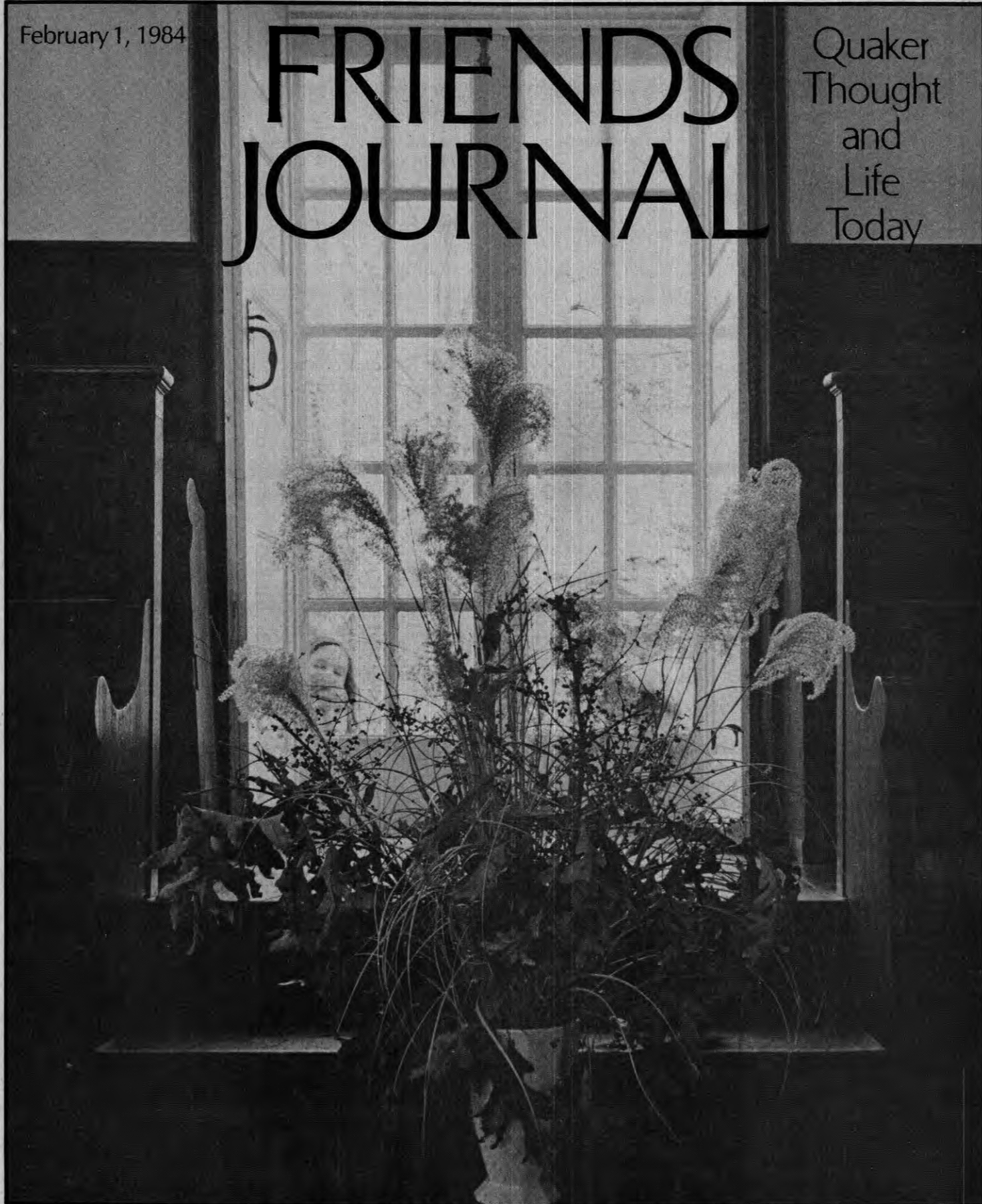


February 1, 1984

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**One of the great Christian truths is that of desire and hope.  
We must cherish unconditionally an optimistic future.**



# FRIENDS JOURNAL

February 1, 1984 Vol. 30, No. 2

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Cover photograph by Darrah E. Ribble. Cover quote by Ham Sok Hon (see article on page 8).

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

## AMONG FRIENDS *To Be Absurdly Happy*

As the wet, cold days of February enshroud us with their grayness and their occasional gloom, we might take to heart the "Query for Second Month: Joy," suggested by our editorial volunteer, Renee Crauder. Renee has been an active participant in our JOURNAL family since September, after she and her husband, Bob Crauder, returned to the States following a number of years working abroad. Here are Renee's proposed queries; Friends may wish to add more:

Do your lives testify to your joyous spirit as Friends? How effectively do you share this joy with others?

Do you find ways to share your joyous spirit with friends, with neighbors, with co-workers, with family?

Do you take time each day to thank God for something joyful?

Do you take time each week for some fun?

Do you come to meeting with joyful thanks and an open look at the world as well as with your serious concerns?

Renee Crauder adds the following thought: In his Pendle Hill pamphlet, *Prayer*, Douglas Steere quotes William Maltby on what Jesus expected of his disciples: "They should be absurdly happy, entirely fearless, and always in trouble."

Sometimes I wonder if Friends have lost this willingness to be "always in trouble." Perhaps it is easier for us to point to those examples of Friends in the past who exhibited such fearlessness (George Fox, Lucretia Mott, John Woolman) than to make such daily witness in our own lives.

A visible reminder of Friends' capacity to live fearlessly confronts me each day as I enter and leave Friends Center in Philadelphia, where our offices are located. Sylvia Shaw Judson's statue of Mary Dyer stands outside the doorway. Mary Dyer, hanged in Boston Common in 1660, serves as a constant reminder to me of the kind of conviction of the Spirit which on occasion has moved Friends to be fearless and troublesome. My son, Andrew, I should add, and other youthful habitués of Friends Center love to climb up onto Mary Dyer's lap and to "make a joyful noise." I sense she would be pleased.

\*\*\*

My friend Leonard Kenworthy, now residing at Kendal at Longwood, contributes these lighter notes from that Friendly community:

"Our buffets at Kendal are referred to as 'The Week in Review.'"

"Then there is the elderly woman who heard the fire truck zooming by on U.S. Highway 1 (on the edge of our property) and said she just loved to hear the geese honking on their way south or north!"

Vinton Deming



# Katy



by Lesa G. Carlson

That scorching July day I had one hour to be in a government office, nine miles away, for an important appointment. I had no car, the bus line ended two and a half miles from the complex, and there was a taxi strike. A dozen friends and acquaintances had as many excuses. I was reaching for the phone to cancel when I heard three gentle taps on the door.

*Lesla G. Carlson, who lives in Phoenix, Arizona, is starting a new career in writing at age 60.*

There stood a woman I had met at church and knew only as "Katy." With a hot wind tugging her thick salt-and-pepper hair, her eyes shining, a girlish smile on her lined face, a bright scarf at her throat, and an air of quiet urgency about her slender, five-foot-four-inch frame, she extended a hand and twinkled.

"Could you use a taxi?"

I was flabbergasted. It was a full minute before I gasped, "How did you know?"

"A little bird told me," she replied merrily.

That was all she would say. We who

are, or were to become, her friends seldom know how she learns of our need. There would be a phone call or the three gentle taps on the door.

Katy, born in Oxville, Tennessee, was the youngest child of a minister. In her father's various parishes she grew up a cheerful, eager, happy extrovert to whom helping others came naturally.

From New Mexico, Katy went to Tucson to attend Arizona University in 1929. She brought her sunny disposition and a good opinion of her fellow human beings. By now she knew that others were always in need of "small favors."

Katy fell in love with the desert and Tony Spencer, a fellow student. After graduation she went to Phoenix to be a bridesmaid, was offered a job, and stayed. In 1934 she married her college sweetheart and continued what, to date, has been more than 65 years of helping other people.

She has been there for the elderly, children, blind, disabled, harassed, or those who needed her only occasionally. Books, packages, food, committee notes or projects, collections for the ill or needy, and trips to a bus, plane, doctor, therapy, or beauty shop are all grist to her. Katy symbolizes the adage "Give the job to a busy person." Though her days are full, she is ready when anyone needs her help. She always refuses payment.

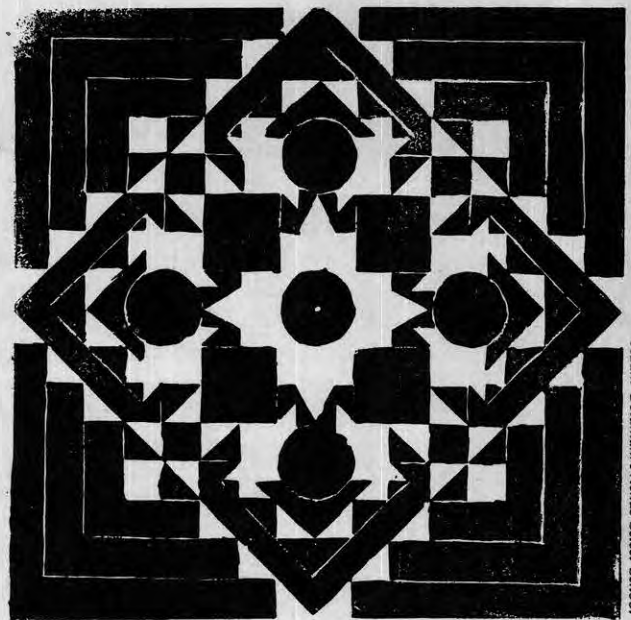
"It's the least I can do," she will say, then smile and hurry away.

In December 1980 a sudden heart attack took her beloved Tony. Yet, in a few days she was picking up art for a display at her church and taking me to the doctor.

Katy gives more than a ride. She gives a deep interest, a personal enjoyment, true caring and friendliness. Her special kind of sunshine stays with you for days. The smile in her eyes, in her voice, and on her face is reflected in the bright, neat way she dresses. Quick and slim, she has an aura of eternal youth about her.

Katy, now in her mid-70s, lives on a small income and is responsible for a house, an older, nearly blind sister, and a cat. Yet she still finds the time and money to go and do for others. Long after I have forgotten people now famous I will remember Katy with pride, joy, and thankfulness. □

# Thoughts on the Universality of Christianity



Adam Goldman/Friends Select School

by Robert Rensing

At least some members of our meeting, as in many other meetings I'm sure, have wondered whether Quakerism is, or should be, a purely Christian sect.

George Fox based his message on the conviction of "that of God in everyone." To the best of my knowledge Fox had never been asked whether this "everyone" was limited to Christians.

But Fox also said, "There is one, even Jesus Christ, who can speak to thy condition," indicating, together with numerous other remarks, that Jesus was for him and for all early Quakers the center of their faith.

Of course, blindly projecting a situation of 350 years ago into this day and age would be an exercise much too rigid for any real seeker of truth. And indeed, contemporary understanding of wisdom and truth recognizes that much can be learned from other religions. The sin of judging a person to be either "Christian or heathen" is finally past. What is it that unites these different religions?

Perhaps there is another kind of universality. I am beginning to understand that there are essentially two types of religiously aware persons. The first are those who practice their religious exercises, read their holy books, and, during the course of their lives, attain a progressively clearer understanding of their

beliefs and convictions.

These persons may or may not become socially or politically active, but they all seem to have one thing in common: they can, within the limits of their culture, personal inclination, and abilities, articulate their understanding of God, or the Spirit, or whatever name they assign to the Power that they perceive, in some fashion or another, to be the creator and controller of the universe.

There is however another type of religiously aware person: these are the people who, somewhere along the way, left the path of progressively clearer understanding and instead fell headlong into an inner experience of such force and clarity that all further attempts at achieving understanding became both impossible and superfluous.

These are the people who have abandoned the prayer, "Please, God, do something, or help me do something, about this world." Instead, by trying to become truly empty of ego, they are leaving themselves behind to become empty channels for the love and spiritual energy that flows from the only source of true healing: the Power that they perceive, in some fashion or another, to be the creator and controller of the universe.

As you will notice, my description of both types of people ends with the same sentence, thereby recognizing that, although different people travel different paths, all are ultimately in unity through that Power. You may also recognize that both types occur in all religions.

The difference seems to be that,

whereas the first group can to some extent articulate their insights, the second group is literally left speechless: the mystical experience is beyond understanding in human terms and is therefore beyond logic.

In our logical world of cause and effect there is a place, and indeed a need, for both. But, as the human race evolves steadily further from being an integral part of "the natural world," the danger increases that the "understanding" group of persons becomes further and further removed from that other part of our being: our experiential spiritual self. The fact that the second group is by-and-large speechless contributes to this phenomenon as well.

But, of course, humanity is not simply divided in such a black-and-white manner. God told Moses, "I AM THAT I AM" (Exod. 3:13), refusing to be limited by name or function. This indicates to me that the Spirit is indeed universal and not limited by explanations based on human understanding and logic.

If there is only one universal Spirit, does that make me a Christian *and* a Moslem *and* a Hindu *and* a Buddhist, and so forth? My mind is not big enough to perceive all the implications and answers to such an enormous question, and I can well sympathize with the many Friends who, having been raised in the Christian tradition, prefer to stick to that model.

There is, however, a much more important point: I hope that Friends—Universalist or not—will not fall into the trap that at least some have apparently

*Robert Rensing, a member of Argenta Monthly Meeting in British Columbia, left his professional job in 1976 to live a life of study and contemplation in a remote area of western Canada.*



fallen into, as expressed by John Linton in his "final thoughts" (FJ 2/1/83): "[The Society of Friends] just needs to follow the promptings of the Spirit to their *logical conclusion*" (italics added). I dearly wish that Friend Linton would amend his statement to read: "[We] need to follow the promptings of the Spirit to the real but inexpressible *experience* that transcends logic, explanations, and models." It is that experience that leads to true universality!

Quakerism is in danger of being an "intellectualizing religion." If we are truly to remain the *Religious Society of Friends*, our focus must remain on the experience in worship of the Presence of the Spirit. Denial of that Presence would change us to a "Political Society of Friends."

At the same time I have much sympathy for those who feel called to pursue the spiritual unity of the world and who encounter real difficulties on that path. Christianity is a religion that essentially lives in the past, trying to project onto today in some meaningful fashion what

happened 2,000 years ago (despite our claim that we believe in a continuing creation and revelation). We are prone to *discuss* that 2,000-year-old information. Thus, it is small wonder that today many persons who have not been exposed to an experience of the Spirit, do not, in view of the present world situation, find much relevance in Christian religious thought as having at least some practical answers to contemporary questions.

To be relevant today, religion must be *lived* today—not discussed in terms of yesterday. To be lived today, it must be an inner experience—not an intellectualized explanation, which may make those who do the explaining feel more comfortable but offers nothing relevant to those not inclined, or unable, to intellectualize. The failure of Christianity and of other religions to change the world into what it can and should be stems from its failure to move its foundations from being solely in the past to the "here and now."

It is the immediate and personal ex-

perience of the Spirit that can unite the world and transform us into channels for the healing energies our world needs so badly right now. And, to be very mundane, it is that experience that the legions of people, young and old, who are turned off by the perceived hypocrisy of organized religion and seek a substitute experience in drugs or material possessions, are hungering for.

In a recent essay I wrote: "This is indeed a time of polarization—of reawakening of the forces of love and compassion, as some spiritually oriented persons (including myself) believe." That statement does not make me a Universalist, or anything else. It *does* make me an active supporter of any spiritual movement that honestly seeks Divine guidance to help its fellow human beings through true universal Love, whether Christian or otherwise.

Let our daily lives indeed be a reflection of that experience, expressed in active unconditional Love, rather than in logical explanation or theological debate. □

## Wherever you shall look for Me

Wherever you shall look for Me,  
You shall find Me.  
I am a living God,  
Residing in and around you.

Listen for Me in the silence,  
Hear Me in the voices of birds  
And in the cries of children.

Feel my love surround you.  
I am your support.  
I am the ground you walk upon.  
I am your place of rest.  
I am not separate from that which  
brings you pain.  
I am the peace you seek.  
I am the air you breathe in.  
I am the food which maketh you  
to grow in  
body and spirit.

I am all of heaven and earth,  
Around, above and below you.  
See Me, for I am the life.  
See Me in every living or dead thing  
That now or once crawled  
upon the earth,

Swam or took to flight  
In pairs, one by one or by groups,  
Above or below the ground.

Look for Me  
In all green growing things  
That ripple and flower,  
fruit and decay  
And multiply and renew.

Look for Me  
In the eye of a storm,  
In quiet waters, granite, clay, or sand.

Look for Me  
On the horizon  
Merging indistinguishably,  
Remaining forbiddingly separate,  
Or joined by a dove,  
There will I be.

I am the darkest midnight;  
I am the light that your eyes alone  
can see;  
I am a dream;  
I am your reality;  
I am you; You are Me;

I am your beloved;  
I am your enemy.  
In all forms, shapes, sizes, colors,  
I am come to pass.  
A living painting, I shall grow,  
mature, and decay.  
And I shall be reborn.

You know who I am.  
You have heard my voice in many  
forms of expression  
Within and without.  
My words are written for you  
to be heard  
In any language you choose to use.

Wherever you shall be,  
Whether in darkness or in light,  
There, shall I be also.

Look for Me,  
You shall find Me.  
Ask,  
You shall receive.

—Jeanne Halpern

**J**ohn Wilbur (1774-1856), after whom the Wilburites were named, was a Rhode Island school teacher and a recorded minister of the old style. He was disowned for insistently preaching against the writings and influence of Joseph John Gurney (1788-1847), for whom the Gurneyites were named (today's Friends United Meeting and the Evangelical Friends Alliance). Like Elias Hicks (1748-1830), John Wilbur was suspicious of the doctrinal and cultural "innovations" of evangelical Friends like Joseph John Gurney; and like Hicks he favored the mystical or quietist understanding of Quakerism. Unlike Hicks—or at least many of those who followed Hicks—Wilbur was strongly orthodox and Christ-centered.

After John Wilbur's disownment was upheld by New England Yearly Meeting, his supporters set up a Wilburite yearly meeting there in 1845, and this was followed by a Gurneyite-Wilburite separation in Ohio in 1854. A second wave of separations started in 1877, leading to Conservative yearly meetings in Indiana, Iowa, Canada, Kansas, and, in 1904, North Carolina.

In their rural and small-town communities they continued to carry on an older style of Quakerism, with its plain dress, plain speech, separation from the world (except in business), long silences, and a strong expectation that charismatic ministers would be raised up among them to speak by immediate inspiration and that such ministers would often be

led to travel to other meetings and to hold meetings in homes.

In the 20th century Conservative Friends gradually became acculturated and their numbers declined. Eventually, New England and Canadian Conservatives reunited with other Friends groups, and the Kansas and Indiana Conservative yearly meetings ceased to exist. Today the Wilburite or Conservative tradition survives in three small yearly meetings: Iowa Conservative, which operates Scattergood School; Ohio Conservative, which operates Olney Friends School; and North Carolina Conservative. In 1982 these three yearly meetings had a total membership of about 1,847 in 29 monthly meetings.

—W. T.

# Toward a Broader Quaker Message

by William Taber

**T**he diluted Wilburite tradition that survives today holds the seemingly contradictory elements of original Quakerism in a paradoxical unity. I describe this Wilburite "middle way" as fragile—at least in the 20th century—because the membership statistics of Conservative Friends speak for themselves, and because it has been difficult, until fairly recently, for the modern mind to walk the knife edge that unites the intellectual and the intuitive in the same integrated personality.

This Wilburite union of apparent contradictions may be described as a kind of nonverbal Christianity. Although the Wilburite tradition has generally held the same Quaker Christian faith enunciated by George Fox, it has scrupulously avoided overemphasizing the intellectual at the expense of genuine religious experience. Precious as the Christ-reality is to the Wilburites, they have feared an intellectual or emotional dependence on words.

As George Fox taught us long ago, the word is not the reality, nor is properly speaking the religious slogan the same as the glorious truth and transformation it represents. Thus, although Wilburites may use a Christ-language that sounds orthodox, theirs is a nonverbal orthodoxy quite aware of the limitations of language and of the danger of making faith merely a matter of intellectual propositions. It may seem strange to FGC Friends, but the Wilburite can be uncomfortable with orthodox Christian language, even in the Society of Friends, because of the tendency to dwell on the intellectual level alone. It is no accident that Friends still general-

ly refrain from calling the Bible the "Word" or "The Word of God," since we hold that only Christ is the Word of God, not as a closed intellectual formula but as a fluid, creative, open-ended, personal, and living power.

Another way of explaining this union of apparent contradictions is to look at the early Quaker understanding of the two "Works" of Christ. When George Fox and other early Friends described the distinctively Quaker experience of Christianity, they would sometimes speak of the "Outward Work of Christ" and the "Inward Work of Christ." When they spoke of the outward work of Christ, they were, in general, agreeing with the commonly accepted belief in the biblical record of Jesus' life, teachings, self-giving death, resurrection, and release of the Holy Spirit, all of which altered the psychic climate forever and which gave humanity a new evolutionary potential which it had almost lost. The outward work of Christ was a historic and cosmic fact with far-reaching consequences affecting not only every human being but indeed all of creation.

But, said George Fox and the later Wilburite stream, that 2,000-year-old outward work of Christ is of little value and of no saving, transforming power unless we allow the inward work to take place in this present time and in this present person. This inward work cannot be accomplished by reciting words, nor can it be accomplished merely by the outward rites of laying on of hands or of baptism. The inward work goes beyond intellectualism and emotionalism, though both the intellect and

*A recorded minister of Stillwater (Ohio) Monthly Meeting, William Taber is now a teacher at Pendle Hill in Wallingford, Pa. He is the author of Be Gentle, Be Plain: The Story of Olney Friends School.*



the emotions are deeply touched and deeply involved in the process.

To allow this inward work to take place is to allow the universal Light of the eternal Christ to reveal our sundered and separate individualism, our own areas of darkness and sin, and then to cooperate with this Light as it seeks to transform, guide, gift, and empower us. This inward work of Christ leads not to a mouthing of salvation formulas but to a transformation of human personality; human nature itself is transformed or freed so that it may become truly human.

A reading of Quaker journals from George Fox onward makes it clear that this inward work takes time and may cause us to make painful changes in our life as we become more and more sensitive and obedient to the inward guide. Although this inward work continues as long as we live and remain open to new learning, there is a sense in which seekers do become finders through the inward work of Christ. There is a point when we can feel a perceptible freedom from our former materialism, individualism, and warped ways of viewing reality; a point when, through the mystery of grace, our former individualism becomes a rich and creative individuality; a point when our senses are widened and we feel and know that we are in some mysterious way in living union with the Divine, as well as with others who have travailed through the inward

work of Christ.

It is this inward work of Christ, and not our verbal statements about Christ, that can produce that amazing unity in a gathered meeting for worship, a gathered meeting for business, or a gathered opportunity between two people. And finally, it is this inward work of Christ that leads inevitably to the important *outwardness* of Quakerism: to a life able to behave in all those ways which Jesus taught and in which he led the way, to a living equality of men and women, to a radiant and supple pacifism that comes not merely from books or movements or anger but that wells up from deep inner springs.

The Wilburite contribution to the current Quaker dialogue, then, is the evidence that it is still possible—even in the analytical 20th century—for a Quaker middle way to exist. There survives a center of living experience that can relate both to the Christian language of FUM and EFA Friends and to the more mystical and concern-oriented experience of FGC Friends. As more and more Western thinkers recognize the need to redevelop our intuitive component and as more people realize how much this is supported by recent scientific thinking, the Quaker middle way which stresses the inward work of Christ becomes not only possible but appealing to thoughtful and educated people. Those who have looked to transcendental meditation and the techniques of the

East are sometimes surprised to find that indigenous techniques for the alteration of consciousness still survive in the Christ-centered Quakerism derived from George Fox.

Another Wilburite contribution to the Quaker dialogue is their emphasis on the powerful corporateness of the Quaker experience, which, as mentioned earlier, is one result of the inward work of Christ. This corporate reality within the living silence transforms our intellectual individualism into a rich and service-oriented individuality, with a spiritual bondedness between members, and with an active expectation and recognition that special gifts of the Holy Spirit, such as ministry or eldership, may be given to some individuals for the good of all.

I should add, as a Wilburite historian, that there is probably no true Wilburite meeting left anywhere in the world, for we are all now creatures of the 20th century. However, it is still possible to find some of these elements in many of the Conservative meetings, and in many other meetings and Quaker homes throughout the world. I am no longer surprised to find at least one "secret Wilburite" in almost every meeting I visit.

It is good to remember two things when dialoguing or worshipping with a Wilburite. The first is that it is good to allow time for plenty of quiet spaces in the discussion or the worship, for some Wilburites are slow to verbalize about the precious inward reality and can appear to be silenced or out-argued by people who are verbally more facile. Wilburites returning from a wider Quaker gathering occasionally comment that by the time they are ready to speak, the meeting had moved on to another subject!

It is also good to be aware of the dilemma of many lonely Friends around the world who know that if they minister or speak out of their Christian experience or Christian yearning, they may offend some people in the meeting; and sometimes the ministry in such meetings may actively contradict the rich non-verbal reality and lifeblood of these Friends. I hope that all of us, including the Christ-centered and the universalists, may learn both a new honesty and a new tenderness so that our ministry may heal and help, and not hinder the growth of any. □



Rockwell Kent

# THE VOICE OF HAM SOK HON

by Han Young Sang

*The following is excerpted from an interview which first appeared in the Korean monthly magazine Mahdang, May 1983. Kwahk Young Do, clerk of Seoul Meeting, translated the full text with the assistance of Lloyd and Mary Margaret Bailey.*

**T**eacher Ham Sok Hon is often called a Korean prophet or a voice in the desert. His prophecies are not for the future but for what he believes to be the will of God. Over his 83 years he has managed to keep to one path, giving helpful advice to the Korean people. He continues to speak once or twice daily and plans to continue until he breathes his last. He says, "There is nothing I hope to spare."

Born of a Christian family, a Presbyterian and once a non-churchist, he is now a member of Seoul Meeting. He is fascinated with Lao-tse, Chuang-tse, and other Oriental philosophies as well as the Bible, but he has reached the stage where he feels that all religions can be integrated into one.

Teacher Ham insists that all social, political, and economic problems, both national and international, can be solved if the power of religious truth is applied. He believes that life only becomes meaningful when it is open to these truths. The purpose in life is to find unity in the midst of diversity.

Teacher Ham was born at Yongchon, Pyengahn Pukto Province in 1901. He graduated from Tokyo Teacher's College, majoring in history. He has been a religious philosopher and writer all of his life. Except for ten years as a teacher at the Ohsan Middle School he has held no professional position.

His erect posture, clear strong voice, and systematic speech gave evidence of an 83-year-old in the prime of life. After the interview, while walking through his flower garden, he said, "How happy I should be, if I could only grow flowers at home alone and quietly."

**Q.** Teacher Ham, you are familiar to us

*Han Young Sang, who lives in Seoul, is a graduate of the Theological Institute of Yensei University and has worked for such magazines as Church Union Times and Christian Thought.*



as a Christian, but you give us the impression that you have transcended Christianity. You are also known to us as a non-churchist, but I hear that you are no longer. Are you a non-churchist?  
**A.** I used to be a non-churchist. I was, while in Japan, associated for a time with the non-church movement and greatly influenced by it, but I could not accept all of the creed of the non-church movement.

**Q.** Do you think that the early meaning and spirit of Christianity has lost its effectiveness?

**A.** Yes, I think it may have. However,

"Lao-tse and Chuang-tse taught that faith and practice were dependent on each other. Both stressed the futility of war and violence."

—Ham Sok Hon

many individuals have not. The Quakers have been more successful than most in retaining what has been described as "primitive Christianity." They are very liberal in their theology. A few wonder if they can rightly be called Christians. They hesitate to say that the religious thought of others is right or wrong.

**Q.** Aren't strife, dispute, and even war defended by most as necessary in bringing about a peaceful world? For example, as Jesus Christ said, "I came not to send peace, but a sword." The concept of peace can be explained in many ways. Would you comment on this?



Top of page: Ham Sok Hon during his visit to the United States in 1979.

Above: Ham Sok Hon speaks at a Japanese/Korean Quaker seminar organized by Seoul Friends Meeting, August 1983.

Courtesy of Lloyd and Mary Margaret Bailey



A. "I came not to send peace, but a sword" doesn't mean what is called war in our understanding of the word. It means disputation of ideas, not the use of weapons. Jesus was primarily a peacemaker. If we understand the Bible correctly, it is clear that violence was not suggested. Failing to treat the problem of war correctly, the Catholics and the Protestants may tacitly approve war policies. This is wrong for a practicing Christian. Other means than war and violence must be found for the settlement of disputes.

Q. Do you believe that Lao-tse and Chuang-tse have the same truth as does Christianity?

A. Most believers seem to think that their religion presents the absolute truth. I don't think of Lao-tse and Chuang-tse as representing the absolute truth. I strongly believe and press the point at every opportunity that it is necessary to study Oriental philosophies in search of the answers. I have not studied Chinese philosophy in a Chinese classic institute but have studied it for myself. My study, though, is not academic or scholarly, but I have lectured on Lao-tse and Chuang-tse often over recent years. They are considerably better known as a result.

Q. The Nirvana of Buddhism, the emptification of mind in Taoism, and

"Blessed are the poor in Spirit" seem very similar, don't they?

A. I think so. Lao-tse emphasized meditation because the life of the Spirit cannot be realized through material power. It is said that Quakers meditate in order to feel God's presence. Their meditation is different from Oriental meditation. Theirs is not individual but corporate. When they meditate in small or large groups, they believe that God is present amongst them. The Oriental style of meditation is a personal Zen, even though a group of ten people meditate together.

Q. The antinuclear movement is being pursued in the cause of peace. Do you

## QUAKERS IN KOREA

by Yoon-Gu Lee

*This article appeared in Korea Concerns, the newsletter of the Korea Concerns Committee of Scarsdale (N.Y.) Friends Meeting. It was mainly extracted from Yoon-Gu Lee's address to New York Yearly Meeting last summer, "Quakers in Korea: Facing Two Worlds."*

Korea's history is one of continuous foreign invasion and plunder. Its people have been oppressed by China from the west, Russia from the north, and Japan from the east.

Contact with the United States began more than a hundred years ago. In 1919, inspired by Woodrow Wilson's concept of self-determination, Koreans, then under Japanese occupation, made public a "Declaration of Independence." As a result, tens of thousands of people, from leaders to young girls, were arrested, tortured, imprisoned, or killed. When Gilbert Bowles of the Japan Friends Mission in Tokyo heard about what was going on from an American missionary to Korea, he went there to observe for himself. Upon his return to Japan, he initiated a chain of events that resulted in the Japanese government replacing the military governor with a civilian one, and a more humane and

tolerable treatment of the Koreans under Japanese control ensued.

Since World War II and the eviction of the Japanese, followed by the division of Korea and the Korean War, the 38th parallel has remained the "iron curtain" separating the two halves. The Korean War resulted in at least three million deaths and tens of thousands of sundered families, unreunited to this day.

In 1953-57, the American Friends Service Committee and the British Friends Service Council worked among some 20,000 refugees in the port city of Kunsan, running a hospital and providing material assistance. In the mid-1950s, at about the same time that the American Friends Service Committee was working in Korea, Floyd Schmoe, a Quaker from Seattle, worked on a project called Houses for Korea. In Yong-In, 22 houses and a health and social center were built; several houses and an orphanage were constructed in Seoul.

A handful of people began holding weekly meetings for worship in Seoul in February 1958. They engaged in various activities, such as working with tuberculosis patients, lepers, and the blind, and began to participate in AFSC work camps and seminars in Japan.

Although by 1960 a loose link with the Japan Yearly Meeting had been established, in 1961 the Friends World Committee for Consultation took the Seoul group under its care.

In 1963, the group found permanent quarters off the campus of Ewha Women's University. Today, meeting for worship is followed by Bible study, guided by Ham Sok Hon, and normally attended by 10-15 people. Lloyd and Mary Margaret Bailey

are leading discussion of the Advices and Queries of New York Yearly Meeting and Quaker books and pamphlets. A *Friends Quarterly* is now being published.

Teacher Ham, whom many New York Yearly Meeting Friends met when he visited the United States in 1979, provides national and Quakerly spiritual leadership on human rights issues and has influenced members of the meeting on important sociopolitical questions, under the constant and keen observation of the general public and the Korean government. Teacher Ham's national prominence was testified to when a new "slick" Korean magazine appeared last October with a full-color picture of him on the *Time*-style cover.

While both sides on the divided peninsula have on numerous occasions come up with very impressive plans for friendly dialogue and peaceful reunification during the past decade or so, no substantive progress has been made.

Quakers have a role to play in this ominous situation. The AFSC's Asia programs have included South Korea, Koreans, and Seoul Meeting. The Quaker International Affairs representative posted in Tokyo maintains close contact with Seoul. During recent years AFSC has been involved in reconciliation of the two Koreas, initiated by an AFSC mission to Pyongyang. Two conferences on the question of reunification of Korea were organized by the AFSC, and a third took place in Los Angeles, December 16-18, 1983. A meetinghouse and peace center are being discussed in Seoul. The Baileys write that, for the project to get under way, reactions and support from U.S. Friends are needed. □

*Yoon-Gu and Shin-Ai Lee and their family have worked for UNICEF in Egypt, India, and Bangladesh. At present Yoon-Gu is executive secretary for the Infant/Young Child Feeding Program of UNICEF in New York.*



Ham Sok Hon and a student who attends Seoul Friends Meeting.

believe that the existence of the human race is in danger?

**A.** We have to do something about it. We must fight to reverse the trend. I hope the human race will listen to the voices calling for change. If not, life on earth may be ruined for centuries to come. Only God knows what the future may bring.

Believing that God can show us the way, we should maintain a strong faith, one which can affect the consciousness of others. To be able to affect the consciousness of others, we must of necessity be prepared to sacrifice ourselves, making our bodies a part of the effort. The peacemaker's catch phrase is "self-sacrifice." If it were not for self-sacrifice there would be no peace movement. It doesn't mean that everyone should sacrifice his or her life. If we pray and our efforts are still insufficient, God will help. What is important is not what we do but what God does through us.

Lao-tse and Chuang-tse said, "Life and death are not separated." We should be able to accept this in our own minds.

**Q.** Teacher Ham, you have said that war is the most extreme luxury.

**A.** Yes, I have recently made that statement. Expenditure for war and the preparation for war is the greatest single item of expenditure known to the 20th century. I believe that most of that expense has been unnecessary and useless. War is the most extreme luxury known to the human being. Using scarce materials for luxurious living is one of the causes of war. In capitalist countries, where profit is the motive, expensive goods are produced rather than more essential goods because more profit is

**"The laws of the universe and of life are polydimensional. It should not make a difference if we have different thoughts. No two people have the same face."**

**—Ham Sok Hon**

possible. In many instances, war has been waged mainly for political or economic power.

**Q.** Korean Christian church membership is growing more rapidly than in any other country. With such rapid growth, isn't it natural to expect that at least some deeply committed and dedicated people, "a precious remnant," will exist to contest and overcome the excesses of the majority of the membership?

**A.** No, I don't think so. We should not expect such to happen, for, while there will always be a few who will be true to the central message of Christ Jesus, the burden will be too great. I have faith, though, that as time passes there will be a change. From suffering, change can take place. If we experience hard and bitter times, we may be awakened to the real meaning of life. Most Koreans are unaware of the spiritual condition of our country.

**Q.** I have another problem. What difference is there between worship and meditation?

**A.** Meditation is to empty your mind. Lao-tse says, "Empty your mind as much as possible. Empty it until you are unaware that you are emptying it." Such is meditation. Worship is to fill your mind.

**Q.** What do you think our future will be?

**A.** As a man I believe in God. We should not be pessimistic. One of the great Christian truths is that of desire and hope. We must cherish unconditionally an optimistic future. Intellectually, I don't know what the world will be like in the future, but I have tried through my faith to follow the right road and the righteous way. While we climb the mountain, we at times must descend in order to be able to climb the next mountain.

Our problem is, how do we establish a strong and abiding faith in God? True power springs from the depths of our souls; it is not created by external forces. Too many assume that real power comes from outside sources. Young people are often frustrated and confused because their opportunities to grow are blocked. We try to live the life of the Spirit. Unfortunately our churches stress happiness and living pleasantly as what is to be gained by church membership. What can be expected of the membership when such promises are held out to them? The spiritual strength that overcomes hard times comes only from religious faith. □

## Sonnet

Late, in the quiet hours of the night,  
I contemplate the powers of the mind,  
Its infinite potential undefined,  
A window for the universal light,  
And mirror of the soul, the source of sight  
Beyond the physical and time confined,  
This is the miracle of humankind,  
And cause of all my wonder and delight.  
All we were, all we are and yet will be,  
The bad and good and all that we create  
Is but a moment of eternity,  
But also clear reflection of the whole,  
And so upon the One I meditate  
For clearer definition of my soul.

—Don W. Badgley





# Science Sin, and Survival

by Edward M. Arnett

**T**he good news that "you shall know the truth and the truth shall set you free" has many levels of meaning. It has often seemed to me that one of the great cultural contributions

*R. J. Reynolds Professor of Chemistry at Duke University, Edward M. Arnett is a member of the National Academy of Sciences and has published more than 135 articles in his field. He is now clerk of Durham (N.C.) Meeting and is a former clerk of Pittsburgh (Pa.) Meeting.*

of science has been to free us from the dark burden of superstitious fear which has confused the understanding of nature for people of nonscientific cultures. Since superstition is ipso facto rooted in error, it is the antithesis of truth both physical and metaphysical. Superstition and ignorance alienate people from nature, from God, and from their fellow humans—by any reasonable definition they are the breeding ground of sin.

Historical examples abound. One thinks of victims by the thousands offered as human sacrifices in the hope of controlling meteorological and agricultural problems. One thinks of a million futile penances offered as protection from the plague to an apparently ruthless or slumbering God, when the real invisible cause was microbes. One thinks of our contemporaries living in remote tribal cultures whose physical and psychological lives are dominated by an endless round of taboos and nightmarish fears, many of which have no real roots in the physical

requirements of their existence. Surely, there are primitive cultures which understand subtle relationships at least as well as we do or have developed cures that are pragmatically effective. Yet only blind romanticism would reject the medical benefits gained through science for the occasional successes of folk medicine.

I write this with the sad realization that there are still intelligent, educated Americans who consider their horoscopes when making real-life decisions. Again, within the past year we have observed the distressing spectacle of several states attempting to force the strange anachronism called "creation science" into their schools on the pretext that it is a real "alternative model" for modern biology or geology. Will their astronomy departments be required to present the alternative case for astrology?

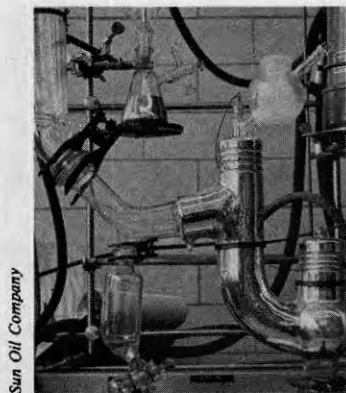
We have indeed come a long way since the Bronze Age—not to mention the Stone Age. Yet, there seems little

reason to think that the overall level of fear or alienation from nature, God, or our fellow human beings has declined sharply. In fact there is every reason to believe that it is escalating. After a decade or so of believing it was "unthinkable," we are facing the ultimate Abomination of Desolation—the possible extermination of life on this planet through uncontrolled nuclear war.

Worse yet, we are becoming aware that even if mutual genocide-suicide by the United States and the Soviet Union can be prevented for the next few years, there will soon be 30 or 40 more nations with atomic weapons, and that's not all. The development of nuclear weapons is a potential threat for the rest of human history since the physical possibility is inherent in the reality of nature as modern physics has revealed it. What a price to pay for enlightenment!

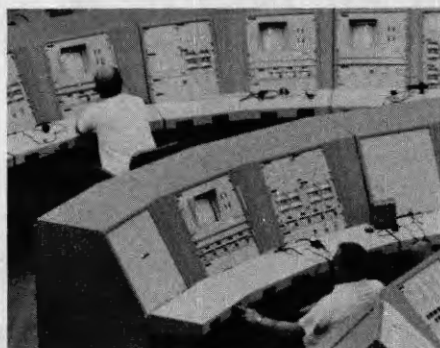
Likewise, some of the most fiendish refinements of modern torture share common physiological roots with the most humane blessings of medical practice. Chemical weapons from napalm to nerve gas are an obvious application of chemistry. Recent reports of experiments with yellow rain herald a new era of bacteriological warfare on civilian populations, and one may expect that genetic engineering can as well be employed to develop new super-plagues as to supply the wonderful medical and agricultural benefits that it brings within our grasp.

It seems then as though each major advance in scientific knowledge ends up by shifting, rather than eliminating, the psychological burden of fear so that the old monsters in the subconscious world of totem and taboo are replaced by newer and more horrible ones emerging from the closet of rationality.



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Our problem has been realized intellectually for a long time. Science itself is not to blame—it is our moral failure and collective impotence in the face of our collective inability to live together which has produced the dismal choices for the employment of science which now threaten us. Living in a culture whose artifacts and tools are supplied by science and technology—two truly progressive activities—it has been easy to harbor the notion that our social behavior and institutions would get progressively and irreversibly better.



WHYY-TV

It is many decades since the illusion of inevitable progress began to be challenged. However, I suspect that the enormous discrepancy between our scientific successes and our social and political failures still causes bewilderment. In the 1980s we are now faced with social plagues whose invisible sources are as puzzling and hard for us to understand as were the unknown microbes which ravaged Europe in the Middle Ages.

Let there be no misunderstanding whom I mean by "we." The day is past when we could cheerfully identify any particular nation, culture, or civilization as singularly inclined to evil or singularly immune from it. Fascist concentration camps have been followed by the Soviet gulag archipelago. The torture chambers of the Shah are now left to the tender mercies of the Ayatollah's faithful inquisitors. Genocide and race war have raged through much of Africa and Asia, liberated only recently from foreign imperialists. The United States has proved the existence theorem for all to see that a civilized Western nation with great claims to moral leadership is capable of using nuclear weapons repeatedly on unprotected civilians, nor is there reason to nourish sentimental illusions that somewhere in the present

world is a race, or nation, so morally superior that it would not, in the course of time, do as we have done.

This is indeed a sad and fearful prospect. Yet our salvation may actually lie in facing facts as they are. Perhaps our best source of hope may lie in the recognition that collectively we are morally bankrupt in our thinking about the use of technical power for military ends. The concept of lasting security through military power has become obsolete.

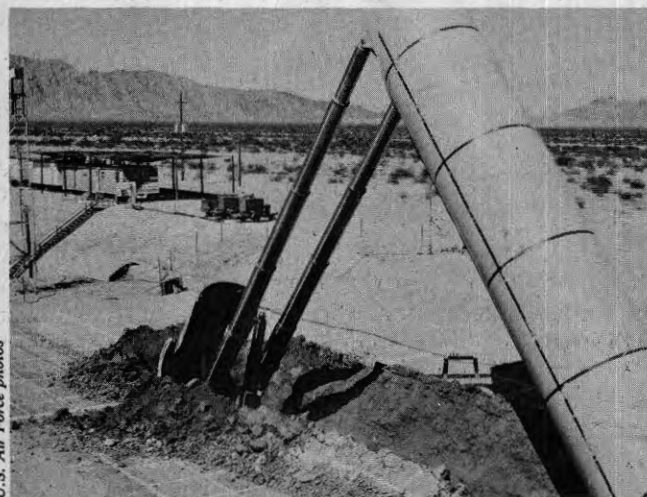
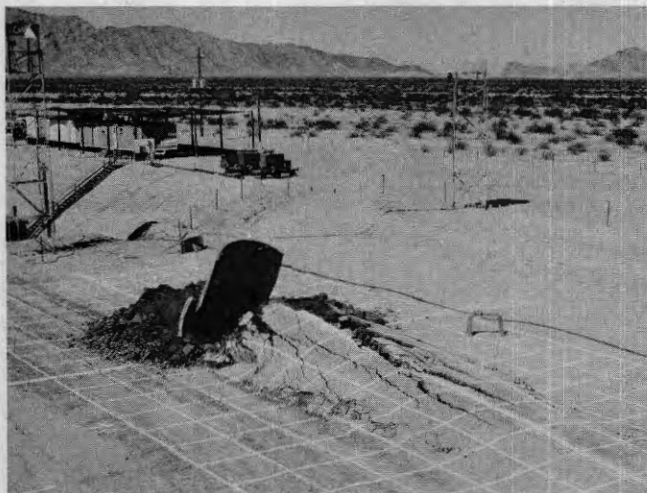
The beginning of the end of alchemy, astrology, magic, and a thousand superstitions came when their real impotence was acknowledged and it became clear that the way to power over nature lay elsewhere. Is it possible that we are approaching a breakthrough in dealing with human nature?

Samuel Johnson observed that "when a man knows he is to be hanged in a fortnight it concentrates his mind wonderfully." I have high hopes that a broadly based recognition of our mutual plight is starting to wonderfully concentrate the minds of increasing thousands of people around the world who are galvanized by a common visceral interest in survival. Just as "war is too important to leave to the generals," peace is much too important to leave to the peace movement. As just one example, the grassroots support for a bilateral nuclear freeze cuts widely across the usual lines between "liberals" and "conservatives." The true consequences of a universal holocaust from the explosion of the 50,000 nuclear warheads presently loaded and ready to go to U.S. or Russian targets is finally reaching many minds and hearts which previously were lulled by the period of détente.

Western science, as distinct from its stepchild, technology, has its roots deep in religion and morality. A humble readiness to recognize error is as necessary a component of the rational application of trial and error in the laboratory as the humble recognition of moral error is necessary for spiritual redemption. There is still time to recognize and renounce our present state of international anarchy if we have the mind and the will to begin a collective change of view which may yet save us from the dark primeval spirits in our tribal mind that seem to be calling for a blood sacrifice to end all sacrifices. □



# moses ben mammon his fourth commandment



U.S. Air Force photos

remember the sabbath day and keep it wholly  
commercial just like every other day  
for if in the name of recalcitration  
we aim to remake heaven and earth and sea  
and all that  
into our own supersplendiferously virtual image  
six out of seven are not enough

there is a monstrous spirit  
which sniggers at evil left undone  
there is a snide saccharine principle  
which will commandeer any chink or cranny  
that greed and selfishness forget to plug

rest for a single day  
and up from under bushels and hogsheads  
pops an eldritch crew of luminaries  
withering the forest antennal with its glare

rest for a single hour and presto  
uncreated is the blather  
uncreated are the guns  
uncreated is our whole polyestrial discotopia

heres what we gotta do  
outrazzledazzle them glare them down  
from every bathetic trident  
let there be pyrotechnics  
from every flat profitable bed perambulating  
the trackful wastes of old gloryland  
unbutton the swell foop of a thousand thousand suns

oho monster spirit how now do you like that  
hows that for polishing off our image  
we can even shave you a box of radioactive snickers  
as a confrontation prize

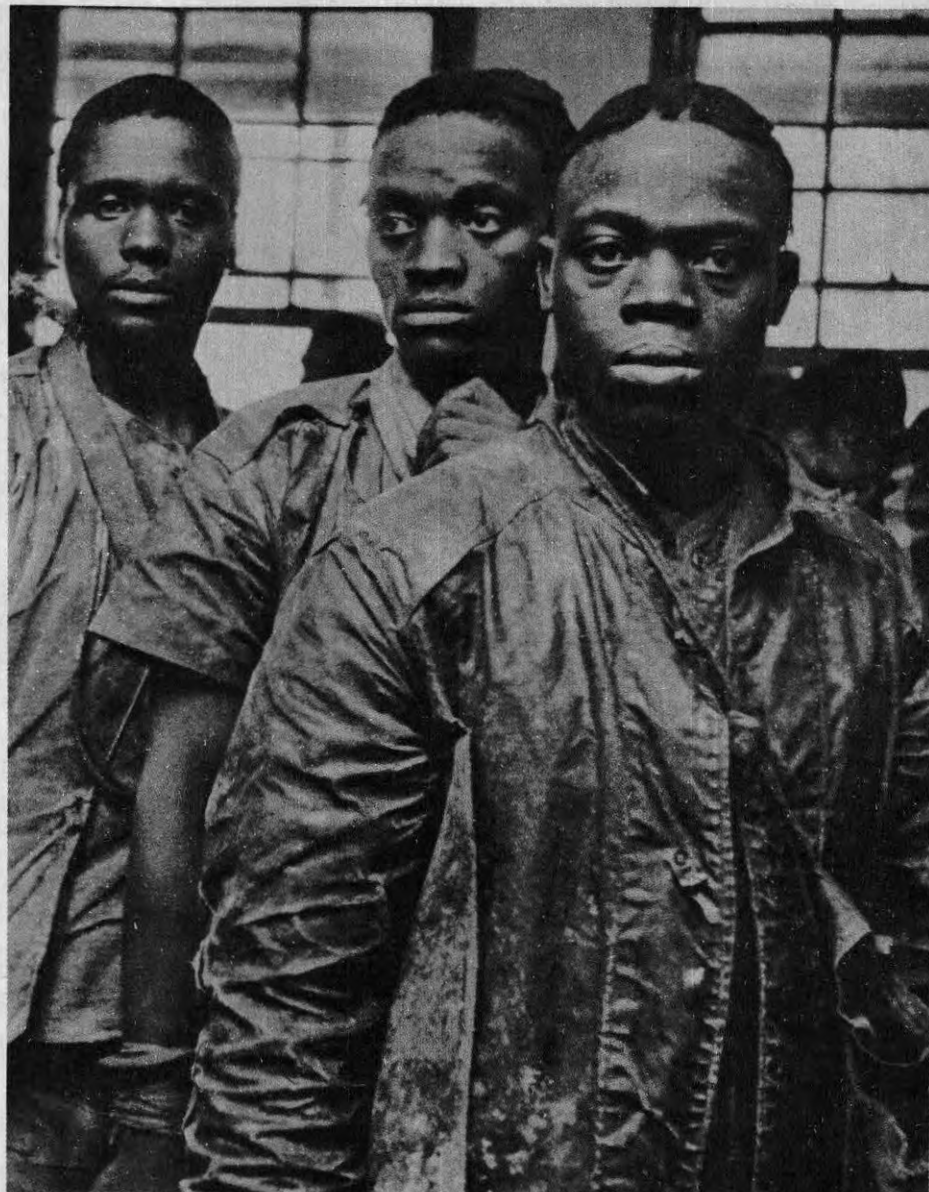
yea verily

dismember the sabbath day and keep it buried  
we cant rest for a minute  
with easter lacing the jelly beans  
and banks of sperm dreaming of in vitro christmas  
we havent a second to lose  
59 out of 60 arent enough  
364 out of 365 are not enough

—esther greenleaf murer

# Economic Boycott: A Sure Way to Violence

by Hendrick W.  
van der Merwe



*In the January 1983 issue of FRIENDS JOURNAL, Jack Powelson and Mary B. Anderson discussed the issue of boycotts against South Africa. Hendrik W. van der Merwe was invited to respond to these articles, but due to delays at the JOURNAL, his article is being published now, a year later. The JOURNAL is pleased to continue the dialogue and invites further discussion from our readers. —Ed.*

*Hendrik W. van der Merwe is director of the Center for Intergroup Studies at the University of Cape Town in South Africa. He is a member of Cape Western Monthly Meeting and is clerk of South Africa General Meeting.*

**A**s a South African I welcome this concern of outsiders, for, as Mary Anderson writes, "Racism knows no national boundaries." I see apartheid as one pernicious violation of human rights and a matter of concern for all people. It is not merely an internal, domestic matter.

In 1977 a seminar arranged by the Friends World Committee for Consultation, Africa Section, met in Botswana and recommended conditional sanctions in certain areas against South Africa. I give my firm support to these recommendations. But in contrast to these strategies based on rational decisions, today we are often confronted with an emotional public appeal based on a boycott mentality. For such people, boycott



has become a principle rather than a tactic. I will now discuss some of the considerations raised in the January 1983 articles underlying the decisions to boycott or not to boycott.

Considering the principles by which she considers the issues of boycotts, Mary Anderson argues that "we must, at a minimum, not support a system of oppression or encourage it." She continues, "We must, at a minimum, not gain or profit from it." I believe this minimum is unattainable. Due to the intricate web of international trade and finance we are all forced into a situation where we (to use Jack Powelson's words) "profit mutually from our trade with sinners." British Friends who wanted to boycott Barclays Bank because of its heavy involvement in South Africa found that it was not easy to find a bank with no South African ties. The Center Against Apartheid at the United Nations reported that *in spite of all the propaganda*, bank loans (let alone investments and trade) had greatly increased in 1982, the year specifically designated by the General Assembly as the International Year of Mobilization of Sanctions against South Africa. In the last three and a half years, loans totaling 2,756.8 million were given to the South African government, parastatal corporations, and companies. It is important to note that 181 banks registered in 18 countries were involved in the loan transactions, including 24 in the United Kingdom and 26 in the United States.

While I would give enthusiastic support for efforts to *minimize* our personal gains from unjust systems, it is unrealistic to suggest that a boycott program would free us from participation and profit.

I agree with Mary's plea for public action ("We must actively oppose an evil system and, as important, must *be seen* to oppose it"). Friends in South Africa argue that in addition to our discrete efforts to "speak Truth to Power," we also have a responsibility toward the wider public. We do have a responsibility to "support the efforts of the oppressed" as Mary proposes. There is, in my view, ample opportunity to do so, but it is difficult to see how economic boycotts can help the efforts of the oppressed in South Africa, especially if such boycotts would deprive them of their jobs, their bargaining power, and

their income.

Mary's call for us to "engage actively and publicly in efforts to establish just and unoppressive systems of human society" also calls for constructive action, not withdrawal.

Nonviolent action seems to be a principle adhered to by both Powelson and Anderson. Powelson argues that "*immense harm*" could be done by boycotts if they were successful, and Anderson admits that "suffering" will result. She continues to argue, however, that the suffering can be justified because people will "suffer for their freedom." On what grounds can Anderson then argue that "boycotts are fundamentally a tool of nonviolent action"? Here is a clear case of harm done so that good may come of it.

Some British Quakers have argued that all forms of disengagement are contrary to Christian principles and that economic sanctions might be a prelude to military action.

Should boycotts or withdrawals make significant inroads on the country's economy, the whites will be able to ensure that the blacks will suffer most. When foreign investment dropped after the Soweto protests of 1976, Pretoria decided to reduce imports, maximize exports, and limit growth. This was done with almost no harm to whites, while one million Africans lost their jobs. What good can come out of this suffering? Some radicals argue that this kind of suffering causes polarization and hastens the violent revolution. Friends cannot support this view.

It is senseless to argue that a boycott can be so executed that it harms only South Africa. It has been estimated that 12 African states would be ruined economically if sanctions were applied effectively against South Africa. Mozambique has made it clear that it would not support any international attempt to impose sanctions against South Africa. It argued that it would be tantamount to suicide to support sanctions.

The evidence against economic boycotts as an effective, constructive, non-violent means to achieve a better and more just society is overwhelming. Botswana's foreign minister said: "Sanctions have never worked anywhere in the world. Why should Botswana be made to suffer for something that will never work?"

Some years ago arguments in favor of boycotts were promoted at an academic seminar at a leading American university. At the end, a very prominent Africanist grudgingly agreed that sanctions would not achieve the desired results, but, he then added with some venom, "You cannot deny that the campaign has succeeded in arousing the American public conscience." It is not unusual to encounter this element as a driving force in boycott campaigns.

This is why I am concerned about Mary's argument that "it raises a moral standard for public scrutiny and response. It exerts 'soul force.'" It is this very same American "soul force" that can bring untold suffering for millions of innocent people in many nations in southern Africa with no prospects of establishing "just and unoppressive systems." Economic boycott is a sure path to immense structural violence.

I have touched only on some aspects of this complicated situation. I need not quote pro-apartheid spokespeople to demonstrate the complexity of the issue, the violent impact, and the futility of many boycott programs. I would also like to warn against confusing boycotts with strikes. Strikes by South African blacks are one of their most powerful weapons and should receive our strong support. We have had successful boycott campaigns supported by whites and blacks in South Africa against certain products in support of strikes by workers in certain companies. But these were cases of "conditional sanctions" with specific programs conducted in close consultation with the workers. It is different from the general boycott mentality that is being developed overseas.

I argue that there are many better ways in which people overseas can give their support to workers on strike in South Africa. Economic regression may hurt apartheid, but unemployment is sure to hurt the blacks much more. It is unfortunate that Mary chooses to quote only those black leaders who favor economic boycotts. Many prominent black trade union leaders do not talk in terms of the political slogans of the anti-apartheid movement. Millions of blacks in South Africa share the feeling of their black neighbors in Botswana and Mozambique: economic boycott will bring ruin to our countries and violence to our people. □

# REPORTS

## Friends World Committee for Consultation Annual Meeting

The annual meeting of Friends World Committee for Consultation, Section of the Americas, was held in Denver, Colorado, November 18-20, 1983, with Joseph Haughton FWCC chairman, and Grace Hunter, of the International Membership Committee, in attendance.

Representatives approved a document outlining the implementation of a War Tax Resistance Minute that the 1982 annual meeting approved. Positive responses and cautionary notes from yearly meetings were considered when the war tax subcommittee established policy for this FWCC corporate witness.

Plans for a four-week Southwest Quaker Youth Pilgrimage for high school juniors and seniors were detailed. This summer's pilgrims will participate in a work camp in Corona, New Mexico; visit Friends in New Mexico, Colorado, and Arizona; and enjoy wilderness camping.

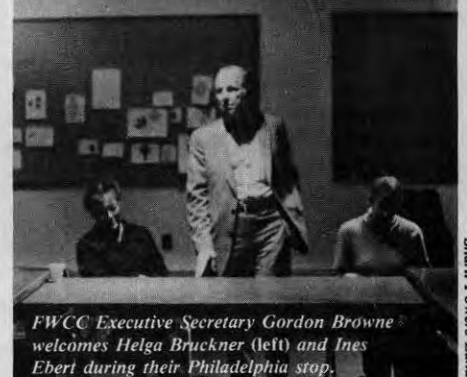
Central Alaska Friends Conference's re-

quest for formal affiliation with the FWCC was greeted enthusiastically and approved.

Special programs and interest groups covering the full range of Quaker concerns stimulated guests and FWCC representatives alike. Panelists Pat Kutzner, founder of the Washington-based World Hunger Education Service, and Daniel Maxwell, fall traveler for FWCC concerned with Right Sharing of World Resources and the Quaker United Nations Office, addressed the topic, "Development Towards a Hunger-Free World," by looking for signs of hope. A third panelist, Juan Pascoe, a Friend from Mexico currently employed by Planned Parenthood, responded that what is needed is contraceptives, not hope.

"Quaker Outreach to Hispanics," an outgrowth of the work of Domingo Ricart and Boulder (Colo.) Monthly Meeting, was also presented as a panel discussion. Panelists Arturo Carranza, Quaker pastor on both sides of the Mexican border, Jean Nash of Fort Collins (Colo.) Monthly Meeting, and Margarita Orozco, an FWCC assistant clerk, pointed to openings where dialogue between Hispanics and English-speaking Friends might be nurtured.

FWCC visitors from East Germany, Helga Bruckner and Ines Ebert, described the



FWCC Executive Secretary Gordon Browne welcomes Helga Bruckner (left) and Ines Ebert during their Philadelphia stop.

history and activities of Friends in their country and answered questions about daily life. An evening program on the European peace movement featured the FWCC's East German guests and Barry Hollister, clerk of the Section of the Americas, who recently participated in a two-week seminar on non-violence in Yugoslavia.

To avoid last November's scheduling of three consecutive weekends with annual meetings of major Quaker organizations, FWCC changed the month for its future annual meetings to March. The 1984 annual meeting will take place in Philadelphia, March 17.

Sharli Powers Land

## Building Bridges: The Quaker Council for European Affairs

"Building Bridges in Europe" was the theme of a general meeting of the Quaker Council for European Affairs (QCEA), November 11-13. Associates of the Brussels Center were invited to join them in a general meeting to assess their work over the past four years and to consider how best to carry on in the future. Seventy Friends from seven countries assembled at the Maison d'Accueil du Notre Dame Chante d'Oiseau on the outskirts of Brussels.

The occasion was stimulated by the retirement of the directors, Pat and Brian Stapleton, who have headed the Brussels Center since it was founded in 1979. The new director, Angèle Kneale, was welcomed.

The QCEA consists of some 20 Friends: founders, coopted members, and representatives of seven yearly meetings—England, Ireland, France, Switzerland, Germany, Holland, and Belgium. For some years a number of European Friends had felt the need for a Quaker presence in Brussels, where the ten-nation European Economic Commission (EEC) and of the North Atlantic Treaty Organization (NATO) have their headquarters.

In the Friday evening session the retiring directors presented a summary of their four years' work. A few of the highlights included: assisting with the European Disarmament Conference (END) in 1982; working for implementation of the EEC Code of Conduct for South Africa; and conducting seminars for European Young Friends

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and adult Friends study groups and introducing individuals to the centers of power in Europe.

Saturday was devoted to workshops on peace and disarmament, human rights, and Right Sharing of World Resources. Discussions brought forth numerous and helpful suggestions for specific subjects to emphasize in the coming year.

Sunday morning we were joined by the Brussels Friends Meeting. The testimonies were deeply moving and reflected the joy and harmony with which these European Friends walk together to speak truth to power in that diverse part of the world where decisions made affect us all.

*Thelma W. Babbitt*

### Annual Meeting of the General Conference of Friends in India

The 25th annual meeting of General Conference of Friends in India was held in Sohagpur, India, October 17-20, 1983. The GCFI is a small group of Friends and associates who are scattered over the country.

This year we were very happy to have six young Friends with us. Their enthusiasm is very optimistic in a world of distractions and disappointments. We wish to strengthen them in all possible ways.

GCFI members live very far from one another, so most attend local churches for fellowship and for religious and spiritual growth. We shared with one another our experiences, and we value the Christian teaching.

We were led to think of our obligations as members of the Religious Society of Friends. The following points were made in discussion: Worship is essential for continuing to receive guidance of the Light in all fields of our lives. Corporate worship, as often as possible, is always rewarding. Also, we have a commitment to share financial, administrative, and social obligations of the GCFI and of the Society.

Varying views were expressed on the question of the Asia-West Pacific Section of the FWCC. Consensus was that there was no objection, and we can think of joining after ascertaining the relevant information and waiting for proposals to proceed to form the section.

Considering at length the question of disarmament, scattered individual Friends, as in the GCFI, may not be able to do much, yet they can help to educate the public and to support (by prayers) organized actions.

We also considered publishing a reprint of the *GCFI Handbook of Faith and Practice*. We encouraged the Hindi translation of children's religious education materials and also the *GCFI Handbook*.

*S. Augustine Das*

## WORLD OF FRIENDS

Kentucky's three monthly meetings held their first joint retreat in October. Lexington Meeting organized the retreat to bring together Friends in the Bluegrass State, which is shared by two yearly meetings. About 45 Friends from Louisville, Lexington, and Berea meetings, and Friends from scattered communities, attended the gathering. Another All-Kentucky Conference is planned for next year.

The "quiet crisis"—what Church World Service calls the worsening worldwide drought and its effects on millions of the world's people—has sparked CWS's special appeal to member churches for \$6.5 million in cash and food commodities to assist its overseas partners in easing starvation. Contributions can be made to Church World Service, P.O. Box 968, Elkhart, IN 46515.

Read into the *Congressional Record* of November 15, 1983, by U. S. Representative Tom Lantos of California, was the complete JOURNAL review of Carl Levine's play, *Raoul Wallenberg: Tribute to a Lost Hero* (FJ 10/15/83). The play, which premiered in 1983, is scheduled to return to Denver this season.

The Quaker United Nations Summer School will be held July 19-31, 1984, in Geneva, Switzerland. The summer school provides an opportunity for young people (ages 20-25) to study the work of the United Nations at firsthand. For more information, send a SASE to: Personnel Department (QUNSS), Friends House, Euston Road, London NW1 2BJ, England, by March 5, 1984.

For those who prefer cabbages to cabbage patch dolls, Penn State's Urban Gardening Program can help you start your own garden and grow such big cabbages that your kids won't need dolls. They'll be able to take the cabbages to bed. For more information, write to Libby Goldstein, Cooperative Extension Service—Philadelphia County, The

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Pennsylvania State University, 5799 N.  
Broad St., Philadelphia, PA 19141.

The Friends Committee on National Legisla-  
tion has prepared a staff study on the  
legislative background of the sanctuary  
movement and on some of the proposed  
legislative changes that would affect the  
refugees and their helpers. To receive a copy,  
write FCNL, 245 2nd St., NE, Washington,  
DC 20002, and ask for G-341.

Dave Gross, a prisoner in Minnesota, would  
like someone to correspond with him. He  
likes fishing, camping, and riding motor-  
cycles. Write to him (#123426) at 7525 4th  
Ave., Lino Lakes, MN 55014.

"The Quakers," Jan de Hartog's television  
series of ten half-hours, was shown in the  
Netherlands last fall. An English version,  
"Now Let Us Try What Love Can Do," is  
being prepared for airing in the United  
States. Some of the text was inspired by Jan  
de Hartog's First-day school talks at  
Makefield (Pa.) Meeting.

Katherine Camp of Norristown (Pa.)  
Meeting was awarded the second annual  
Josephine Pomerance Award for her work  
as a representative of the Women's Interna-  
tional League for Peace and Freedom in fur-  
thering disarmament in the United Nations  
community.

Banners from peace, nuclear, and social  
justice demonstrations are requested for a  
show in New York City, which will later  
travel around the country. Send dimensions  
and color slide or photo by March 1, 1984,  
to Banners, Westbury Peace Center, 550  
Post Ave., Westbury, NY 11590.

New summer community service projects co-  
sponsored by the American Friends Service  
Committee, in addition to the usual summer  
projects in Mexico, are a pilot project in  
Mexico and a summer program in Cuba.

The Mexico project will include an exten-  
sive orientation, visits to development proj-  
ects that demonstrate the use of appropriate  
technology, and some technical training. The  
Cuban program is designed to permit non-  
Cubans to work and study as part of an in-  
ternational group seeking clearer understand-  
ing of Cuba and the role of the church in  
Cuban society. Participants are required to  
have fluent Spanish and be 18-25 years old.  
For more information, write AFSC, 1501  
Cherry St., Philadelphia, PA 19102.

Thirty-five church peace leaders who  
gathered at Kirkridge in Bangor, Pa., for a  
retreat in November 1983 issued a statement  
of their great concern over the situation in  
Nicaragua. They state that in the aftermath

of the U.S. invasion of Grenada, great fear  
has arisen in Nicaragua and among them-  
selves that that country will be next.

They strongly oppose an escalation of vio-  
lence in the region, and in the event of such  
an intervention, they have pledged (and urge  
others) to: "stand unarmed as a loving bar-  
rier in the path of any attempted invasion,  
sharing the danger posed to the Nicaraguan  
people"; demonstrate at congressional of-  
fices until the invasion is ended; and support  
and participate in the Witness for Peace, the  
effort by North American Christians to  
establish a permanent nonviolent and prayer-  
ful presence in the border area of conflict  
between Nicaragua and Honduras.

The Korea Concerns Committee of Scarsdale  
(N.Y.) Meeting was established in fall 1983  
to nurture the growth of Seoul Monthly  
Meeting and to provide information on  
Korean concerns to American Friends.

The Korea Concerns Committee was  
formed as a result of the interest in Yoon-  
Gu Lee's address to New York Yearly  
Meeting in July 1983, and two Scarsdale  
Meeting members, Lloyd and Mary Mar-  
garet Bailey, are sojourning in Seoul  
Meeting, and Yoon-Gu and Shin-Ai Lee,  
who are Seoul Meeting members, are  
sojourning in Scarsdale Meeting.

The committee's goals and activities are  
education and consultation on Korean con-  
cerns through a quarterly newsletter; visita-  
tions by the Lees to any monthly meetings  
that invite them; support of Seoul Meeting  
by raising funds for its projected meeting-  
house and peace center; and endowing travel  
scholarships to enable Seoul Friends to  
pursue peace and Quaker studies.

Contributions for support of Seoul  
Meeting may be mailed to Anne Wright,  
clerk, Korea Concerns Committee, Scarsdale  
Friends Meeting, 133 Popham Road, Scars-  
dale, NY 10583.

Viittakivi International Center in Finland,  
which was founded by Friends and retains  
its Quaker connections, hosts an interna-  
tional seminar every year. In last summer's  
ten-day seminar, "The Undivided Life: Con-  
templation and Action in Integration,"  
speakers and work groups explored the rela-  
tionship between contemplation and action,  
seeking to link daily life with deep thought  
and experience. Quaker speakers included  
Roger Wilson and Joan Fitch from England,  
Birgit and Rurik Rancken from Finland, and  
David Richie and Jonathan Lutz from the  
United States.

Ten scholarships covering the costs of  
these international seminars are offered each  
year to foreign participants. Write for infor-  
mation to Viittakivi International Center,  
SF-14700 HAUHO, Finland.



# FORUM

## Other Paths to Truth

In response to Peter Rabenold's letter (FJ 11/1/83), "Can Quakers Unite Theologically?" I would like to comment on the second of his two questions, "... would you be willing, while not giving up your conviction of the validity for you of your religious path, to accept that there is more than one source of Truth, revelation, and inspiration and respect the validity for others of their religious path?" Phrased in this way, it sounds as if Peter Rabenold were asking us to accept the reality of more than one God (i.e., source of Truth, etc.), which I am reasonably sure is not what he means. I assume he means that there is more than one path to the Truth but there is only one Truth, and only one source of revelation and inspiration.

The issue which divides Friends is thus whether the "Inner Light" is equivalent to "Holy Spirit," and whether it is possible to experience the Presence of God without believing that Jesus of Nazareth was God's "Word" or "Son" incarnate.

Christians who remember John 14:6-7 ("I myself am the road," replied Jesus, "and the truth and the life. No one approaches the Father except through me.") may have difficulty accepting the idea that there may be other paths to truth. I would suggest that those Friends meditate on the subsequent passage (John 14:21), "Every man who knows my commandments and obeys them is the man who really loves me, and every man who really loves me will himself be loved by my Father, and I too will love him and make myself known to him." Jesus didn't make knowledge of his earthly life, or belief in his divinity, a prerequisite.

It is my belief that many non-Christians do approach the Father, and they approach him through Jesus, not because they hold a particular set of Christian beliefs, but because Jesus makes himself known to them—not as a name, but as a Spirit. How, in fact, do I know that I approach the Father "through Jesus"? Intellectually, I can't know that. If I believe it, then it is what Kierkegaard called a "leap of faith." How then can I criticize or refuse to associate with Friends who, for their own reasons, do not make this leap?

So much for a Christian's answer to Peter Rabenold's question. (He is not the only one who has raised it.) I would like to raise a question from the other side: Do those Friends who are not persuaded of the Christian Gospel take care to read the Bible thoughtfully and discuss it with other Friends in their meetings? Do they seek the single Truth behind the writings

of all religions?

And of those who are Christians, I ask, do we show by the quality of our love for each other that we are Jesus' disciples?

Mary Brewer

Sandy Hook, Conn.

## Why Not Accept Differences?

Peter Rabenold posed two questions regarding the resolution of theological differences between Christ-centered and Universalist Friends (FJ 11/1/83).

He wrote that if at least one of two questions could be answered "yes" by the evangelical types, a theological oneness could develop in the Society. He adds that the Society as a whole could then offer a spiritual path open to all people anywhere in the world.

Hard principle and belief cannot be compromised, or both the principle and the belief cease to be. There is then something entirely different.

Why not leave it alone and accept the differences? Certainly each branch of Quakerism can proceed along similar or the same paths, offering spiritual inspiration and insights to all people anywhere in the world. I don't happen to accept that the Universalists are true Quakers, but they are there, and if they call themselves Friends, so be it. At the same time, I accept them and admire them as friends doing good things.

Jack Doughty  
Seattle, Wash.

## After The Day After

*The Day After* empowered me in a way which I want to explain. As I walked out onto our country road after watching the film with neighbors, I was able to pray, wholeheartedly, as I have been unable to do since I was a child. It was a prayer for me, my family, and neighbors, then a prayer of thanks for all that is still here, and finally a prayer of asking, "What can we do?"

The panel discussion following *The Day After* left me more confused than ever about the answers to the political and military crisis of our time, but my prayer and the film gave me a very simple ancient answer. Where our intellect leaves us stranded in despair, love is the action and the response which can always help.

David Erikson  
Weare, N.H.

## Straining at a Gnat

Several weeks ago I wrote to you concerning my impressions of a book written by Jessamyn West. My comments included reference to the author's love and concern for her fellow man.

A summary of my comments appeared in your book issue (FJ 11/15/83), but my statement had been rephrased to read

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"fellow men and women." This truly seems to be a straining at a gnat. It appears that the editor or one of his assistants may be troubled with sexist insecurities and I am sorry they are so burdened. I am happy to say I do not have that problem.

My copy of *Webster's New World Dictionary* defines the word *fellow* as: one of the same rank; equal. The definition of *man* is given as: a human being; a person; the human race. I much prefer *Webster's* definitions of these two words as opposed to those offered by some of the feminists.

Would you also castrate Jesus?

Dale L. Simpson  
Dorchester, Nebr.

### Letter to Bainbridge C. Davis

I have read with interest your well-written story in the recent *FRIENDS JOURNAL* (9/1-15/83). Yours was a great experience and you were brave to have risked the journey. At least you didn't have to fly over Russian airspace.

Enclosed is an article on Cuban prisons by author Valladores in the August 15 issue of *Time*, which I am sure you have read. I believe this intellectual was jailed for over 20 years for protesting Castro's dependence on the Soviet Union.

My own knowledge about today's Cuba is from lawyers who escaped with thousands of other Cubans from the injustice there to Miami, where President Carter gave them the protection of our government. The American lawyers did what they could to help.

These people seem to appreciate our government's help.

Were you able to ask during your 12-day visit about those who were jailed for religious beliefs, such as Jehovah's Witnesses, and could you tell whether they had unions in Cuba?

The inclusion of the Communist messages against Reagan in several of your paragraphs considerably weakens the value of your article as an objective reporter.

When you served our government under both Republican and Democratic presidents, did you find conditions for the people any different than they now exist in Cuba?

It would be a real service to those who read the *JOURNAL* to have your views in this regard.

Joseph D. Calhoun  
Norwood, Pa.

### Reply to Joseph D. Calhoun

I appreciated your taking the trouble to write me regarding my report on the visit

to Cuba and Cuban Quakers. Yes, as you mentioned, it was a great experience.

Thanks for sending me the article from the August 15 issue of *Time* regarding Cuban prisons. I had not seen it, though of course I do not doubt that the inhuman practices mentioned there do exist in Cuba and in many other so-called civilized countries, and I do not condone them anywhere. (As I said in my report, I am aware in such a visit one cannot observe all the negative as well as positive factors, so I tried to limit my comments to those things which I did observe.)

I did not ask about Jehovah's Witnesses. Despite a specific constitutional guarantee of freedom of conscience, the right to practice one's religious beliefs "within the framework of respect for the law" is limited by making it "illegal to oppose one's faith to the revolution." I am sure some have violated this restriction. I did attend Methodist and Baptist as well as Friends religious services. As to unions, yes, there are unions, but the concept is not the same as in a capitalist country.

My objectives in visiting Cuba were, first, to express friendship and support for Cuban Quakers. Secondly, I wanted to gain greater understanding of Cuba as it is today and especially to approach all Cubans in a spirit of friendship, which might contribute to lessening the tension between our two countries. There is great danger to both the United States and Cuba in aggravating the existing fear and hostility. Under such circumstances, I felt it was best to observe and learn all I could without asking questions which on my first visit to Cuba would seem provocative and unfriendly. I believe it was more constructive to focus on the good rather than condemning the bad. (This is not to be unaware of the bad.)

While none of us is truly objective, I tried to state in my report only what I believed to be accurate. In rereading it, I can find no place where I included either "Communist messages" or Cuban government statements which were not clearly stated to be such.

In response to your question whether I had in the past found "conditions for the people" any different from those now existing in Cuba, I must compare what I saw in Cuba this summer with what I observed over the years in various parts of Latin America. For the well-to-do few, conditions are not as favorable; for the relatively poor, who of course constitute the great majority, conditions appear to be distinctly better. As I did not visit Cuba before the revolution, I must rely on friends who actually lived there in those years, who are astute observers, and who assure me that there, too, the change for the better is clearly noticeable.

I appreciate your having written to me and I hope that my effort to reply straightforwardly is helpful.

Bainbridge C. Davis  
Media, Pa.



John Davidson



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## BOOKS

**Acid Rain.** By Robert Boyle and Alexander Boyle. Schocken Books, New York, 1983. 128 pages. \$8.95/paperback.

"Acid precipitation, with its capacity to destroy life at the start, offers the possibility of a silent summer, a silent fall, and a silent winter" (as well as Rachel Carson's silent spring), says Robert Boyle, who, with his son Alex, has undertaken a major investigation of the political and ecological aspects of this growing threat to the environment.

"If a hostile power were doing to us what we are doing to Canada, the Congress would now be meeting to consider a declaration of war," says Boyle, who is outraged over the current administration's sluggish approach to enforcing the Clean Air Act.

Although the term *acid rain* was first mentioned in England in 1852, it only began to arouse "a veritable storm of scientific and public concern" around 1970 and is still a relatively unfamiliar subject.

Acid rain, which poisons our lakes, rivers, forests, and farmland, is caused by burning fossil fuels; sulfur dioxides and nitrogen oxides issuing from tall smokestacks fall to earth as sulphuric acid and nitric acid. We also have acid snow, frost, sleet, and dew. Far from industrial centers, places like the Boundary Waters Canoe Area Wilderness and the Great Smoky National Park are showing signs of deterioration. It is sober-

ing to read that one of our finest scenic drives is now the *Gray Ridge Parkway*.

What is to be done? The pro-business legislators call the environmental contingent "coercive Utopians." They lose no opportunity to mention large surcharges on utility bills if efforts are made to cut down the sulphur dioxide at the source. Two Canadian films, *Acid From Heaven* and *Acid Rain: Requiem or Recovery* cannot be shown in the United States unless laboriously cleared with the Justice Department. With the help of this practical, 140-page book, enough of us may become informed to perhaps avert the dismal silence which the Boyles suggest is imminent.

Helen Zimmermann

**Journey to Jerusalem.** By Grace Halsell. Macmillan, New York, 1981. 193 pages. \$10.95/paperback (Available from AMEU, Room 771, 475 Riverside Drive, New York, NY 10115 for \$7.95).

Friends are aware of the extremely dangerous situation in the Middle East and, primarily, in Palestine. That situation has been the concern of innumerable political, economic, and religious treatments. But rarely have there been considerations of what the people living in Palestine (Jews, Christians, and Muslims) think, do, and hope for. It is to meet this need that Grace Halsell, journalist and author, undertook this project. She visited for some days in private homes of each of the various cultural communities which make up Palestine. She presents a compassionate, fascinating, and alarming picture of the attitudes, practices, fears, and

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hopes of the various peoples who populate this tiny area. She hopes that her sharing of human-interest accounts will aid in the search for a new Middle East and, accordingly, dedicates her book "To those who seek peace."

Calvin Keene

**Outrageous Acts and Everyday Rebellions.** By Gloria Steinem. Holt, Rinehart & Winston, New York, 1983. 288 pages. \$14.95.

Gloria Steinem's book is a lesson in history, from anecdotes in the introduction which illustrate the fabric of this sexist society, to the stories of empowerment which women have shared with her. She is a strong writer, and although many of these pieces have appeared before, they become more cohesive when they are presented as a whole. Pieces on campaigning with McGovern, McCarthy, and others to a scary piece entitled "If Hitler Were Alive, Whose Side Would He Be On?" are full of observations and historical perspectives.

Other pieces show where her strength comes from, and where other women's strength comes from. In "Ruth's Song (Because She Could Not Sing It)" Gloria writes of her mother's disempowerment and ends with "... at least we're now asking questions about all the Ruths and all our

family mysteries. If her song inspires that, I think she would be the first to say: It was worth the singing." Personal observations in "Sisterhood" are about how women can and do empower and support one another.

An integral part of the book is her five perceptive short pieces on Marilyn Monroe, Linda Lovelace, Patricia Nixon, Jackie Kennedy, and Alice Walker. Gloria questions how sexism has affected their various lives.

Political pieces such as "Erotica vs. Pornography," "Men and Women Talking," and "Words and Change" encourage thought and discussions. "Words and Change" tackles language and applauds changes that have been made in words, and she points out how the changes are international. She writes of networking, her many treks across the United States, and hopeful signs along the way. "Far From the Opposite Shore" ends the book with perspectives on past gains for women and survival lessons for the future.

It is a book that shares the struggle of a woman in this world, vividly, candidly, and honestly. Her ability as a writer shines through as she adeptly weaves articles on genital mutilation and "If Men Could Menstruate" together in a book that reviews 20 years of the women's movement, with a personal, political, and philosophical outlook. Gloria says, "There is no subject that

feminism doesn't transform." This book is about that transformation.

Thelma Stoudt

**Together in Solitude.** By Douglas V. Steere. Crossroads, New York, 1982. 201 pages. \$12.95.

Douglas Steere is one of the truly diverse Quaker leaders of our time. This latest of his many books reveals the fruits of ecumenical pioneering over the years as they serve personal religious growth relating to the needs of our world today.

Ten chapters, previously published in non-Quaker periodicals, cover such subjects as: Catholic and non-Catholic relations; being present, whether to a person or another religion or race; religious counseling (using von Hugel as a model); the contemplative; the mystical; and the outer world. Douglas gleans and quotes from the great masters of spiritual growth of previous centuries and our own time—a fine resource for both beginners and those reaching out for further inspiration. These trailblazers overlap on a universal base and respond uniquely, sifting value emphases and creating an "as if" language to stand in for inscrutables beyond definition.

The "sacred and profane" are tran-

# THE FAMILY BOOK ABOUT SEXUALITY

by Mary Calderone and Eric Johnson; Bantam Books, 1983

Two friends, who are Friends, have written this book of honest information about the issues of love and sexuality and life and families and society. It even contains an A-Z encyclopedia.

## Four review excerpts:

"Together, Dr. Calderone and Mr. Johnson have produced a comprehensive family guide to sexuality, full of surprises, rich in facts and, except for the basic premise that knowledge is good and that ignorance breeds evil, stripped of propaganda."

—Jane Brody, *The New York Times*

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—The Critic, Kevin Axe, Managing Editor, U.S. Catholic

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Courtney C. Smith, Jr., President

scended. Douglas considers our cultural priority for technology and sciences at the expense of wholeness without creating demons of such matters. He responds with Archbishop William Temple, who said that Christianity is the most materialistic religion that ever existed. Nor can I neglect Douglas's passages on education. As a professor who has been in touch with many educational institutions, he has a right to see the need for a quantum leap in this area and to help define its direction. Yet we never doubt his awareness of a new religious awakening that increasingly penetrates a widespread spiritual famine in our lifetimes and its growing influence in spite of everything.

*Dorothea Blom*

**Repairing the Breach: Ministering in Community Conflict.** By Ronald Kraybill. *Herald Press, Scottdale, PA 15683, 1982. 95 pages. \$3.95/paperback.*

**Fighting Fair: Family Mediation Will Work For You.** By Robert Coulson. *The Free Press (Macmillan), New York, 1983. 191 pages. \$14.95.*

These two books will be of great interest to Friends and others who are committed to solving community and interpersonal problems without going to court. (Most people these days know that our judicial system polarizes rather than reconciles opposing parties.) Both books also demonstrate that personal relationships may be enhanced by the application of the principles of creative conflict resolution to our own lives.

Ronald Kraybill, director of the Mennonite Conciliation Service, has written a comprehensive overview of the different roles available to community peacemakers. As described in *Repairing the Breach*, these are: observers, legitimizers, advocates, resource expanders, group facilitators, and mediators. Each of these, if used selectively to fit particular situations, ensures favorable conditions for peaceful resolution. (The actual solutions, as in all nonviolent direct action, are mainly the responsibility of the disputants.) Also described are structures that lend themselves to conflict management: joint task and discussion forums, mediation centers, and victim/offender reconciliation programs.

Kraybill's book has a religious orientation—the essence of Christianity for him is a call to peacemaking. He believes that conflict fosters growth in all people who recognize and accept its challenge; conflict is an opportunity for new truth and new unity.

*Fighting Fair*, by Robert Coulson, president of the American Arbitration Association, centers on family mediation as one model of conflict resolution that can prevent



and resolve most interpersonal conflicts. (Both Coulson and Kraybill affirm that by adopting the principles of mediation into our everyday lives, irreparable conflict will not occur. I agree.) Coulson demonstrates that divorce mediation is far less harmful to all parties than legal proceedings. Done well, divorce mediation can even be constructive. He describes how it works, where to find a good mediator, and how to become one yourself. Though not a consciously religious approach, *Fighting Fair* honors each person in a family dispute as an equal participant and envisions mutually acceptable solutions to all carefully constructed and executed mediations. (Quakers can certainly be content with that approach.)

Both books are clear, insightful presentations of information that should become an integral part of our educational and religious institutions. Principles that work for community and interpersonal conflicts can be applied to national and international disputes. These are skills we all need to learn.

Betsy Leonard

**Just As I Am.** By Harvey Cox. Abingdon Press, Nashville, 1983. 159 pages. \$10.95.

This brief, readable book introduces us to one of the most important contemporary American theologians. Through recounting his spiritual journey, Harvey Cox encourages us to reflect on our own.

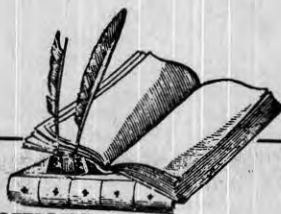
Although he has always been Baptist, Cox remembers his Welsh Quaker background by recalling the Paoli Massacre in 1777 when 150 Americans died. He identifies his Quaker heritage as having created his lifelong sensitivity to issues of killing and war. Cox also mentions that his relatives attended Goshen (Pa.) Meeting when he was a child.

Cox takes the reader through numerous important events and influences in his life: helping to ship cattle to Poland after World War II and seeing the war devastation there; attending a black Baptist church for a year in Philadelphia when he attended the University of Pennsylvania; working in East and West Germany in 1962-63; living in a community in the 1960s in the Roxbury section of Boston; learning the central meaning of Hiroshima by visiting there.

I normally am not drawn to theology, but Cox's book moved me deeply. He articulates values important to me such as community living, nonviolent action against racism and militarism, and identifying with the poor and disenfranchised. Furthermore, those values have arisen from what Cox lived, and less from what he read. Especially moving was the retelling of his Hiroshima experience, central to me from living there 17 years ago.

I first admired Harvey Cox from reading his book, *Secular City*. A few years ago, we

## Poets & Reviewers



**Don W. Badgley** is a member of Bulls Head (N.Y.) Friends Meeting. **Dorothea Blom**, from Arlington, Va., is a writer, artist, and teacher. **Jeanne Halpern** is a member of Burlington (Vt.) Friends Meeting. **Calvin Keene** is a member of Lewisburg (Pa.) Meeting. **Betsy Leonard**, Swarthmore (Pa.) Meeting, serves on the staff of Pendle Hill. A poet and songwriter, **Esther Greenleaf Murer** is a member of Central Philadelphia (Pa.) Meeting. Also a Central Philadelphia member, **Lynne Shivers** has spent considerable time studying and working in Northern Ireland. **Thelma Stoudt** is a member of Southampton (Pa.) Meeting and a student at Pendle Hill. **Helen Zimmermann**, from Saunderstown, R.I., is a regular contributor to FRIENDS JOURNAL.

briefly worked together to create Trap Rock, a peace center in western Massachusetts. Now I know what some of the forces are in his life and see him as a co-worker for a non-violent world.

Lynne Shivers

## Books in Brief

**Let There Be a World: A Call for an End to the Arms Race.** By Felix Greene. Victor Gollancz, North Pomfret, VT 05053, 1982. 64 pages. \$4.95/paperback. Today, the call for an end to the arms race is more urgent than ever. In this revised edition, reissued after 20 years, pictures and text combine to show us that we are part of a historical process begun when the world began, and that we are the caretakers of who we are and what we have for the people to come after us. Beautiful photographs illustrate this well-researched book.

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Philadelphia

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## Sandy Spring Friends School

seeks a Director of Admissions, with experience, maturity and skills appropriate to the job. Send resume and references to: Edwin E. Hinshaw, Headmaster, Sandy Spring Friends School, 16923 Norwood Road, Sandy Spring, Maryland 20860 by February 15, 1984.

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**Washington, D.C., bed and breakfast.** Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

**New York City, The Penington,** 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call the manager (212) 673-1730.

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

## Books and Publications

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

**Jericho Friends History,** Randolph County, Indiana—1818-1958, softbound, \$5.63; Supplement, 1958-83, softbound, \$4.63 ppd. Jericho Friends Meeting, RR 3, Box 80, Winchester, IN 47394.

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

**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.

## Communities

**Warm community developing** in Santa Rosa, California, around housing and health care center for older people opening in February 1984. Apartments with available meals offered on a life-lease basis. Out-patient nursing and therapy on site. Friends House, 684 Benicia Drive, Santa Rosa, CA 95405.

**Quaker family in S.E. Kentucky** seeks people to join them on 40-acre land trust, live in community, and be involved in social, political, and economic change in Appalachia. Contact Flannery/Reilly, Rte. 2, Box 121 B, Hindman, KY 41822. (606) 785-3376.

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## Positions Vacant

**Pendle Hill Business Manager Needed—**Pendle Hill is now accepting applications for the full-time, residential position of Business Manager, to begin April 1, 1984. Applications accepted through March 1. For job description and application procedures, write to Robert A. Lyon, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

**Resident Manager,** couple/single at the Penington, a place to live for Friends and those in sympathy with Friends for over 80 years. That tradition continues. Strength, wisdom, joy, and management experience needed. Wonderful opportunity for active involvement in meaningful housing. Contact Elizabeth Bailey, 215 E. 15th St., New York, NY 10003. (212) 475-9193.

**Coordinator** of work-adjustment program in gardens, grounds, forest management, maple syrup production, greenhouse at ecumenical residential rehabilitation facility serving those with psychiatric disabilities. Salary, medical insurance, housing and utilities, food. Berkshire Hills, vacation and ski area. Contact: Kent Smith, Gould Farm, Monterey, MA 01245.

**Secretary to Wider Quaker Fellowship wanted.** Friends World Committee for Consultation seeks a 3/5 time secretary to its Wider Quaker Fellowship program, to begin work in Philadelphia by May 15, 1984. Broad knowledge of Quaker literature and excellent language skills required. Application letters, including complete resume and names and addresses of at least three references, should be sent before April 1, 1984, to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102.

**Librarian,** preferably MSLS, sought by Quaker day school (PK-12). Primary responsibility for lower school library. Minorities and Friends encouraged to apply. Write: Head Librarian, Wilmington Friends School, 101 School Road, Alapocas, Wilmington, DE 19803.

**A position as Secretary of Germantown Friends Meeting** will be opening because of retirement of the current Secretary. Applicants must have administrative and office experiences. A Quaker education, formal or informal, will be helpful but is not a requirement. Those interested may send a resume to the Germantown Friends Meeting, 47 West Coulter St., Philadelphia, PA 19144, Attn: Secretarial Committee.

## Positions Wanted

**Nursing assistant** with hospital, rehab., nursing home, and in-home experience seeks position in private home to care for young or old. Very flexible hours, can do overnights. (215) 947-0650 or (215) 481-8724. Ask for Jacqui.

## Research Request

**Quakers and the visual arts.** Appreciate information about art created by Quakers, or art works concerning Quaker life, activities, or values. This or past centuries. Is there any art displayed in your church or meeting? Are you a Quaker artist? Please write Prof. Jeanne Stump, Art History, University of Kansas, Lawrence, KS 66045.



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## Summer Camps

**Music, Quakerism, community:** Friends Music Institute, ages 12-17. Camper comment: "I liked music theory, recitals, discussions, nontraditional musical events, cherry pie." —Matt P., Massachusetts. FMI, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

## Tours

**China Study Tour,** June 17 to July 9, 1984. Nine cities in People's Republic of China, plus Hong Kong. Contact Wayne Howdeshell, Friends University, Wichita, KS 67213. (316) 261-5812 or 263-2577.

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# CALENDAR

## February

25—Friends Institute Day, 10 a.m.-4 p.m., Arch Street Meeting, Philadelphia, Pa. Meeting for worship, talk by Gordon Browne on "Ten Good Reasons for Not Being a Quaker," worship-

## MEETINGS

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

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**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., 911/40th 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.

### GUATEMALA

**GUATEMALA**—Monthly. Call 683011 or 681259 evenings.

### 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 Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope AL 36533.

sharing groups, singing. Free. For information or to reserve child care, call (215) 241-7221.

## Resources

• **In Context**, a 66-page quarterly "Journal of Humane, Sustainable Culture," addresses many social concerns of interest to Quakers. A year's subscription is \$14. Write P.O. Box 30782, Seattle, WA 98103.

### ALASKA

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

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

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

### ARIZONA

**FLAGSTAFF**—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver 86002. (602) 774-4298.

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

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

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

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

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

**DAVIS**—Meeting for worship, First-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) 536-1027.

**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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**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. Clerk, Karen Cauble, (619) 281-5033.

**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., 286-3083.

**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. Phone (707) 542-1571 for location.

**STOCKTON**—10:30 singing, 10:45 worship and First-day school. Anderson Y, 285 W. Knolls Way, Stockton (209) 943-5344. Jackson, First Sunday (209) 223-0843.

**VISTA**—Unprogrammed meeting 10 a.m. Call 724-9655 or 745-8072. P.O. Box 1443, Vista 92083.

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

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

**YUCCA VALLEY**—Worship, 2 p.m. Church of Religious Science, 56837, 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) 633-5501 (after 6 p.m.).

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

**DURANGO**—10 a.m. First day school and adult discussion. Unprogrammed worship at 11 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: 349-3814.

**NEW HAVEN**—Meeting and First-day school, Sundays, 9:45 a.m. First-day school. 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. John D. Perry, clerk, 9 Great Hill Rd., Darien. 655-7799.

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

## 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 10:00 a.m. (904) 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 a.m., 316 E. Marks St., Orlando 32803. (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 Pessmore. 371-7845 or 955-9589.

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

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

**TAMPA**—Meeting 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., NE, 30306. Clerk: Joan Thompson. Quaker House telephone: 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 Daniells, 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 Curtis Pullin and Kate O'Neill, 383-9601.

**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: 288-3068.

**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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

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

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

**OAK PARK**—Worship 11 a.m., Hephizabab 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 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) 328-5853 or 344-5348.

## INDIANA

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

**COLUMBUS**—Unprogrammed worship Sundays 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 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 a.m. Children welcome. 926-5614.

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

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earham 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 10 a.m. Sunday. 311 N. Linn. Clerk: Julia Kellman. 648-4701.

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



## KANSAS

**LAWRENCE**—Oread Friends Meeting. Unprogrammed worship 10 a.m. 1146 Oregon. Phone (913) 749-1360.  
**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, 986-8250.  
**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 546 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 681-8022.

## 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**—Worship 10 a.m. 1845 Forest Ave. (Route 302.). 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**—Worship 10 a.m. Sun., 8 p.m. Wed. First-day school 10:20 a.m. (10 2nd Sun.) adult 2nd hour (mo. mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzertott, near U. MD. 445-1114.  
**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 and August, 5116 N. Charles St., 435-3773; Homewood: worship and First-day school, 11 a.m., 3701 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. 124 Philosophers Terrace. Clerk: Marian Roberts, RD 4. 778-3282.  
**EASTON**—Third Haven Meeting, 10 a.m. 405 S. Washington St. Clerk: Jane K. Caldwell, (301) 822-2832.  
**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., West Concord. (During summer in homes.) Clerk: Sally Jeffries, 263-4992.  
**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 a.m. Phone: 876-6883.  
**FRAMINGHAM**—841 Edmands Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.  
**GT. BARRINGTON**—South Berkshire Meeting, unprogrammed 10:30 a.m. Blodgett House, Simon's Rock College, Alford Rd. (413) 528-1847 or (413) 243-1575.  
**MARION**—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.  
**MATTAPOISETT**—Worship 10:30 a.m. Rta. 6, east of New Bedford. J. Toothaker, pastor, 636-3405.  
**NEW BEDFORD**—Worship (unprogrammed) 11 a.m. (10 a.m. June through Sept.). 7th and Spring Sts. 993-7387.

**NORTH EASTON**—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.

**NORTH SHORE**—Worship and First-day school, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 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, 9:30 a.m. in homes. Call (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.

**MISSOULA**—Unprogrammed, 10:30 a.m. Sundays, 204 S. 3rd St. W. 542-2310.

## NEBRASKA

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

**OMAHA**—Unprogrammed worship. 453-7918.

## NEVADA

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

**RENO-SPARKS**—Unprogrammed worship at 10:00 a.m., Scott residence, 1425 Alturas. 747-4823.

## NEW HAMPSHIRE

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

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

**GONIC**—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Shirley Leslie. Phone: (603) 332-5472.

**HANOVER**—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, Collis Center, Conf. Rm. B, Dartmouth College. 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. 46 Concord St. 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.

**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**—Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Park St. and Gordonhurst Ave. 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.

**RANCOCAS**—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., NE. 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, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-1238 or 835-0277.

## NEW YORK

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

**ALFRED**—Meeting for worship 9:15 a.m. 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, 48 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

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

**BUFFALO**—Worship 11:00 a.m., 72 N. Parade (near science museum); and 7 p.m. at Center Hamburg. Call 892-8645.

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

**CHAPPAQUA**—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone: (914) 238-9694. 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. Call Carolyn Stephenson, (315) 824-0988.

**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. (518) 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.).

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

Locust Valley-MATINECOCK—Duck Pond & Piping Rock Rds. First-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 8179.

**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 potluck, 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 a.m., First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

**ROCKLAND**—Meeting for worship and First-day school, 11 a.m., 80 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**—Meeting 10:45 a.m. Yancey County, off Rt. 80 on Arthur Morgan School Rd. 675-5936.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-8926.

**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 Alfred Henderson, 294-0745.

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

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

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

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

**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.

## OHIO

**AKRON**—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 929-9590 or 733-7683.

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

**DEFIANCE**—Jon Shafer, (419) 596-4641.

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

**TOLEDO**—Rilma Buckman, (419) 385-1718.

**CINCINNATI**—Clifton Friends Meeting. Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 861-2929.

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

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

**COLUMBUS**—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 848-4472, or Rod Warren, 863-0731.

**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 Salam 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.

**OBERLIN**—Unprogrammed meeting at 10:30 a.m. Wilder Hall, Oberlin College. Ruth Schwaegerle, clerk.

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

**WAYNESVILLE**—Friends Meeting, 4th & Hight Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m. (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) 262-8533 or 345-7650.

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

## OKLAHOMA

**OKLAHOMA CITY**—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 S.E. 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

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

**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.

**CARLISLE**—Worship and First-day school (Sept. to May) 10 a.m. 140 E. Pomfret St. 249-2411.

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

**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. 269-2699.

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

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

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

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

**GYWNEDD**—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Worship 11:15 a.m.

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

**HAVERTOWN**—First-day school 9:30 a.m., meeting for worship 10:30 a.m. Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Havertown Rd.

**HAVERTOWN**—Old Havertown 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.

**LANDSDOWNE**—First-day school 9:45 a.m., meeting for worship 11 a.m. Landsdowne and Stewart Aves.

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



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

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

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

**MARLBOROUGH**—Marlborough Village, 1 mile S of Rt. 842 near Unionville, PA. Worship 11:00 a.m. Clerk, (215) 688-9185.

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

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

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

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

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

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

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

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

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

**OXFORD**—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Mary Ellen Heines, clerk. Phone: (215) 593-8795.

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

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

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

**Cheltenham**—Jeane 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 Waln Sts., 11 a.m.

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

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

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

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

**PLYMOUTH MEETING**—Germantown Pike & Butler Pike. 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 562 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 Sproul Rds., Ithan. Meeting for worship and First-day school, 10:30 a.m. Forum 11:15 a.m.

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

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

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

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

**SPRINGFIELD**—W. Springfield and 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. Phone: (803) 781-3532.

## SOUTH DAKOTA

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

## TENNESSEE

**CHATTANOOGA**—Worship, 10:30, 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.

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

**CORPUS CHRISTI**—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 884-6699.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Hwy. Clerk: Alfred Mellor, (214) 942-8020.

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

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

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

**HILL COUNTRY**—Unprogrammed worship 10 a.m. Discussion 11 a.m. Clerk: Jane Laessle. (512) 997-4841.

**HOUSTON**—Live Oak Meeting: Worship and First-day school Sundays 10:30 a.m., 1003 Alexander. Clerk: Albert Munn, 665-2010.

**RIO GRANDE VALLEY**—Winter worship group. For time and place call (512) 781-4507.

**LUBBOCK**—Unprogrammed worship, 10 a.m.; clerk, Elsa Sabbath, 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. Leni Skarin, clerk, 113 High Oak, Universal City, 78148. (512) 659-4053.

## 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) 583-2287 or 582-4357.

## VERMONT

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

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

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

**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: 765-4003.

**WILDERNESS**—(Rutland Worship Group). Worship 10 a.m. Trinity Episcopal Church, Library Annex, Rutland. Phone Kate Brinton, (802) 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 10 a.m. 4500 Kensington Ave. 358-6185.

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

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

**WILLIAMSBURG**—Unprogrammed meeting for worship 10 a.m. 104 Kingswood Dr. (804) 229-6693.

**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

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

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

**SEATTLE**—University Friends Meeting, 4001 9th Ave., NE. 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 a.m. 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 John Gamble, (304) 599-1767.

## WISCONSIN

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

**EAU CLAIRE/MENOMONIE**—Meeting for worship and First-day school, Sunday 10:30 a.m., 1718 10th St., Menomonie, WI 54751. Call 235-5892 or 832-0094.

**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.

## WYOMING

**CASPER**—Unprogrammed worship in Friends' homes at variable times. Phone Eileen Haney at (307) 472-3015.

# Youth Projects Build Leadership



Photo by Terry Foss

*The world of tomorrow belongs to the youth of today, all youth in all communities. Unless they are given a chance to develop their own yearnings for justice and peace, and the skills needed to work effectively toward those goals, we will lack the leadership needed to make that world a better place.*

Among the young people who welcome an opportunity to be involved are the youth in communities where AFSC has long-term programs. Poor and Third World youth in particular, facing an unemployment rate as high as 60%, and the bleak alternative of joining the military, are eager to become involved in work and study around issues affecting their own communities. Last summer, AFSC sponsored three projects which permitted youth to work in their own communities:

■ The Alabama Study and Action Program, which provided a nine-week summer experience for sixteen young people, each assigned to an organization involved in community work in Black belt Alabama counties. In addition to providing community service, the participants also studied civil rights history.

■ The Third World Communities and Militarism Project in San Francisco, which gave twelve participants five weeks of interviewing recruiters, veterans, and community health leaders, improving their public speaking skills and developing a skit, which they presented to community groups.

■ A Study/Action Program on the Mexico-U.S. Border which offered twenty Mexican, Chicano, and

Anglo participants a chance to travel to border communities in Texas and Mexico visiting immigration detention centers, and community organizations. They worked on community projects and organized four conferences on Central America, an issue of great concern to their communities.

***Please help us make such opportunities available in 1984.***

To: **AMERICAN FRIENDS  
SERVICE COMMITTEE**

1501 Cherry Street, Phila., PA 19102

- ☐ Please accept my contribution for the AFSC Youth Action Program.
- ☐ Please send me more information on this program.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_