied interests included Friends committees, Girl Scouts, and the outdoors. She is survived by two children, six grandchildren, and three great-grandchildren.

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### Books and Publications

**Transnational Perspectives**, independent journal of world concerns: disarmament, human rights, North-South issues. \$10 a year, sample copy on request. Rene Wadlow, Editor, *Transnational Perspectives*, CP 161, 1211 Geneva 16, Switzerland.



# CALENDAR

## July

2-9—FGC Gathering at Slippery Rock, Pa. Write Ken Miller, FGC, 1520-B Race St., Philadelphia, PA 19102.

4—Women's Peace Encampment, Seneca Falls, N.Y. Write Shirley Maynard, Fellowship of Reconciliation, Box 271, Nyack, NY 10960.

7-9—Central Alaska Friends Conference, Wasilla, Alaska. Write Niilo Koponen, Box 252, Federal Station, Fairbanks, AK 99707.

13-17—North Carolina Conservative Yearly Meeting, Chowan College, Murfreesboro. Write David H. Brown, Jr., 1208 Pinewood Dr., Greensboro, NC 27410.

14-17—National War Resisters League Conference, Lafayette College, Easton, Pa. Write WRL, 339 Lafayette St., New York, NY 10012.

16—New Hampshire Gathering of Friends, Geneva Point Conference Center, Center Harbor, N.H. Helen and George Bliss, speakers. Write or call Anna Stabler, P.O. Box 496, Center Harbor, NH 03226, (603) 253-6564.

23-29—Northwest Yearly Meeting, George Fox College, Newberg, Ore. Write Richard H. Beebe, P.O. Box 190, Newberg, OR 97132.

23-30—New York Yearly Meeting, Silver Bay, N.Y. Write William Gaeddert, 15 Rutherford Place, New York, NY 10003.

24-29—"Art and the Spirit," workshop at Ben Lomond Quaker Center, P.O. Box 686, Ben Lomond, CA 95005.

27-31—Wilmington Yearly Meeting, Wilmington College. Write Roy Joe Stuckey, Wilmington College, Box 1307, Wilmington, OH 45177.

28-31—"The Sacredness of Place," conference at Celo Summer Institute at Arthur Morgan School. Write Robert McGahey, Rte. 5, Box 333, Burnsville, NC 28714.

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

**Looking for a book?** Free Search Service. Please write: Peter Sperling—Books Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

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

**The Friendly Vegetarian** is the quarterly newsletter of the newly organized Friends Vegetarian Society of North America. A free issue is available from: FVSNA, Box 474, Beverly, MA 01915. Those wishing to be on our mailing list are asked to make a contribution of their choice.

**Magazine samples.** Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.



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## Conferences

**Spiritual Insight and Power for Peace**, with Lawrence Scott, July 15-17. A conference to explore the spiritual and religious underpinnings of social action and civil disobedience with a seasoned Quaker activist. Powell House, RD 1, Box 160, Old Chatham, NY 12136.

**"Reshaping the American Dream: Perspectives on the U.S. Political & Economic System"** is the theme of the American Friends Service Committee's 1983 Avon Institute, July 16-23, Lake Winnepesaukee, N.H. Resource persons include: Theresa Amott, Tom Andrews, Beryl Banfield, George and Helen Bliss, Angie Berryman, Cushing Dolbeare, Frank Wilkinson, and more. Excellent children's and teens' programs. Brochure from AFSC, 2161 Massachusetts Ave., Cambridge, MA 02140.

## For Rent

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**Downeast Shore** front lots. Acre plus. Sand, granite shore. Magnificent views. Beginning \$14,000. Until June 15: 223 Buck Lane, Haverford, PA 19041. After: Box 183, RFD #1, Milbridge, ME 04658.

## Gathering

**Democracy in the Workplace** conference September 16-18. BBC film *The Mondragon Experiment* will be basis of discussion. For more information write Community Service, P.O. Box 243, Yellow Springs, OH 45387. (513) 767-2161 or 767-1461.

## Health Resort

**Northern Pines Health Resort.** Enjoy a healthy vacation on 80 secluded lakeside acres. Supportive environment. Weight loss, supervised fasting, stress reduction, exercise, and natural health classes. Extensive facilities. Brochure: Rt. 85, Box 279Q, Raymond, ME 04071. (207) 655-7624.

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**The Quaker Socialist Society** was revised in 1975 in England to promote social change. To learn more about how this challenging idea is being developed in the U.S. write Tom Todd, 3709 W. Main, Kalamazoo, MI 49007.

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## Positions Vacant

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**Social Ministry workers** needed for "ragpickers community" of the homeless and House of Hospitality in Harlem. 1. Bookkeeper/Office Manager; 2. Cook/Kitchen Manager; 3. House Manager; 4. Driver; 5. Maintenance/Handyman. Write To Emmaus/Harlem, 160 W. 120th St., New York, NY 10017.

**Middle School teacher.** Experienced math specialist to work as teacher/advisor in small pluralistic middle school. Flexibility, creativity, and experience in curriculum design a must. Send resume to Media-Providence Friends School, 125 W. Third St., Media, PA 19063.

## Schools

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

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## Summer Rental

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## 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, Soroptimist 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.

### Egypt

**CAIRO**—Worship alternate First-day evenings. Contact Ron Wolfe, Amideast, 2 Midan Kasr el Doubara, Cairo. Office: 33170. Home: 20567.

### 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.

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

**JUNEAU**—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

## 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. Edward Bruder, clerk, 516 E. Kachina Trail, Phoenix 85040. (602) 268-5130.

**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. Vinetta Hale, clerk. Phone: (602) 299-0779.

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-8283, 224-4020.

## 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. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

**CHICO**—10 a.m. singing, 10:30 meeting for worship, classes for children. 345-3429 or 893-9078.

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

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

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

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

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

**HEMET**—Meeting for worship 9:30 a.m. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 658-2484.

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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102

**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**—10:10 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.

**SAN LUIS OBISPO**—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA (805) 543-3120.

**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) 336-8003.

**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.

**STOCKTON**—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, Stockton (209) 943-5344. Jackson, first Sunday (209) 223-0843.

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

**YUCCA VALLEY**—Worship, 2 p.m. Church of Religious Science, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

## Colorado

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

**COLORADO SPRINGS**—Worship group. Phone: (303) 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. Call for location, 247-4550 or 884-9434.

**FORT COLLINS**—Worship group. 484-5537.

**WESTERN SLOPE**—Worship group. 527-3977.

## 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 and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven CT 06511. (203) 776-5560.

**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 Woodbury). 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. 462-3201.

**JACKSONVILLE**—Meeting 10 a.m., YWCA. 768-3648.

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

**MELBOURNE**—Unprogrammed meeting and First-day school weekly. (303) 777-1221 or 676-5077.

**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.

**STUART**—Worship group. (305) 692-9514.

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

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

## Georgia

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

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

**ST. SIMONS**—Worship group 11 a.m. 3415 Frederica Rd. (912) 638-9346 or 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. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

## Idaho

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

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

## Illinois

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

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

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

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

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. 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 10:30 a.m., Hephzibah House, 946 North Blvd. Phone: 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**—Maple Grove Meeting, unprogrammed worship. Sundays 10:00 a.m. Phone Julia Dunn, clerk, (219) 489-3372.

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

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

**INDIANAPOLIS**—North Meadow Circle of Friends, 1710 N. Talbott, unprogrammed, "silent" worship, 10:00 a.m. Children welcome. 926-5614.

**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: Sirkka Barbour, 962-9221.

**SOUTH BEND**—Worship, 10:30 a.m., Badin Hall, Notre Dame, 232-5729, 233-8672.

**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.

**GRINNELL**—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

**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.  
**TOPEKA**—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 273-3519, 478-3383, or 234-0061.  
**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, 3:30 p.m. For information call 223-4176.  
**LOUISVILLE**—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## Louisiana

**BATON ROUGE**—Unprogrammed meeting for worship, 10:30 a.m., at 346 Bienville St., (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.  
**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.  
**BRUNSWICK**—Unprogrammed worship, 10 a.m. 76 Pleasant St. 833-5016.  
**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) 839-5551.  
**WATERBORO**—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

## Maryland

**ADELPHI**—2303 Metzert, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.  
**ANNAPOLIS**—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Nancy Elsbree, (301) 647-3591.  
**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 Geranbeck. 639-2156.  
**EASTON**—Third Haven meeting and First-day school 10 a.m. 405 S. Washington St. Clerks: Jane Caldwell (301) 822-2832, Charles Kepner 745-5204.  
**SANDY SPRING**—Meetinghouse Rd. at Rt. 108. Worship 9:30 & 11 a.m.; first Sundays, 9:30 only. Classes 10:30 a.m.  
**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: 876-6683.  
**FRAMINGHAM**—841 Edmands Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.  
**NORTH EASTON**—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.  
**MARION**—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.  
**NORTH SHORE**—Worship and First-day school, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Nancy Coffey, clerk, 922-2513.  
**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. 28A, meeting for worship, Sunday 11 a.m.

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

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

## Michigan

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.  
**ANN ARBOR**—Meeting for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Barbara Neal. (313) 971-2664.  
**BIRMINGHAM**—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.  
**DETROIT**—Meeting 10 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 Denner. Phone: 349-1754.  
**MARQUETTE-LAKE SUPERIOR**—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m. semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.  
**ROCHESTER**—Unprogrammed meeting, 8:30 a.m. Unitarian Church. Call to confirm (507) 282-4565 or (507) 282-3310.  
**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.  
**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

## Montana

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

## Nebraska

**LINCOLN**—3319 S. 46th. Phone: 486-4178. 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**—Unprogrammed worship at 10:00 a.m., Scott residence, 1425 Alturas. 747-4623.

## 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) 868-2829.  
**GONIC**—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Edith J. Teague. Phone: (603) 332-5476.  
**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meetinghouse, 29 Rope Ferry Rd. Clerk: Lafayette Noda.  
**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 and 11 a.m. First-day school 11 a.m. Oct-May. Quaker Rd. near Mercer St. (609) 924-7034.  
**QUAKERTOWN**—Worship and First-day school, 10:30 a.m., Box 502, Quakertown, 08868. (201) 782-0953.  
**RANOCAS**—First-day school, 10 a.m., meeting for worship, 11 a.m.  
**RIDGEWOOD**—Meeting for worship and First-day school 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.  
**GALLUP**—Unprogrammed worship, Sundays, 10:30 a.m. Carpenters' Hall, 701 E. Hill. 863-4697.  
**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**—Worship 11:00 a.m., 72 N. Parade (near Science Museum); and 7 p.m., Union at Center Hamburg. Call 892-8654.

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

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

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

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

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

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

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

**HUDSON**—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Florence Mossman, clerk, (518) 672-7246 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 Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—137-16 Northern Blvd. Discussion 10 a.m., 1st-day school 11 a.m. (212) 358-9636.

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

Locust Valley-MATINECOCK—Duck Pond & Piping Rock Rds. 1st-day school 11 a.m.

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

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

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

Southampton-EASTERN L.I.—Administration Bldg., Southampton College.

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

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July thru 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. Sundays, Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

**NEW YORK**—Meetings for worship, 9:30 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.

**POTSDAM**—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.

**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.

**GREENVILLE**—Worship group. 752-0787; 752-9438.

**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 10:00 a.m. Women's Resource Center, 20 N. 16th 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 Indiana Ave. Call Cophone Crosman, 846-4472, or Ruth Browning, 274-7330.

**CUYAHOGA VALLEY**—Meeting 4 p.m. Sundays, at 70 Barlow Road, Hudson. Robert O. Kirkhart, clerk (419) 853-4369.

**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 & High Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m. (513) 885-7276, 897-4610.

**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).

**TULSA**—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 663-4496.

## 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 11:15-12:30 a.m. First-day school 11:30-12:30.

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

**HAVERSTOWN**—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. Bonny Ogram, clerk, (215) 444-3285.

**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.

**LANSWOWNE**—Lansdowne and Stewart Aves., First-day school 10 a.m.; meeting for worship 10:30 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 Girton, (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.

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

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

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

**Central Philadelphia**—15th and Race Sts.

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

**Chestnut Hill**—100 E. Mermaid Lane.

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

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

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

**Germantown Meeting**—Coulter St. and Germantown Ave.

**Green Street Meeting**—45 W. School House Lane.

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

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

**PLYMOUTH MEETING**—Germantown Pike & Butler Pike. Adult class 10:15 a.m. 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 10 a.m., worship 11 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 a.m. at Presbyterian Student Center, 1702 Green St., 29201. (803) 781-3532.

## South Dakota

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

## Tennessee

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

**CROSSVILLE**—Worship 10 a.m. (4th Sundays, 4 p.m.), then discussion. (615) 484-8136 or 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 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

**CORPUS CHRISTI**—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, (512) 884-8699.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Hwy. Clerk: Alfred Mellor.

**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 8:00 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: Jane Laessle, (512) 997-4841.

**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) 781-4507.

**LUBBOCK**—Unprogrammed worship 10:00 a.m. Clerk, Elsa Sabath, 2810 23rd St. (806) 797-0916.

**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. 1154 E. Commerce, 78205. John Booth, clerk, 216 Primera, 78212. (512) 828-0977.

## Utah

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 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)-468-2723 (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. (802) 862-1439.

**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.

**SOUTH STRAFFORD**—Worship, phone Freitags: 765-9003.

**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**—Worship 11 a.m., First-day school 11:20 a.m., 4500 Kensington Ave. 358-6185.

**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.

**BELLEVUE (Seattle)**—Eastside Friends Meeting (NPYM), 4160 158th St. S.E. (206) 922-2461 or 632-7006. Unprogrammed worship 10 a.m. Study 11 a.m.

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship, First-day classes 11 a.m. 632-7006. Accommodations: 632-9839.

**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 a.m., YWCA, 1114 Quarrier St., E. (304) 345-8659 for information.

**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.

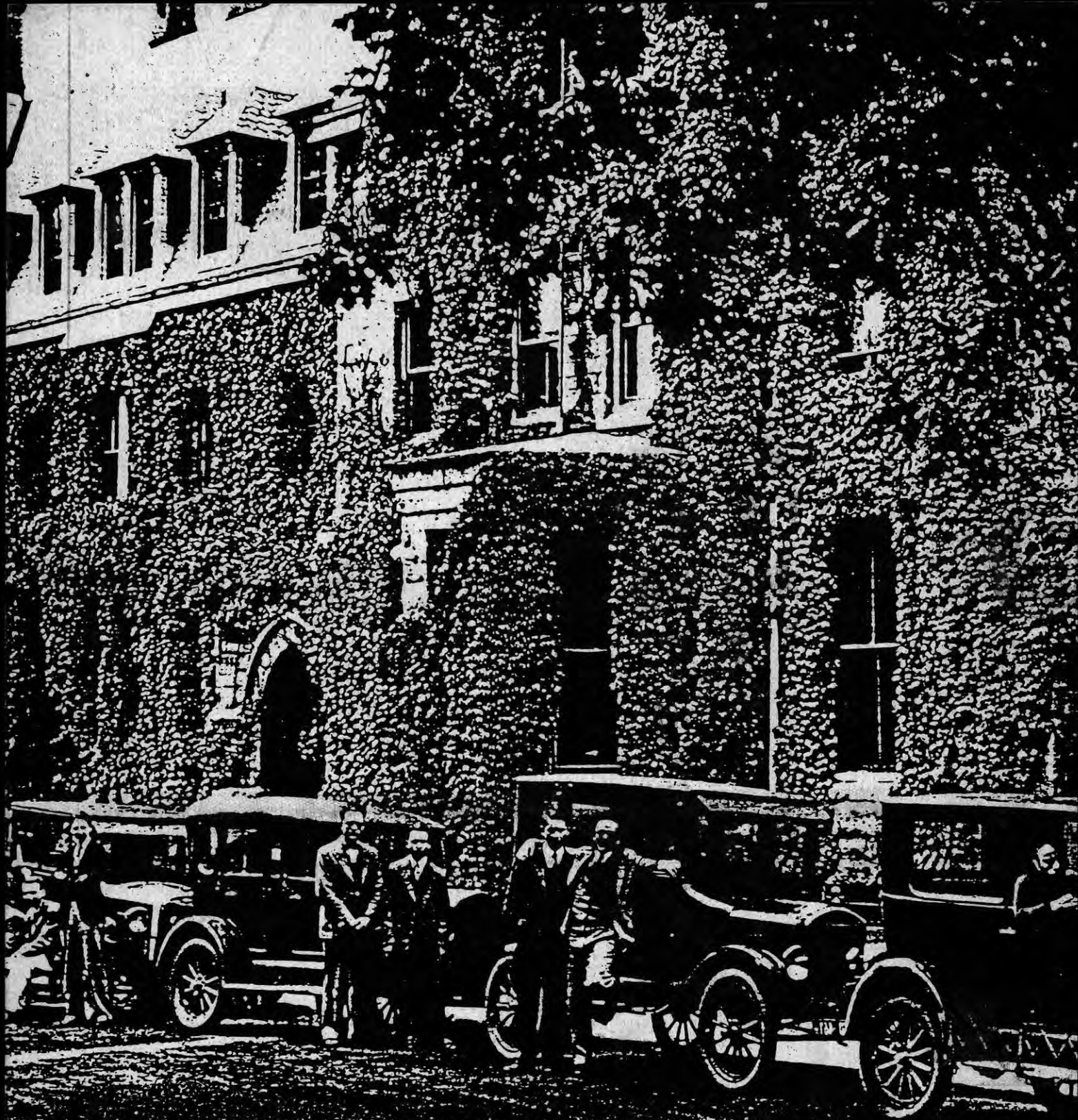
**EAU CLAIRE**—Meeting for worship and First-day school, 10:30 a.m. Call 832-0094 or 235-5892 or write 612 13th St., Menomonie, WI 54751.

**GREEN BAY/APPLETON**—Meeting for worship & First-day school 11:30 a.m. Contact Bruce Willever, clerk, (414) 682-7175.

**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.



In the summer of 1930, a group of young men and women—here pictured during their training at Haverford College—set out in flivvers to cross the country in a peace caravan. Such youth projects provided practical service and educational impact for Friends and non-Friends alike. As many as 1,000 volunteers a year took part prior to World War II. Appropriate forms of service for the present generation are being proposed by various Quaker organizations.