

March 1,
1985

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

“... but what canst thou say?
Art thou a child of Light,
and hast thou walked in the Light,
and what thou speakest,
is it inwardly from God?”



FRIENDS JOURNAL

March 1, 1985

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Cover photo of Race Street (Philadelphia) Meetinghouse by Terry Foss. Cover quote from page 4.

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AMONG FRIENDS

Advices for the Winter Weary

Some of you may remember Renee Crauder's proposed "Query for Second Month: Joy," which I quoted in my column last year. Once again we are immersed in winter, and some of us, I am sure, are starting to experience "cabin fever" after long weeks of heavy snows and cold weather.

In fact, Renee Crauder has been away from her volunteer desk at our office for many weeks while recovering from pneumonia. This past month she shared these "Advices" with our winter-weary staff: "Do enjoy the snow and brisk air, and stay away from colds, flus, overwork, boring people, lousy movies, bad coffee, and malfunctioning computers." I trust that most of you can add some Advices of your own.

To lift your spirits let me share some of these gleanings of Quaker humor that have been sent in by readers. After all, Friends, living in the Light shouldn't always be such *serious* business.

First comes this for those of you who are starting to plan next summer's vegetable garden (courtesy of Anne Izard in a recent Foulkeways *Bulletin*): "And for those rabid raccoons—we heard of three schemes our gardeners used for keeping them out of the corn this year. One gardener tied small nylon bags of human hair on a fence around the patch. Another spread used kitty litter between the rows on newspaper and tucked hair in the top of each ear of corn. A third (and this could not be confirmed) kept two radios going all night on talk stations to persuade the critters that humans were close by. Can it be that Foulkeways helped drive the raccoons mad?"

And then there was the report about a Friend who went to a doctor recently for a cure for snoring.

"Does it disturb your family?" asked the doctor. "Disturb my family," the Friend exclaimed, "it disturbs everyone in meeting!" (thanks to *The Mesa Messenger*).

And perhaps you missed this letter by Vera F. P. Day in the *Friend* several years ago: "The letters about the sex of God remind me of the story of a lady who asked the vicar why he always spoke of 'men' and 'he' with no reference to the female sex.

"His reply was, 'Well, madam, you see, one embraces the other.'

"'But not in church!' was the puzzled response."

And finally, for you theater lovers comes this from *Ke Makamaka*: "A young woman, a recent immigrant to Hawaii, had attended a musical program. On her return, Frieda asked her, 'What did you see?'

"She replied, 'I saw *No Quaker*.'

"Frieda was completely mystified until, after further questioning, it turned out that she had seen *Nutcracker*!"

If these don't help, how about sending along a few of your own favorites?

Vinton Deming



Grace Mitchell

The Hawk's Cry

by
Wilfred
Reynolds

February's thaw had given my brother, Mark, and me a challenge as we two somewhat elderly males cruised his rural acreage in Indiana. The ground, spongy in places, tested the powerful vehicle's four-wheel drive as my brother had to accelerate suddenly on the slippery incline.

I could see his jaw tighten, the cheek rippling, and he looked as resolute as the most dauntless of schooner captains abreast of some treacherous shoal in a hurricane.

My brother and I had come upon one of those moments of truth, however relative in terms of severity, when human chemistry quickens: We weren't sure of being able to push free a motor vehicle stuck in the woods.

We'd either roll onto a less slick place or probably have to be towed, and the air had a damp chill. The chill's penetration seemed to enlarge upon a momentarily precarious human situation.

But modern technology and human skill triumphed, and we did make it up the slope onto firmer ground. My brother stopped the vehicle and dismounted without speaking.

He tramped back to the troublesome

spot in the trail, poking it with his cane, appearing to acknowledge the shifting looseness. Pointing, he lifted his gaze to some magnificent hardwoods at the tree line, then he returned to the wheel.

"We came across here earlier today without any trouble," he said. "The first time must have stirred up things enough to form an ooze. There's still a lot of frost in there."

My brother's jaw had unset itself, and his cheek no longer rippled.

We continued along the wispy trail made by his vehicle and by the small tractor sometimes used on periodic inspection trips of wood lots and open places. Our little confrontation with the traction problem now passed, we concentrated on the more reassuring aspects of the excursion.

There were plentiful signs of spring both on the surface and just beneath, and I felt nourished simply by being in the country and feeling relatively undistracted. Mine was a cluttered mind slowing down and emptying some.

My brother sees his connection with the land, to a large extent, as that of steward and custodian, doing what he can in small ways to enhance the environment's long-term prospects.

I don't think this means he cringes at the idea of cutting timber off his place for commercial reasons. Obviously, the taking of certain resources for human consumption needn't necessarily be in opposition to our highest human expectations and goals. Rather, it's any

recklessness in this regard that should be curtailed.

These visits my brother and I have, in which the land is a primary reference point, I think have a way of adding substance to our relationship. I can feel it seeping in around the edges.

While not particularly extensive, our talk was interspersed with observations of life and people in general; and we took note of specific aspects of the land as we came upon them.

At one point we found ourselves on foot inspecting a fence line when my brother asked if I ever thought that this life may be a kind of dream. Partly, I guess he may have been saying he'd had an experience like that or could perceive a realm more complete, transparent, and lifelike than earthly existence itself.

I remember replying that I'd heard the idea expressed before but didn't feel strongly about it at present. Now, looking back, the question clearly presents a more persuasive possibility.

Yet, I'm aware of a strong sense, at least for now, that the work we have to do is right here, directly before us. By all means, one's workplace is this day and forever now as long as we're in this place!

As we headed back to the little farmhouse where my recently widowed brother lives, silence began collecting between us amidst the quiet all around. I had a sense of enfoldment and felt an expectancy coming from my brother's posture at the wheel.

He squinted skyward out the side window.

"Listen," he almost whispered. "That pair of circling hawks we've been watching . . . you can hear their cry in flight."

Stealthily, he stopped the vehicle and turned off the engine. The hawks once again flew into view, and we sat there transfixed ever-so-briefly to experience the sound of the hawk's cry in flight.

"There it is again," my brother whispered, urgently this time. "Hear it? And there it is again!"

"Yes," I said in a way to make certain he knew I had. "Yes . . . and again!"

There came more quiet between us. "It's like listening for and to God," one of us observed. "You have to be attentive, alert, and accessible."

The other nodded in quiet accord, and we continued back to the house. □

Now retired, Wilfred Reynolds continues to be active in Evanston (Ill.) Meeting. He has served as clerk of Illinois Yearly Meeting and on the Regional Executive Committee of the American Friends Service Committee.

What Canst Thou Say?

by Richard S. Bear

My title, a quotation from George Fox, is frequently used in theological discussion among Friends. It is popular with those who would prefer not to use Christian language, and it is apt to be used as an authoritative quotation for undermining the authority of quotations. Being uncertain that Fox intended his saying to have the meaning that it seems to have acquired, I decided to look it up, read it in context, and learn what I could about it.

To my surprise, George Fox does not appear to have recorded these words himself. I found them in Margaret Fell Fox's testimony in Fox's *Journal*, published in 1891. The context of Fox's famous question is a description of her convincement at Ulverston steeplehouse in 1652. This passage has proved to be of such importance to Quaker thought that I quote it here at length:

The next day being a lecture or a fast day, he went to Ulverston steeplehouse, but came not in till people were gathered; I and my children had been a long time there before. And when they were singing before the sermon, he came in; and when they had done singing, he stood up upon a seat or form, and desired that he might have liberty to speak; and he that was in the pulpit said he might. And the first words that he spoke were as followeth: "He is not a Jew that is one outward; neither is that circumcision which is outward; but he is a Jew that is one inward; and that is circumcision which is of the heart." And so he went on, and said, how that Christ was the Light of the world, and lighteth every man that cometh into the world; and that by this Light they might be gathered to God, etc. I stood up in my pew and wondered at his doctrine; for I had never heard such before. And then he went on, and opened the Scriptures, and said, "the Scriptures were the prophets' words, and Christ's and the apostles' words, and what, as they spoke, they enjoyed and possessed, and had it

from the Lord:" and said, "then what had any to do with the Scriptures, but as they came to the Spirit that gave them forth? You will say, Christ saith this, and the apostles say this; but what canst thou say? Art thou a child of Light, and hast thou walked in the Light, and what thou speakest, is it inwardly from God?" etc. This opened me so, that it cut me to the heart; and then I saw clearly we were all wrong. . . . And I cried in my spirit, to the Lord, "We are all thieves; we are all thieves; we have taken the Scriptures in words, and know nothing of them in ourselves."

My second surprise was that this narrative's centerpiece is a traditional sermon, in that it expounds upon a text *from Scripture*. Fox quotes Paul (Rom. 2:28-29), then comments on this passage by quoting John (8:12 and 1:9), Paul again (Eph. 5:8), and John once more (1 John 1:7).

Margaret Fell stood up in her pew and wondered, for *she had never heard such doctrine before*. Why not? George Fox had not said anything that could not be substantiated by Scripture. In fact, he had hardly said anything but Scripture! Yet what he said was news to her and to the whole congregation.

Margaret Fell stood up in her pew and wondered, for she had never heard such doctrine before.

The priestly authority of the medieval Roman church lent to the clergy a power over the laity that is unfamiliar to us today. It was generally thought that the laity must have all Scripture interpreted for them by a trained priesthood. Choice of text and interpretation were subject to scrutiny by persons of power in both the clerical and secular hierarchies, who had a vested interest in the status quo. The aim of both scriptural

reading and sermonizing in the churches was apt to be the making of good citizens rather than good Christians. Despite the best efforts of the Reformation, this scenario persisted in Protestantism as well, and indeed it remains one of the primary functions of mainstream Christendom to the present day.

Translations of the Bible into the vernacular were strenuously opposed by the authorities; as late as 1536, William Tyndale was strangled, and his body burned, for translating the Scriptures into English. Not until 1611 did the Authorized Version bring the English Bible into general use, 13 years before the birth of George Fox. The impact of its availability contributed greatly to the religious upheavals of the 17th century, as the authorities had indeed foreseen. Yet, even as people began to make new conclusions for themselves about the meaning of Scripture and broke away to form new sects, hierarchical conservatism set in and the power of the professional clergy continued unabated.

When George Fox was troubled, he first sought help from the trained ministry, and had to receive an "opening from the Lord" before he could understand that being "bred at Oxford or Cambridge did not qualify or fit a man to be a minister of Christ." By the time Fox arrived at Swarthmoor in 1652, he understood deeply what the Lord had meant, and at Judge Fell's house he said in reproof to William Lampitt, the curate of Ulverston, that "he could not preach Moses, nor the prophets, nor Christ, nor John, except he was in the same spirit as they were in." This idea was repeated in Fox's remarkable sermon to Lampitt's congregation, which took place on the following day.

It is instructive at this point to read George Fox's own account of that occasion:

I was moved of the Lord to speak to him and the people after they had done singing; and the word of the Lord was to them, he was not a Jew that is one outward, but he was a Jew that is one inward, whose praise was not of men but of God. Then I showed them that God

Richard S. Bear, a timber cruiser in Eugene, Oreg., is active with the New Foundation Fellowship. He plays the dulcimer and the pennywhistle, and he enjoys wilderness travel.

was come to teach his people by his spirit and to bring them off all their old ways, religions, churches and worship, for all their religions, and worship, and ways were but talking of other men's words, for they were out of the life and spirit that they were in that gave them forth.

In neither account do I find that Fox was advocating casting aside Scripture and replacing it with our own words. He does not place our words above Scripture, or even on the same level with Scripture. He asks if what we speak in religious matters comes from the same source as does Scripture, i.e., that they are not *our* words at all but "a word from the Lord." This is the point on which Fox appears to be original, yet we can find a scriptural source for Fox's thinking even on this point. He may well have had in mind 1 Cor. 2:12-16.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. . . . For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

What, then, was George Fox preaching at Ulverston? He was drawing the obvious comparison which Paul's text (in Romans 2:28-29) invites: He is not a Christian who is one outwardly, but he is a Christian who is one inwardly, "whose praise is not of men but of God."

This comparison appears quite obvious to many Christians of our time, so that they may well wonder at the fuss Friends make over Fox's having called attention to it. But it was not so obvious then, and it struck at the roots of an almost universal pattern of religious thought and life. Professional ministers knew that Fox was putting their jobs on the line; the next time he spoke at Ulverston he was very nearly beaten to death.

When George Fox asks us what we can say, he assumes that we profess to be Christians; that is, that we think we are followers of, and belong to, Jesus Christ. And he is asking us to

People began to make new conclusions for themselves about the meaning of Scripture.



Smuggling the New Testament into England, 1526

Violet Oakley

look within to see if we can pass Paul's acid test. Do we prefer man's praise or God's? For it would really be taking the Lord's name in vain to talk of being Christians, if Christ does not rule in our hearts.

On the following Sunday after his first visit to Ulverston, George Fox was moved to speak at the congregation at Aldingham:

I declared to the people the Gospel, the Truth, the light of Jesus Christ in their own hearts, which he had enlightened

them that they might all come to, that let them see all that they had ever done, and said, and acted, and that would be their teacher when they were about their labors. The priest told me Matthew, Mark, Luke and John were the Gospel, I told him the Gospel was the power of God.

If we are but Christians outwardly, we may think that Matthew, Mark, Luke, and John are the Gospel. But if we are Christians inwardly, we will know it is the power of God. Then we will *know* what we can say, for it will be "a word from the Lord." □

INTERVIEW WITH JAVIER TITO

A Message From Below the Equator

by Charlotte Fardelmann

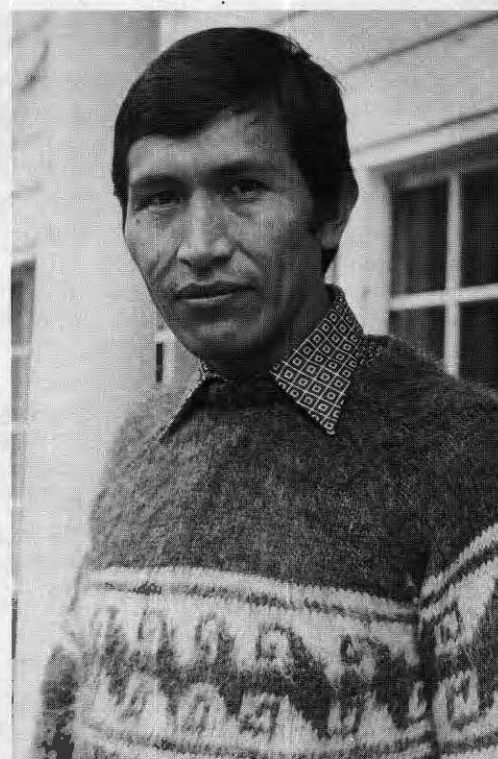
It takes courage to travel in the ministry, particularly when you come from a small, relatively powerless Indian nation in Bolivia to bring a message to the people of the United States.

Last fall Javier Tito spent three weeks on the East Coast and in the Midwest of the United States, sponsored by Friends World Committee for Consultation, Section of the Americas, bringing a message from the 12,000 Indian Friends of Bolivia.

Author of numerous magazine and newspaper articles and of several books, journalist/photographer Charlotte Fardelmann says she likes to write about good, positive subjects. A member of Dover (N.H.) Meeting, she is spending this year at Pendle Hill in Wallingford, Pa.

Javier Tito grew up as a birthright Friend. Since 1970 he has been involved in Indian education and has served as director of the 29 Quaker schools sponsored by the Iglesia Nacional Evangelica de Los Amigos (National Church of Evangelical Friends) in the Aymaran region of La Paz. He has also developed education programs for Aymarans. He studied educational sciences at the Universidad Boliviana, and received a master's degree in adult education in Mexico in 1978. He is currently professor of Indian education in the Universidad Pedagogica Nacional de Mexico.

I met Javier Tito at Pendle Hill in Pennsylvania, where he informally talked with students over the dinner



Javier Tito

table. What struck me immediately about him was a centeredness that seemed to flow from a solid grounding in both his native culture and in the Bolivian form of Quakerism. His dark eyes were steady, his smile was warm, his pace relaxed, his answers convincing.

Although Tito understood English fairly well, he spoke this language with minimum facility, so the conversation was translated by Jenny Whitman, a Pendle Hill student who had been a Peace Corps volunteer in Guatemala.

Q. What is the percentage of Indian people in the total population of Bolivia?

A. The total population is approximately six million people (1976 census), of which 76 percent speak indigenous language. There are Quechuas, Aymarans, Guaranis, and jungle Indian tribes. Although Spanish is the official language in school, we would like to see the native languages used in school so that Bolivia would be like several nations within one nation.

Q. What is the concern closest to your heart?

A. Liberation. This may sound too strong to you, but I feel that the cultures of all the nations in America have grown up over the tombs of Indians. In all



Nelson Salinas

Young Friends (jóvenes) meet to plan youth programs for yearly meetings in Central America.

South American countries, the main emphasis is on industrialization. Money from the United States government comes to Bolivia to be parceled out for industry. The goal of foreign aid is modernization of the culture and liquidation of the Indian culture.

Q. How can United States Friends help you?

A. By making people aware of the situation in Bolivia. Modernization and industrialization are the wrong paths. Compare your affluent lifestyle with ours. We don't need so much. I do not agree that those who have more should give up to those who have less. Then the Bolivians would want those things and need those things.

Rather, we wish to preserve our natural resources. We would like United States Friends to put pressure on Congress to stop the industrialization of Bolivia. [As it is now] all efforts of energy and U.S. aid go to a small and very powerful minority that is trying to modernize without asking the Indians how best to help them.

Q. How would you prefer to see the money spent?

A. We would like it to go directly to communities, not through the government. It could go for projects such as improving llama production. Another project is to improve health care, using Indian medicine such as herbs. At present much of the health money goes to the pharmaceutical industry.

Q. Have the native Indian people historically lacked power in Bolivia?

A. You read in history books about the liberator Simón Bolívar, but he did not liberate Indians. The Indians were actually worse off after the independence from Spain in 1825 because prior to that time the Indians had agreements with the king of Spain. After the 1825 revolution, the Spanish people within Bolivia exploited, persecuted, and exterminated Indians. This went on until 1952.

Q. What happened in 1952?

A. The Indian majority of country peasants became so angry that they revolted. In only three days the regular army fell apart. A new constitution was drawn up and Indian people were allowed to vote for the first time. The Indian people also won the right to education. I was four years old in 1952 and benefited from this opportunity.



Aymaran Friends gather in front of the yearly meeting headquarters in La Paz. Behind the church is a medical center maintained by the yearly meeting.

Although 14 years later the Spanish again came to dominate, the Indians continued to have voting and education rights. However, the right to education does not necessarily mean the opportunity for education.

Q. What was the appeal of Quakerism to Aymaran Indians?

A. The appeal was not one of doctrine. The appeal was that Quakerism represented a chance to escape from a situation that existed. Catholicism had not helped the people and maybe Quakerism would. By the 1930s family life had begun to deteriorate. An effort had been made to wipe out native religion. People had moved to the city and children were denying their Indian heritage. Alcohol had been introduced into the culture.

Quakerism seemed a means to preserve our families. Friends did not drink nor chew coca. Quaker lifestyle put families back together.

Q. What form does Quakerism take in Bolivia?

A. Aymaran Friends (Los Amigos) have their own particular form of Quakerism that is different because of the political and economic situation. Aymaran Friends are searching for what they can do for the Indians, how best to serve their needs.

Q. What do you see as the greatest need?

A. Liberation. Although Bolivian Friends are not politically influential, they represent a voice for peace and human rights. Aymaran Friends find the doctrine of liberation compatible with the principles of Quakerism. As Quaker doctrine is constantly renewed and re-evaluated, Aymarans are forming their own unique brand of Quakerism—a contribution to Quakerism in its totality.

Q. Is there anything else United States Friends need to understand about Bolivian Friends?

A. Yes. The media is the biggest barrier to communication. Democracy takes different forms in different places. Aymarans have a collective use of the land, but this is not communism ideology at all. Some news media people in the United States say Aymarans are Communist, but this is not true.

Bolivian Aymaran Indians have no resentment or hate towards the United States. They know most people are not informed about what is going on. I have noticed since I have been in the United States that people are open to listening, and that they want to know what is going on. I find that even political people will listen.

Thanks for listening. □

The National Church of Evangelical Friends in Bolivia

Most Bolivian Friends are native people, Aymarans and Quechuas, who live in the central part of Bolivia high in the Andean Mountains, as much as 14,000 feet above sea level. Some Aymarans reside in the region around lovely Lake Titicaca, cradle of their ancient civilization.

Aymarans grow 40 varieties of potato and raise a nutritious grain, *quinoa*. They make warm and colorful clothes from llamas' wool.

These people were introduced to Quakerism by evangelical Friends from Oregon during the 1930s. Between 1935 and 1956, Bolivian churches expanded and formed Iglesia Nacional Evangelica de Los Amigos (National Church of Evan-

gelical Friends), known as INELA.

INELA remained under Northwest Yearly Meeting until 1974, when the yearly meeting of Bolivia was formed. Today there are 12,000 Bolivian Friends. In 1984 Bolivian Friends joined Friends World Committee for Consultation, which is supporting several projects in Bolivia through Friends Service Society for Appropriate Technology of INELA.

Bolivia is ranked second poorest country in Latin America after Haiti, according to the United Nations Economic Commission for Latin America. As Javier Tito says, speaking of the role of Bolivian Quakers, "We cannot limit ourselves to saving souls."

C.F.

Second on the

by Christopher Hodgkin

"The World Peace Tax Fund bill would amend the Internal Revenue Code to provide that a taxpayer conscientiously opposed to participation in war in any form could have his or her income, estate, and gift tax payments spent for non-military purposes.

"A percentage of the conscientious objector's taxes, equal to the military portion of the budget, would go to a special trust fund administered by 11 trustees 'who have demonstrated a consistent commitment to world peace and international friendship and who have had experience with the peaceful resolution of international conflict.'"

—from a pamphlet distributed by the National Campaign for a World Peace Tax Fund

The World Peace Tax Fund ranks almost as a motherhood-and-apple pie issue for Friends. Our Peace Testimony stretches back to the beginnings of the Society. Young Friends are normally expected to seek, and are virtually always granted, conscientious objector status with regard to the military draft. For a number of years, some Friends have objected to the conscription of their dollars to pay for wars as they have objected to the conscription of their bodies to fight wars. The World Peace Tax Fund now offers a legal basis for conscientious objection to taxation along with the chance to support a national, tax-supported peace fund.

Indeed, a multitude of pacifist organizations have endorsed the fund, including such Friends organizations as the American Friends Service Committee, the Friends Committee on National Legislation, Friends United Meeting,

Christopher Hodgkin, a former "professional Quaker," now lives with his extended family on an island in the Pacific Northwest. He is business manager for the Inter Island Medical Center and is a member of University Meeting in Seattle, Wash.

Thoughts World Peace Tax Fund

Friends General Conference, and various monthly, quarterly, and yearly meetings. Such heavyweight support is impressive. It is also, however, a nagging cause for concern. Quakers have historically, and with good reason, been religious "contrarians." Often the proposals with the widest support need the closest scrutiny. Truth most often comes on tiptoe and alone. Is there something in this well-regarded and well-supported measure that needs to be more carefully examined?

The pamphlet quoted above lists three principal points in support of the fund. Each, it seems to me, raises serious questions for Friends.

"Since 1940 congressional legislation has recognized that conscientious objectors have a right to alternatives to military service. In like fashion, people with deeply held religious or ethical beliefs against participation in war must have legal alternatives to paying for nuclear and other weapons and the warmaking system."

This parallel arises whenever the World Peace Tax Fund is discussed. It is on the surface an attractive parallel. Conscientious objection to conscription of the body is recognized; why shouldn't conscientious objection to conscription of the dollar be recognized equally?

Unfortunately, they are not parallel

for two principal reasons. First, one's person and one's dollars are not the same thing. One's person is a creation of God; one's dollars are a creation of the state. Jesus dealt with the different responsibilities for the two quite succinctly; I do not need to add to his teaching.

Second, military conscription and taxation have completely different scopes. The draft is a single-purpose instrument. It conscripts U.S. men for military duty. It has no other dimension. It is relatively simple to say that one accepts or rejects military service, and therefore accepts or rejects conscription. There is no great complexity. Indeed, those who introduce complexity, such as objecting not to all military service but only to military service in a particular war or particular place, are not accepted by the government as conscientious objectors specifically because they do not accept or reject the single-mindedness of conscription.

The income tax, on the other hand, is a multipurpose vehicle that supports the entire range of programs and activities of our government. Few if any people support or oppose everything the budget does. One tends, rather, to support some things and oppose others. But in the case of the draft, this selectivity of approval does not constitute an acceptable definition of conscientious objection.

The reason we only have conscientious objection to the military is because we only conscript for the military. Assume for a moment that our government conscripted people, as it conscripts dollars, to perform the complete range of government activities. Does anyone doubt that the equivalent of C.O. status would be granted to, say, Catholics to exempt them from performing Medicare abortions? If we conscripted people to teach the theory of evolution as truth in our schools, does anyone doubt that fundamentalist Christians would become conscientious objectors to that service? If we conscripted people to perform death sentence executions, would all citizens perform such duty, or would some seek exemption? Conscientious objection to war is the only conscientious objection currently sanctioned by our government not because there is something special about war resisters but because military service is the only bodily conscription now sanctioned by the government.

To say, therefore, that we should only provide economic conscientious objection to people with a religious or moral (or ethical? or socio-rational? or logical? What are the limits of conscience?) objection to any program that they are obligated to support through their tax dollars is logically and ethically unsupportable. Some might think this would



be a good thing, and indeed there may be some who support the World Peace Tax Fund because it is a move in that direction. But is it a principle which Friends are ready to support without reservation?

"All taxpayers participate in war and war preparations. Because over one-third of every tax dollar is spent for current military purposes, conscientious objectors must either violate their beliefs or violate the law."

The final clause of this argument is, of course, not true. A number of individuals who object to paying taxes for war arrange their incomes and live so that they are not subject to taxation and therefore pay no taxes for war. No law is violated. What this argument really says is that conscientious objectors who are unwilling to undergo economic discomfort in support of their beliefs must either violate their beliefs or violate the law. These objectors would not be likely to impress those early (and not so early) Friends who over the years have suffered a great deal more than economic discomfort in their commitment to Truth.

The simple fact is that any person who objects to paying taxes for war can legally avoid paying them. What they may not be able to do is avoid paying taxes for war without making some sacrifices. It is not the exercise of conscience that is at stake, but convenience. Are Friends ready to endorse a major change in national policy and in the principles of shared representative government to support those whose principles may be less important to them than their comfort? Those who would ask for the crown without the cross?

"Under the World Peace Tax Fund bill, taxpayers conscientiously opposed to

war would pay their full share of taxes. The military portion, however, would perform 'alternative service' through a government trust fund supporting peace-related projects."

This argues the principle that one class of taxpayers should be given the right, denied to all other taxpayers, of deciding where their tax dollars should go. This challenges the basic assumption of a representative government. At present, all citizens who pay taxes support all of the programs approved by their elected representatives, whether or not they personally approve of those programs. Virtually everything our government does is approved by some citizens and opposed by others, from military expenditures to food stamps, milk price supports, Aid to Families with Dependent Children, the EPA, and on and on.

Before we abandon the concept that everyone pays for the entire budget, both the parts they support and the parts they oppose, we should consider carefully where such abandonment may lead. War resisters have no monopoly on conscience. Once one religious minority obtains the right to divert its taxes from programs it opposes other groups will surely follow. We can hardly have the effrontery to argue that military objectors should have the only governmentally sanctioned consciences in the United States. Rather, we will have to accept the conscientious integrity of other groups, including those with beliefs very different from ours, and support their rights to the same protections on the use of their dollars as we have received for ours.

One person with whom I discussed this issue declared that I trivialized conscientious objection to war when I equated it with other "less critical"

issues. But, on the contrary, I trivialize all religious belief including my own if I deny the integrity of those whose religious convictions lead them to oppose abortion, or deny evolution, or deplore the killing of gypsy moths—all activities supported by our tax dollars.

Perhaps the greatest irony in this issue is that the bill diverts attention from the real issue of peacemaking. The World Peace Tax Fund bill is a special interest bill for a special interest minority. If we truly believe in the need for a national peace effort—and I believe that many individuals who are not conscientious objectors recognize the urgent need for serious new approaches to peacemaking—we should be supporting legislation to add a serious commitment to peacemaking to the budget, legislation supported by *all* taxpayers, not just conscientious objectors.

Many U.S. citizens not yet ready to reject all defense spending are desperately afraid of nuclear war and would strongly support an active national peacemaking program. But the World Peace Tax Fund allows no role to such individuals. It demands that its supporters renounce *all* military spending at whatever level as a condition for participating in a tax-supported peace effort. This exclusionary approach reduces the funds and personal commitments that could be available to a nationally supported peace program.

The World Peace Tax Fund claims to protect conscientious objectors to war from having their dollars conscripted for military purposes. But that right already exists. This proposal does not create the right; it makes its exercise painless. The World Peace Tax Fund seeks special privileges for one religious minority that will inevitably lead to special privileges for a multitude of other religious minorities, quite possibly doing serious damage to programs that the fund's supporters consider most important. The World Peace Tax Fund seeks to provide taxpayer support for a national peacemaking effort, but ironically the approach taken may actually reduce the funds that could be made available if such an effort were undertaken as a normal part of our national budget.

There are a number of things Friends should be doing for peace—but supporting the World Peace Tax Fund is not one of them. □

John Gunmore





Yield and Overcome

by Jill Penberthy

*Yield and overcome;
Bend and be straight;
Empty and be full;
A journey of a thousand miles starts
under one's feet.*

Jeanne Halpern

These lines, written by Lao-tse 2,500 years ago, came to mind as I struggled to figure out how to respond to an Internal Revenue Service computer's \$1,800 bill for taxes, penalties, and interest on my 1980-81 account withheld as a war tax protest. I also remembered a tai chi class in which we were taught to yield with the aggressor,

Jill Penberthy is a dance therapist who is pursuing a master's degree in counseling. She is on the Ministry and Council Committee of Middlebury Meeting in Vermont.

using his or her energy and our own creativity to change the process. I was puzzled about how to use these concepts with the IRS. The computer was not listening to my numerous letters explaining my position as a war tax resister. I was unable to contact anyone within the IRS with whom I could share my witness.

I brought my quandary to Middlebury Friends Meeting in Vermont and asked for a committee on clearness. We gathered at my home and in the silence were moved to initiate a Peace Witness Fund under the care of the meeting that

would be transferred to a local bank for seizure by the IRS. The process became one of grace among us and within the Middlebury community.

The committee asked to share the penalty and commitment to peace represented by the withheld taxes. Quaker history bears witness to conscientious objection through tax resistance. We struggled to move beyond resistance to "yielding and overcoming," and this we did with the guidance of the Spirit.

Letters of purpose were sent to Friends and sympathetic supporters requesting acknowledgment of the commitment to peace and offering a share in the assessed penalty. They were asked to send copies of the purpose to elected officials and the IRS, and to join us on the Green in the center of Middlebury for singing and dancing before depositing the Peace Witness Fund in the bank.

We announced the peace gathering in the local papers—"Everyone is welcome." At the gathering we distributed leaflets explaining our concern about the present military escalation and preparation for nuclear war. Babies and siblings, parents and grandparents, and retired military men all joined hands on the Green in a dance of peace, recognizing the Light within each of us. "We are all one planet, all one people on earth," sang a myriad of voices.

During the silence that followed, a professor from France said, "There are people you don't even know about who are supporting you. Let that be your strength." Another witness said, "This isn't happening in my home state. I'll take it home with me." A mother with a 20-month-old baby wept and smiled, saying, "I have felt a rainbow of pure emotions, from despair to joy. Thank you." It seemed as if a beacon of Light shone within and around the circle.

A closing embrace inspired our singing, "Let There Be Peace on Earth." Our group proceeded up the hill and into the local bank where tellers and customers witnessed our Peace Fund deposit. "This may be the first time people have hugged each other in the bank lobby," a participant remarked.

A transformation was happening: a change of energy. The aggressor's coercive force was changed into an opportunity for public commitment to peacemaking. We were yielding and overcoming. □

On Taking Away the Occasion for Abortion

by Grace Gibas

The gulf between Quakers who oppose abortion and Quakers who believe women should have the right to decide if they want to carry a fetus to term is wide and deep. I experienced that gulf at the 1984 Friends General Conference gathering. But after listening to both anti-abortion and pro-

choice women, I think I see a meeting ground. I believe it is possible for Quakers to agree on legislation and programs that "take away the occasion for abortion."

The debate on abortion began early during the gathering when FRIENDS JOURNAL presented a panel discussion on "The Boundaries of Life." It was apparent from the questions and state-

ments that followed a presentation by panelist Demie Kurz that Friends will probably never be able to achieve consensus on the issue of whether or not to sanction abortion.

When pro-choice people eloquently argued that the very foundation of Quaker practice rests on listening to the voice within and following that voice and that therefore we could not in conscience pursue a course that limited the choice of others, the question from a person against abortion was: "But what choice does the unborn fetus have?"

The discussion continued when Ellen Flanders and Charles Fager announced an afternoon meeting of anti-abortion people. The meeting was also attended by some pro-choice people. Since the purpose of the meeting was to provide anti-abortion people with an opportunity to gain comfort and support from like-minded people in the Society of Friends, where they said they felt like an unaccepted minority, at least some of the pro-choice people decided to leave the meeting. But they asked if there could be a follow-up discussion of ways in which Quakers could come to a meeting of minds on the abortion issue.

As far as I know there was no meeting of anti-abortion and pro-choice people later in the week. But I had a conversation with an anti-abortion person that gave me hope for finding that meeting ground. She said that she doesn't support a constitutional amendment prohibiting abortion and didn't think other Quakers supported the right to life amendment. "It would just drive abortions into the back alleys and risk the life of the mother." This is what pro-choice people also argue.

She also agreed that the anti-abortion Quakers favor less military spending and budgeting more for human services.

Grace Gibas is co-publisher and co-editor with her husband, Andrew, of Circulating Pines, a weekly newspaper. She is a member of Minneapolis (Minn.) Friends Meeting and is on the board of directors of Friends for a Non-Violent World.

I shared her deep and sincere reverence for the life of the fetus. She shared my concern for the life and welfare of the pregnant woman.



Narcissa Weatherbee

The abortion issue
is not one Quakers
can ignore.
It touches women
too deeply.

I shared her deep and sincere reverence for the life of the fetus. She shared my concern for the life and welfare of the pregnant woman. We decided we did have a meeting ground. And in her words it was that we act together to "take away the occasion for abortion."

There may be Quakers who support the right to life amendment. But I see no more to be gained in debating it than in continuing to debate anti-abortion versus pro-choice stands. The outlawing of abortion is not the only way in which to discourage abortions. In fact there are many more effective ways that do not victimize the woman by placing the whole burden of preserving life on her. So we need not be trapped by the current assumption, held by many anti-abortion people, that the right to life amendment is the only answer.

I see anti-abortion Quakers as a leaven in the larger anti-abortion movement, where it is common to find people whose interest in the fetus begins at conception and ends at birth. They favor cuts in human services, an increased military budget, and capital punishment—hardly a consistent stand! From my own experience in talking to anti-abortion people, I think they would find some willing to see that there is more than one way to discourage abortion.

The abortion issue is not one Quakers can ignore. It touches women too deeply. This I realized after hearing the stories of two women at the FGC gathering. One had been pregnant and thought she had no alternative but to

have an abortion, a solution she has regretted bitterly ever since and an experience that has made her very much against abortion.

The second woman was raped and felt compelled by those around her to give birth and put up her child for adoption. Her tears are still as fresh as they must have been while she underwent her ordeal. She has become an ardent pro-choice proponent.

What kind of legislation and programs would have helped the woman who underwent the abortion? First of all she could have profited from counseling by a caring and objective person to help her examine her options, to encourage her to keep her baby if she desired by making her aware of government programs or other forms of assistance that would make it possible for her to support her child.

Unfortunately a woman faced with an unplanned pregnancy today has fewer economic options than she would have had a few years ago. Under the Reagan administration most of the human services programs that aid women and children have been cut in favor of higher military spending. Women with reverence for life, who must balance the life of the fetus against their own economic dependency or against the impoverishment of their families, need a better option than the proposed right to life amendment.

I believe Quakers inspired by the Peace Testimony and concern for the disadvantaged are already working effectively to "take away the occasion for abortion." When we witness against the wasting of our resources on armaments, when we call for a restoration of funds to programs that give some economic security to women and children we are discouraging abortion.

An obvious need is further research into effective and safe contraceptives and the wide dissemination of birth control information.

Women need day care centers for the children they have chosen to have. They need job training when their children are old enough to be left. They need flexible working hours rather than the standard eight-hour day.

They also need the social recognition that women and children are important and that motherhood is valued. This is not true in the United States today. Even

Quaker women who are economically secure feel put down by society because they are "only mothers." How can we ask a single woman faced with poverty and a loss of freedom to take on the added burden of society's disdain?

Rape victims, like the "only mothers," are the products of a society in which women face discrimination. What can Quakers do to prevent rape? Within the Society of Friends discrimination is not felt so violently because Quakers recognize that women have spiritual gifts and family life is highly valued.

But on the street, Quaker women are as vulnerable to rape as others. A group of women in Minneapolis has made a strong case for the connection between pornography and rape. Rape is the ultimate extension of the degradation of women. The Minneapolis City Council passed but the mayor vetoed an ordinance defining pornography as a form of sex discrimination. The legal premise of the ordinance was that pornography promotes the systematic degradation of women, thereby undermining their civil rights.

The Indianapolis City Council voted for a similar ordinance which holds those responsible for pornography civilly accountable to those they harm. This is a new concept and is challenged by those who see it as a threat to the First Amendment right to free speech.

I think if Quakers wish to "take away the occasion for abortion" we need to be aware of the ugly pornography scene and open our minds to ways to deal with it. Doing nothing allows a multibillion dollar industry to thrive by selling violent pornography, when women cannot safely walk the streets at night. Pornography, by depicting women as enjoying pain and humiliation and as sex objects to be tortured and killed, dehumanizes them. The right of free speech must be balanced with the right of women to be respected and to be safe.

At Friends General Conference I came to think of those gathered there as a loving family. I've seldom felt so supported and surrounded by love. So there is no doubt in my mind that Quakers differing on the abortion issue can join hands in mutual respect and love, and from our Quaker heritage and strengths find a meeting ground on which we can agree to "take away the occasion for abortion." □

Ten Queries for Quaker Women

by Patricia Kent Gilmore

Most of the men I know are scared to death of women today."

These words spoken by a young television newsman at last year's Women in Communications luncheon in Denver suggested to me some queries women Friends might be putting to each other in 1985.

1. Have we rationalized female expression of anger about men as somehow healthy, thereby lessening the chances to break new ground?

2. Are we sensitive to the age-old striving of men to express what might be called "the male principle"? In our rush to point out the dangers of macho do we fail to support some of the noble expressions of maleness?

3. Do we blame society's and women's ills on male oppression and assume that affirmative action, comparable pay, or even a constitutional amendment will solve our problems?

4. Are we sensitive to the feelings, views, and priorities of women outside the women's movement who do not share our understanding? Are we respectful of women in other cultures, especially within our own country, who believe that sexually differentiated roles are more supportive of stable families?

5. Are we guilty of encouraging well-educated women to find self-fulfillment outside the home to the point of denigrating child care and homemaking as somehow not good enough? Do we support and encourage the full-time homemakers among us? Are we open to the option of simplifying our lives when that might allow us to staff the home front?

6. Are we sensitive to the growing army of latchkey children who are dependent on television for their values and sense of the culture, as well as for a baby sitter? Do we take the time to react to television's content, especially

as it affects our children and their peers?

7. Are we as concerned about the wages of our child care providers as we are about our own work compensation? For example, do we pay our sitters the minimum wage?

8. If we are concerned about sexist language, do we take care that we are not condescending or critical of others who do not share this concern? Are we just as concerned about simplicity, clarity, and accuracy of expression?

9. Are we careful to avoid putting so much energy into uniquely women-related issues that we sacrifice opportunities to come together on the larger issues of reconciliation and world peace?

10. Finally, do we seek to build bridges between men and women in these days of sexual conflict, rather than contributing to the conflict? □



Patricia Kent Gilmore is an active member of Mountain View Meeting in Denver, Colo. She works occasionally as a free-lance writer, and she is especially concerned with conflict resolution and the effects of media violence on our society.

Poetry

Untitled

To define God
is to limit the Infinite
and perhaps even take
some smile
out of the Light.

To define God
or let God be defined for me,
takes out some of
the Glory,
some of the Mystery.

To have God define me
takes out some of
my humanness,
for if God is constantly peering
over my shoulder—

Then God can surely see
why I make mistakes,
and how I learn from them.
And if I don't, God will
see why I don't.

But it is not so much
God seeing me
as me seeing God.
Smiling at a raindrop,
or hugging the cloudy, wet
and full-of-soot sky,
not knowing why
there is joy in my heart
but just thanking the world,
and any God who happens
to be smiling with me.

—Helen G. Forsythe



Douglas Keith

woodthrush

my feet welcome the day
with their steady,
slow pace

from these long and quietly held dreams,
a song steps forth, not to be
held back by any unnatural force

(life! the common denominator,
sings in my head and dances my
heart around)

i try to search out words, in the way
that my feet search out the sure
pavement. it's of no use. the morning
is for a kind of thought one need
only breathe

this morning's grayness is beautiful
the birth of light begins
stealthily, steadily
and reaches through my own darkness

—charlotte mcgurdy smith

Communion in Meeting

Lord, we thank you
for your gift of the warm, living silence
where our souls,
distracted by everyday hurry and stress
may come to rest and await divine repair.

Thank you for the quiet presence
of your love
manifesting itself in tranquility
and healing.

Thank you, too, for
the spirit of union
that binds us to one another
and close to you, our center,
our hub, from which life's many spokes
reach out toward the world's rim of need.

As we wait upon you in our meeting for worship
thank you for reminding us of the needs of others;
may we show our love for you by responding
as best we can within our
strengths and capabilities. Amen.

—Katherine Paxson

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Quaker Philately

The Vietnam Veterans Memorial Stamp

by Hi Doty

The author, a member of Concord (Pa.) Friends Meeting, writes a monthly feature entitled "Quaker Philately" for the Concord Monthly Meeting Newsletter. The columns draw timely Quaker connections to the commemorative postage stamp affixed to that month's newsletter.

The following piece is reprinted with permission as it appeared in the January 1985 newsletter. The JOURNAL will reprint others in coming months. —Ed.

Let us go back in memory, back in time to the middle years of the Vietnam War, when only a few Americans yet were ready to stand up against the giddy exhilaration of a smashing foreign war, where by nothing more difficult than blasting a "gook" rabble, we were going to stop communism in its tracks. Remember those days? And let us go back to a particular place and event—the southeast corner of the courthouse in West Chester, Pennsylvania (traditionally our local Hyde Park), where a band of pacifists were gathered to read over the loudspeaker, hour after hour, a list of Americans dead in Vietnam. Remember that day and place? Many readers will, for that pacifist band was peppered with Concord (Pa.) Meeting faces.

Remember the angry counterdemonstrators who ringed our band—the well-dressed men and women with their mutterings of "Communist fellow travelers" and "ought to be locked up," and the knot of Pagans in their "colors" gathered just across Market

Street, sometimes revving their motorcycles to drown out the readers, sometimes shouting threats to ride us out of town? Remember how the public address system suddenly went dead, and word came that the chairman of the county commissioners had ordered the police to prevent its being plugged into any other electric source? After that, remember how quickly we hoarsened, shouting without the public address system, as each took a turn to read a page of names? Best of all, remember what gradually happened to those curious noncommitted people who stopped to listen? Those thousands of dead, called out one by one, began to speak to those uncommitted, who soon were muttering their own mutters of support, and returning taunt for taunt with the bike riders across the street. They hadn't become instant pacifists, but they were signaling that suddenly the average American was ready to turn against the war in Vietnam.

How long ago that was, and how much has happened to all of us since. That death list grew tragically longer before we cared enough to stop the war, but finally we stopped it by overwhelming popular demand. All of the presidents who led that war are dead or living in disgrace. The super-patriotic chairman of the Chester County Commissioners, who turned off the P.A. system, has served his federal prison term for accepting bribes and is living in quiet retirement. The return of our men and women from Vietnam has revealed that death was not the only danger to which we sent them, and the unluckiest of them



crowd our hospitals, prisons, and drug therapy programs, and spill out to join other street people huddled over steam vents. Time deals with us all. Not all of the Concord Friends in that long-ago band still live, and those who do are not as nimble and strong as on that day. Battlefield or geriatric ward, the same scythe cuts us all down.

Back in those days of chauvinism, it wasn't usual for a peace demonstration to attract onlookers. It was more usual for passers-by to cross the street, and what drew the neutrals, who stayed to be convinced, was the shouting out of the names and addresses of real people. The body count had stopped being numbers, and had turned into individuals, identified one by one, by the thousands. Warhawks wished the dead to be laid collectively and anonymously on the altar of patriotism, but here, in public, the names of individuals were being shouted: "Dale Whitney, Ottumwa, Iowa, dead in Vietnam . . . Isadore Levine, Boston, Massachusetts, dead in Vietnam . . ." On and on.

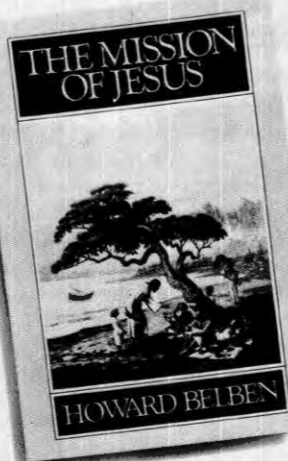
Previous wars have been swiftly followed by victory monuments and cenotaphs to glorify the struggles and honor the dead, but officialdom was not sure what was appropriate when our mechanized army was driven from the field by a rabble of "gook" peasants and children and grandparents. And so the festering matter lay for many years, slowly cooling down, awaiting its time. At last that time has come. Now it is possible for us all to pay our respect to those who died in Vietnam. There is no victory monument, for there is no victory, but in Washington a long, deep, empty grave has been cut into the earth, lined on one side with stone, and into this wall of stone has been carved an echo of those hoarse words shouted one day long ago at the courthouse: "Dale Whitney, Ottumwa, Iowa, dead in Vietnam . . . Isadore Levine, Boston, Massachusetts, dead in Vietnam . . ." Finally we all agree, peace-nik and warhawk alike, that we wish to acknowledge, name by name, each of these 58,022 Americans who died.

Thy newsletter this month is carried by one of the new Vietnam Veterans Memorial stamps. Look into that stamp and thee will see the grave and the wall, and visitors with their eyes to the stones, reading the inscriptions, "Dale Whitney . . ." multiplied 50,000 times.

Unfortunately, the memorial is incomplete, and always will be incomplete, for it lacks its second wall, on this side of the walk, to memorialize those other thousands of precious lives which were lost in Vietnam. Reading from the wall that isn't there: "Pon Coh, age 8, bayoneted at My Lai, Vietnam . . . Tan Qea, age 85, incinerated by incendiary bomb, Tram Bo, Vietnam . . ."

Meanwhile, in Central America . . . □

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serving as
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News From QUNO

The Convention Against Torture

by Cynthia Obadia

October 24, 1985, will mark the 40th anniversary of the founding of the United Nations. With the following article we begin a series of brief reports on key issues before the U.N., issues that need Quaker support. —Ed.

During the 39th General Assembly of the United Nations, which took place this past fall, the Quaker U.N. Office in New York concentrated its efforts on issues concerning disarmament, economic development, and human rights. Out of this wide range of issues, perhaps the most positive event of the 39th session was the adoption of a Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment.

Although the practice of torture has been outlawed through Article 5 of the Universal Declaration of Human Rights and Article 7 of the International Covenants of Civil and Political Rights, certain countries felt that there was a need for a legally binding instrument that would intensify efforts to eliminate torture. Sweden first introduced the idea of establishing an international convention against torture in 1977, and the U.N. Commission on Human Rights was given responsibility for its drafting. In March 1984, after seven long years of negotiations, a draft was submitted to the General Assembly for its consideration.

The importance of the Convention Against Torture lies in its judicial potential. By establishing this convention, states and other organizations will be able to use it as a legal tool to work toward the abolition of torture. For the first time in the history of human rights legislation there is a system of universal jurisdiction. This system ensures that each state that is a party to the convention is obliged to bring the case of the offender to the country's competent authorities when the offense is committed in the territory of that state, or when the victim is a national of that state, if the state wishes. Otherwise

the person can be extradited only if another country requests his or her extradition for the purpose of prosecution. The system of universal jurisdiction ensures "no safe haven for torturers." Another important aspect of the convention is the creation of the Committee Against Torture, which consists of ten experts who will oversee the implementation of the convention.

If you are as idealistic as I am, you may well assume that the adoption of the convention will mean the elimination of torture. However, this will not occur unless *all* countries, both those that practice torture and those that do not, agree to be bound by the provisions of the convention.

The U.S. government has a history of supporting U.N. human rights initiatives until they are adopted but then failing to ratify them. It has not yet agreed to be bound by the Covenants on Civil and Political Rights or the Covenants on Economic, Social, and Cultural Rights, which together form the International Covenants on Human Rights. In addition, the United States has not ratified the Convention on the Prevention and Punishment of the Crime of Genocide or the Convention on the Elimination of All Forms of Racial Discrimination.

We want the U.S. Senate to ratify the Convention Against Torture. Please write to Secretary of State George Schultz, Bureau of Human Rights and Humanitarian Affairs, Department of State, Washington, DC 20520, to congratulate him on the U.S. support of the convention and to encourage the administration to submit it to the Senate for ratification as soon as possible. Also, write your senators to urge their support for the ratification of the convention.

If you have any questions about the convention or if you want a copy of the text, please write to the Quaker U.N. Office, 777 U.N. Plaza, New York, NY 10017, or phone (212) 682-2745. □

Cynthia Obadia is an intern working on human rights issues at the Quaker U.N. Office in New York. A Venezuelan, Cynthia recently graduated from Colgate with a degree in Asian studies.

WORLD OF FRIENDS

This summer's conference of the Quaker Theological Discussion Group will center on the theme of "Atonement." The conference will be held at Olney Friends School, Barnesville, Ohio, July 15-18. For more information, write John McCandless, Rte. 1, Box 549, Alburtis, PA 18011.

The future of the family farm is being addressed by the Interfaith Action for Economic Justice. Its Family Farm Project is developing a network of individuals and organizations in a campaign to influence the 1985 farm bill. For more information on how to join, write IAEJ, 110 Maryland Ave. NE, Washington, DC 20002.

Costa Rican Friends Molly and Miguel Figuerola traveled across the United States this past year visiting meetings, showing their slides, and talking about Central America. CASAL, a committee of Monteverde Meet-

ing, has spent over \$20,000 on projects for refugees in Costa Rica, Nicaragua, El Salvador, Honduras, and Mexico. Tax-exempt contributions designated for CASAL may be sent to Friends World Committee, Section of the Americas, 1506 Race St., Philadelphia, PA 19102.

The third annual women's retreat for New England Friends is scheduled for March 29-31 at the Common in Peterboro, N.H. For details, contact Ann Barclay, 7 Griggs Ter., Brookline, MA 02146, (617) 232-3115.

Leroy Baker, a young inmate without a family, is seeking letters from anyone interested in sharing his or her time. Write to Leroy Baker #148-297, P.O. Box 45699, Lucasville, OH 45699-0001.

Signatures of war tax resisters are being collected by the War Tax Resistance National Ad Campaign for placement in newspaper ads in 1985. For sign-up sheets or information on war tax resistance and life-sharing funds, write to the WTRNAC, 402 S. Gledale, Ann Arbor, MI 48103.

A Peace Tax Fund has been established by Friends United Meeting. The FUM general

board established an escrow account this past fall into which war tax resisters who belong to FUM may deposit taxes withheld from the government. Should the IRS take action against the depositor, the money may be withdrawn later. Income generated from the fund will be used to finance FUM peace and justice programs. For more information, write FUM Peace Tax Fund, 101 Quaker Hill Dr., Richmond, IN 47374.

Sixteen sanctuary workers were indicted early this year as part of the government's effort to slow down the growing sanctuary movement among U.S. religious bodies. Among those indicted was Pima, Ariz., Quaker Jim Corbett (FJ 8/1-15/84). He was quoted in the January 16 *New York Times* as follows: "The government is basically going to have to put the church in prison to stop the sanctuary movement. . . . We'll continue to do what we can to provide a protective community to Central Americans and we'll do it just as openly as ever."

The Center for Constitutional Law in New York is preparing a lawsuit to enjoin the government from making further arrests. San Francisco Meeting and several other meetings around the country are litigants in this case.

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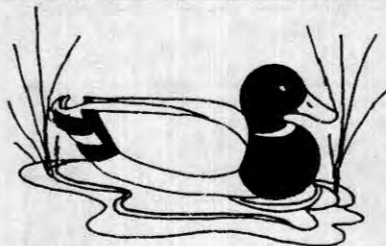
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FORUM

Not Concerned With Numbers

I read with some interest the article by Albert Hernandez, "Speaking to the Quaker Condition" (*FJ* 1/1-15), in which he deals with the earlier item in the *Wall Street Journal* about Quakers and their decreasing numbers.

It seems to me not very commendable for Friends to carry on public advertising to increase membership (aimed at whatever group). Our appeal should be made by the integrity of our witness for peace, social concern, truth in government, and our emphasis on the Living Christ that can speak to our needs.

Seeking new members is not necessarily proselytizing. It is only that when we attempt to take people away from one segment of the church to join with us. There are plenty of unchurched people who might do well to consider the Quaker approach to life, to religious questions, and to the solution of personal problems of confusion, self-worth, direction, and values. For all of us there should be that continuing search for a better way of life, being well assured that there is a better way.

As Friends, our primary concern should not be numbers but bringing more of the Divine into our secular lives and the challenge of seeking the Way, the Truth, and the Life, that "Abundant Life."

Ernest H. Weed
Deer Isle, Maine

Thanks for Life

You'll be glad to know that Anne Kriebel's work ("Gracias a la Vida," *FJ* 12/15/84) in San Luis continues with unbelievable (almost) workings. A book for children she had written in Spanish has been published in Costa Rica.

Joyce Balderston
Lakeville, Ohio

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Shedding the Evil Cloak

Edwin B. Bronner's article, "Commitment for Conscience' Sake" (*FJ* 1/1-15), was informative about Quaker history and rewarding because it dealt with the evil of anti-Sovietism.

Since 1917, after military intervention by 14 nations failed, an ideological *cordon sanitaire* of anti-Sovietism was instituted and perpetuated between the Soviet Union and Western countries. Generations of scholars were brought up on biased literature. Today we find

difficulty in distinguishing between the tendentious and the objective in history, political economy, and the daily newspaper.

As Bronner notes, anti-Sovietism has been used historically as a cloak for much evil. Not least of all by the United States. On January 18, the United States left the International World Court hearings on the charge that the United States means to overthrow the Nicaraguan government. On January 20, the *New York Times* reported that when Mitterand made his 12-hour fact-finding visit to Nouméa, New Caledonia, the anti-independence forces greeted him with signs that read, "Don't sell us out to the Russians."

Anti-Sovietism, as anti any country, is incompatible with peace, for basically it is a calculated ideological preparation for conflict.

Daniel Wade
New York, N.Y.

Suffering in East Timor

In March 1984, 133 prominent Portuguese from all sides of Portuguese society sent a letter to President Reagan about East Timor, which said, "We have no knowledge of any public or firm denunciation made by Your Excellency nor do we know of any measures taken to put an end to this deeply inhuman situation," and reminded the president that he is uniquely well placed to intervene on behalf of the rights of the East Timorese, because "most of the armaments used by Indonesia are of U.S. origin."

In the nine years since Indonesia invaded East Timor, approximately one-third of the total population of East Timor has died, yet their plight has gone almost unnoticed.

This tragic situation can be changed—if people everywhere are prepared to speak out for peace and justice for the people of East Timor.

If any Friends or other readers would like to write to me, they are very welcome to do so, as I think East Timor is not an issue which has received much publicity in the United States.

Jennie Herrera
M.S. 212, Oakey
Queensland 4401
Australia

Apologetic Religion?

I am writing as a Quaker Universalist in reference to Ron McDonald's article, "Apologetic or Liberating Religion" (*FJ* 1/1-15). I think Friend McDonald, in developing his thesis of "liberating religion" misunderstands and misinterprets Quaker universalism.

As I understand it, Quaker universalism is *not* dogmatic, legalistic, restrictive, negative, or exclusive—all

words used to describe it in the article. On the contrary, its emphasis is on openness, inclusiveness, and respecting the validity for others of their religious path. We in the Quaker Universalist Fellowship consider ourselves essentially seekers of the Truth, not prescribers of final answers or solutions. We cannot be a-Christian or anti-Christian and still be Universalist.

Actually, many Quaker Universalists probably share the two main concepts which shape Ron McDonald's "liberating religion": acceptance of the paradox of both individuation and the interconnectedness of everyone and everything, and awareness of the world's sources of conflict and of the evil within us, while recognizing the innate goodness and wonder of all life and of the God within.

Peter Rabenold
St. Leonard, Md.

I disagree with the claim Ron McDonald makes in his article that universalism is "apologetic."

Universalism is a liberating religion, as Ron McDonald defines "liberating," because it "encourages us to grow more deeply, see more keenly, and live more at peace with others and with ourselves." In pointing out the value of a religion that liberates, there is no need to cast aspersions toward Universalists. Rather it would seem to be in the best interest not only of the Religious Society of Friends but to humankind in general if more individuals could develop a Universalist's appreciation for the wisdom of the various religions that have come down through the centuries, along with an openness toward continuing revelation in whatever form it may take.

A Universalist approach, not only to religion but to life, seems to be our best hope against the impending nuclear disaster that will be the result of exclusive, legalistic, and apologetic thinking.

Carole Hope Depp
Goochland, Va.

Ron McDonald's article contains some helpful caveats for both the Universalist and the New Foundation movements among Friends today. But to reduce the efforts of these two movements to "apologetic religion" does not grasp their best intentions and accomplishments. As one who also has been involved at different times in both movements, I know that they do not arise from a "negative, frightened starting point." They have originated from a genuine experience of liberating grace—the liberating experience McDonald describes.

When these movements try to describe and define this experience, and call others to it, it is not necessarily a defensive act. It is the important process of finding the language that best fits the experience, so we may better understand and talk about

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it with one another. Thus, the language naturally forms community.

The important thing about these communities is that through shared language and self-understanding, they can become social forces in a way that is impossible for isolated individuals acting out of private self-understanding. Ron McDonald's rubric of "apologetic religion" completely misses this crucial point. And his description of "liberating religion" does not go beyond the private sphere.

Of course, it must be allowed that in both of these movements people may lapse into defensive polemic against "the other side." Yet a lively dialogue between Christian particularity and universal commonality may yet produce that same explosive power for good that once burst forth in early Quakerism. Of course, the dialogue cannot, will not, take place only through theological abstractions. It will develop, as it has already, around issues of concrete social and spiritual concern among Friends.

Douglas Gwyn
Berkeley, Calif.

Ron McDonald first attacks two forms of modern Quakerism that he identifies as "apologetic" religion. These forms he names "universalism" and "a strongly Christian-oriented Quakerism." His opposition to them is based upon several common qualities, he states, namely, that they are exclusive, legalistic, and apologetic. It appears to me that he fails to understand them; but more to the point, one finds that the "liberating" religion that he presents is certainly "guilty" of the same three characteristics! Examination of the article shows that his so-called "liberating religion" is itself exclusive in "being different and separate from rival points of view." It is legalistic in the sense of "being unwavering about certain beliefs" (his own), and apologetic in that he develops at considerable length his "verbal defense" of his own "rightness" and his criticism of "other's wrongness"!

Finally, a challenging concept to which the author gives considerable attention holds that only what one does can be considered morally good or bad, not the inner intention, desire, character. The goodness or evil of a person, in other words, is measured only by his or her actions. One may condemn what a person does but not the person because, as McDonald states, we too are full of evil!

Again, the heart of religion is that the inner self and its desires, longings, and intentions are the central elements in the spiritual life. Jesus certainly condemned the evil intentions of the hypocritical Pharisees, for while their obedience to the Law was exemplary, their inner desires were described by him as being like the interior of whitewashed tombs (their good deeds). He advised them to clean the inside of the cup and not the outside alone.

One is guilty before God (if not by moral standards) at this central point, not only if one acts immorally. As people think in their hearts, so *are* they. Friends have believed that in our search for and response to the inner Light the evil in ourselves is weakened and the good is "raised up." This is the heart of right living, which leads to proper behavior. And as this is reached, then and only then is inner peace found.

Calvin Keene
Lewisburg, Pa.

Giving and Receiving Are One

Florence Capaldo Kimball in her article, "Vocal Ministry: Gifts to Be Shared and Nurtured" (*FJ* 12/15/84), discusses the importance of receiving as well as giving ministry in meeting for worship and concludes beautifully, "Consideration of all ministry in the light of discernment and love may lead Friends to new grace and power in both giving and receiving ministry."

On reflection I realize that I came to total agreement with her conclusion following a somewhat different path. First of all, I am unsure that there is such a thing as "giving" and "receiving" ministry in a Friends meeting. I am inclined to lump both together and conclude that they are, in fact, one. Unlike a sermon in church, Quaker ministry does not come to us fully developed and polished. Rather, it is part of the spontaneous, continual, corporate search for Truth that is at the heart of a gathered meeting for worship. When a meeting is gathered and those present are in true spiritual harmony, spoken messages as well as silence and listening are a part of that harmony. Surely none of us is so arrogant as to be convinced that we can convey God's message with complete and perfect precision. Surely we are not so intolerant that we write off a message from someone else as irrelevant to our own search for Truth.

A recognition of this helps me to listen to each message in the spirit of love.

Irving Hollingshead
Boyertown, Pa.

Setting a Good Example

It seems to me something very important needs to be added to Norma Jacob's very good article on gambling (*FJ* 12/1/84). Of course it's hard to define where risk stops and gambling starts, but even if I *think* I know *when* to stop, what about the example I might set for others? Gambling can be as addictive (in some cases) as alcohol and drugs and affects those of high intelligence as well as low.

Isn't this the *main* reason that it is considered evil?

Alfred J. Geiger
Jacksonville, Fla.

BOOKS

Thea: To Alexandria, Jerusalem and Freedom. By Ada Aharoni and Thea Wolf. Dorrance & Co., Bryn Mawr, Pa., 1984. 104 pages. \$8.95/paperback.

Thea Wolf, then a young German-Jewish nurse, went to Alexandria, Egypt, in 1932 to work in the Hospital of the Jewish Community. A year later, Ada Aharoni was born in Cairo—one of then nearly 100,000 Egyptian-born Jews whose ancestors had been in Egypt for nearly 2,000 years. For 15 years, they lived together in the Land of the Pharaohs, but they never met until 1978. When they did, it was in the land both had long since adopted as home: Israel.

This collaborative effort, the fruit of that first meeting, is an autobiographical account of Wolf's years in Egypt serving not just Jews but Arabs as well. And along with Wolf's own recollections, as told to Aharoni, Aharoni puts into the mouths of hospital patients stories and vignettes from her own experience. Together, the two women offer a unique and poignant glimpse into a world little-known and, sadly, now gone—for in 1948, when Israel and the Arab nations first

went to war, Egypt expelled its Jewish population, and what we see now is only the enmity and hatred of nearly 40 years of war.

And that is why this book is so important. It shows a society in which Arab and Jew lived peacefully side by side—indeed, intermingled—working together cooperatively. During the 1930s, for instance, many Egyptians, including police and port authorities (often at considerable personal risk), even helped to rescue European Jews from the Nazi Holocaust. This and many other tales herein related attest to the fact that Arabs and Jews are not predestined to be adversaries. Implicit throughout the book is the notion that, given real efforts at tolerance and understanding, such peaceful cooperation might again come to be. This is a book not just of history but of hope.

W. D. Ehrhart

The Classics of Western Spirituality: Quaker Spirituality, Selected Writings. Edited and introduced by Douglas V. Steere, preface by Elizabeth Gray Vining. Paulist Press, Ramsey, NJ 07446, 1984. 334 pages. \$12.95, \$9.95/paperback.

Perhaps you have been curious about the lives of John Woolman and George Fox but lacked the time and patience to labor over



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their copious writings in the 17th- and 18th-century language. Or you may have wondered about the roots of Quaker beliefs and practices. It is now a happy fact that 315 pages will carry you through 400 years of Quaker history. For those who appreciate the historical slant, there is the intellectual, social, and political ferment of the 17th and 18th centuries. The Quakers were but one of many groups that rose to challenge the

stronghold of the established church. It is through masterful editing that Douglas Steere has made the 17th and 18th centuries accessible and contemporary.

The choice anecdotes peppering the introduction make the holy efforts of the Quakers lively and believable. We see Quakers as people prepared to laugh at their foibles when one older man remarks to his companion that the ages on the gravestones are

very high indeed. "Yes," his companion replies. "Quakers take a long time to make up their mind."

That Quakers have maintained institutional stability over the centuries, while other mystical groups have been unable to strike a balance between the inner journey and worldly involvement, may be due to the Quaker tradition of continual seeking in a center of service. There is a rational humility in George Fox when he refuses to blame his jailers, asserting that they had no alternate course of action. These early "convinced" Quakers are unusually sensitive to the dilemmas of those who still bear the sword, still trade in slavery.

Many years of research and reading are embodied in the labor of love, *Quaker Spirituality*. It is far more than a series of political and religious writings, with its vast picture of the Society of Friends working for three centuries to see that the "autonomy of the soul be protected and safeguarded."

Patricia Waddell

A Generous Confidence: Thomas Story Kirkbride and the Art of Asylum-keeping, 1840-1883. By Nancy Tomes. Cambridge University Press, New York, 1984. 387 pages. \$39.50.

Is another history of the development of mental hospitals really needed? The author raises this question, and points out that previous works have not dealt adequately with the problems of mental disease from the point of view of the patient and the patient's family.

Focusing on the career of Thomas Story Kirkbride, the Quaker physician who directed the Pennsylvania Hospital for the Insane from 1840 to 1883, the author examines many aspects of mental disease treatment and their relationship to society in general. Her access to the voluminous correspondence in Kirkbride's files, particularly from patients' families, gives a unique opportunity to produce a definitive study. Further, Kirkbride's close contact with other "asylum-keepers" and his extensive writings dealing with all aspects of mental hospital care are a rich source.

Kirkbride was one of a group of asylum superintendents who pioneered the transition from jail and almshouse care of the mentally ill to real hospital care. In doing so, they accepted a fairly rigid code of asylum construction and management which was a real advance but which in later years became a source of severe criticism for not permitting innovation and progress. Kirkbride's "generous sympathy with all that suffer" and his refusal to differentiate between the care of the rich and the poor contrast with his lack of scientific curiosity and his use of

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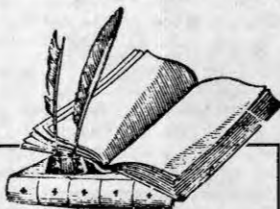
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physical restraints and drugs. He firmly believed that all mental disease was curable and that "moral treatment" administered promptly would effect the cure, viewpoints which seem quite simplistic even for the mid-19th century.

The author takes us through these problems in a well-written, detailed work. Very extensive notes and statistical tables are given at the end of the book, making the text easy to read. Kirkbride's Quaker conscience and sympathy and his rigid adherence to his concepts shine through at every point.

Samuel B. Burgess



Poets & Reviewers

Samuel B. Burgess, a retired pathologist living in Medford Leas, is a member of Medford (N.J.) Meeting. W. D. Ehrhart is the author of *Vietnam-Perkasie: A Combat Marine Memoir* and several volumes of poetry. Helen G. Forsythe attends Downers Grove (Ill.) Meeting. A member of Lansdowne (Pa.) Meeting, Katherine Paxson is a poet and a free-lance writer. A published poet, Charlotte McGurty Smith is a member of Doylestown (Pa.) Meeting. An attendee of Radnor (Pa.) Meeting, Patricia Waddell teaches U.S. history.

CALENDAR

March

4—"Alice Paul and the Struggle for Women's Suffrage," a free program in honor of the centennial of the birth of Alice Paul, who wrote the Equal Rights Amendment, at 7:30 p.m. at Arch Street Meeting House in Philadelphia, Pa. Program will feature Margaret H. Bacon, Mildred Scott Olmstead, and a filmed interview with Alice Paul. Sponsored by Philadelphia Yearly Meeting Women's Committee. Call Betsy Balderston, (215) 241-7226, for information.

5—"Third Party Payment: Medicare and 'Medi-gap' Insurance," a program sponsored by Philadelphia Yearly Meeting Committee on Aging, 10 a.m.-12:30 p.m. at Arch Street Meeting House, Philadelphia, Pa. For more information, call Betsy Balderston, (215) 241-7226.

9—Annual gathering of the Quaker Universalist Fellowship at the Brooklyn Friends Meeting. Registration and lunch, \$10; dinners, \$5. Overnight hospitality available. Write Henry Koster, 1256 E. 10th St., Brooklyn, NY 11230, for information.

Resources

• The National War Tax Resistance Coordinating Committee offers a listing of area contacts on war tax resistance for a SASE and a War Tax Alternative Fund Resource Packet for \$5. Write to NWTRCC, P.O. Box 2236, E. Patchogue, NY 11772.

• A Study/Action Notebook on Torture is available from American Christians for the Abolition of Torture for \$3.50 plus \$1 for postage. Send to ACAT, 6117 Germantown Ave., Philadelphia, PA 19144. Phone: (215) 849-7450.

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Accommodations

Orlando—Cisney House, next to Orlando Meeting, offers long- and short-term sojourning space for Friends and kindred spirits. Area attractions easily accessible. Contact Outreach Committee, Orlando Friends Meeting, 316 E. Marks St., Orlando, FL 32803. (305) 898-3766.

Powell House, Old Chatham, N.Y., near Albany in Columbia County. Reservations necessary. RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811. Programs available.

Washington, D.C. Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 265-4144 eves. and weekends.

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

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.

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 535-2752.

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.

Books and Publications

Laser, peace newsletter for kids 9-15. In third year. \$12/10 issues, sample \$1.50. Teddy Milne, editor, 15 Walnut, Northampton, MA 01060.



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Write: FMI, P.O. Box 427,
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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 three 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 meeting.

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.

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

The Kirkwood Experience, poetry by Pollyanna Sedziol. Softcover chapbook \$3 postpaid. Order from P. Sedziol, 2498 Lourdes Lane, Cincinnati, OH 45238.

Communities

Friends Village, Newtown, Pa., a loving Quaker retirement community, has single room and apartment vacancy. For information call Peggy Levengood, (215) 968-9222.

Six rural egalitarian communities, established over the last 17 years, invite visitors/members. Integrate the best of urban and rural living! Peaceful, cooperative, self-supporting. Write (\$1 appreciated): Federation, Twinoaks-FSR, Louisa, VA 23093.

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Karastan rug, sarook design. Excellent condition. 10 x 18. \$1,500. Phone (215) 368-2479.

Year round Pocono lakeside cabin. 4 bedrooms, 2 bath, large deck, washer/dryer, dishwasher, fireplace, electric backup heat, insulated. All winter, summer sports. \$1,000/mo. July, August or sell furnished. Phone (215) 545-3586.

Antique books. Fox's Collection, London, 1706, \$150; Collection of the Sufferings of the Quakers by Joseph Besse, London, 1753, Vols. 1 and 2, \$140. All in leather bindings, excellent condition. Contact (617) 679-8643 evenings.

Opportunity

Corona de Paz—July 1985. Two weeks of work, recreation, Spanish/English language practice in small New Mexico town. Applicants from Mexico and U.S. Mature high school age and older. Write: Jim & Mary Dudley, 2628 Granada SW, Albuquerque, NM 87105.

Personal

Single? For peace, social justice? Get acquainted with unattached, compatible, like-minded persons, locally and nationally. Concerned Singles, Box 7737-F, Berkeley, CA 94707.

Friends Insurance Group—The Friends Insurance Group was founded in 1975 to provide a medium through which qualified Friends organizations can obtain individualized insurance coverage with the security and purchasing advantages of the Group. Ninety-nine meetings, churches, schools, colleges, boarding homes, and other organizations from coast-to-coast are members. Write or call Richard P. Bansen, Secretary, Friends Insurance Group, 1515 Cherry Street, Philadelphia, PA 19102, for information. Telephone (215) 241-7202.

Ce esas Ido. La Kato regardas la muso. La muso regardas la fromago. La taso esas sur la tablo. Me trinkas teo de la taso. Me sidas ye la tablo. Me skribas letro. If you want to learn Ido, the international language, please write to Tom Todd, 3709 W. Main, Kalamazoo, MI 49007.

Recently moved to Memphis, Tenn. Miss contact with Friends meeting. Are there other Friends here? Call evenings. Laura Bowman, 382-4866.

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide. Run by Friends. Established 1970. Write Box AE, Swarthmore, PA 19081 or call (215) 566-2132.

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-Continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. (212) 861-6110. "Peace."

If your peace group would like a twin English peace group please write to Genia Goelz, Full Circle, Chagford, Devon, England, TQ13 8AA.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

American Friends living in Riyadh, Saudi Arabia, would like to contact others in the area. Write: Ayoub, College of Science, Box 2455, King Saud University, Riyadh, Saudi Arabia.

Positions Vacant

Powell House. Assistant to the director, to begin mid-May 1985. For information write or phone Daniel P. Whitley, RD 1, Box 160, Old Chatham, NY 12136. (518) 794-8811.

Summer opportunity: Responsible, energetic couple for housekeeping/caretaking services in exchange for use of cottage on unspoiled lake in western Adirondacks. Additional employment negotiable. Phone (215) 922-8975 or write Dreby, 6 Loxley Court, Philadelphia, PA 19106.



FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse

by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities program within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

Moorestown Friends School—Friends are sought as candidates for the following positions beginning with the 1985 school year: Director of Admissions and Financial Aid, Manager of Physical Facilities, Mathematics Department Chairperson, Junior High Science and Mathematics, Junior and Senior High Spanish. MFS is a pre-primary through 12th grade co-educational day school of 600 students located on a 40-acre campus in a suburban community 12 miles from Philadelphia. For further information about these positions and other teaching opportunities at MFS write Alexander M. MacColl, Headmaster, Page's Lane, Moorestown, NJ 08057.

Three positions available assisting FCNL's lobbyists with legislative work. Assignments include research; writing; monitoring issues, hearings, and legislation; maintaining clipping and issue files. Application period closes March 15 for 11-month positions beginning September 1. For further information, write or call: Friends Committee on National Legislation, 245 Second Street NE, Washington, DC 20002. (202) 547-6000.

The Peace Center of Connecticut needs a full-time director for its staff. This ecumenical enterprise, a program of the state's Christian Conference of Connecticut, is devoted to bringing issues of peace and justice into the congregations of Connecticut and to the support of a Connecticut coalition to prevent nuclear war. The director needs a deep commitment to peacemaking in all of its biblical and theological dimensions, organizational experience, skill in program development and administration, fundraising, marketing ability, and interest in working with existing organizations (both religious and secular) which have a commitment to peace and justice. For more information, please call Courtney B. Bourns at (203) 278-1302.

Arthur Morgan School—new staff members needed for houseparenting, cook, bookkeeper, English, outdoor program, science, and social studies for junior high boarding/day students, located in the Black Mountains of North Carolina. Students and staff members share in cooperative work programs and a simple lifestyle. Send resume to Joyce Johnson, Arthur Morgan School, Rte. 5, Box 335, Burnsville, NC 28714. (704) 675-4262.

Friends Meeting at Cambridge is seeking a replacement for retiring Resident Friends. This full-time job, for one Friend or a couple, starts September 1985 or soon thereafter. Salary and living quarters included. If interested please send resume and a letter explaining your interest in the position to Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138. Phone (617) 876-6883.

The Meeting School is looking for couples interested in creative teaching and houseparenting in a community that operates from a spiritual base and from the Quaker values of simplicity, trust, and nonviolence. Grades 10-12. Accredited by NEASC. Send inquiries to Claudia and Kurt Brandenburg. The Meeting School, Rindge, NH 03461. (603) 899-3366.

Camp counselors. Small co-ed Quaker camp in Wisconsin needs college-age staff—W.S.I. or camp crafts skills. Jenny Lang, 3006 Kingsley Rd., Shaker Heights, OH 44122.

Administrative Secretary, Friends Meeting of Washington (D.C.). The meeting seeks a person thoroughly familiar with Quaker faith and practice to oversee the maintenance of property; manage the business activities; supervise its employees; schedule and make arrangements for use of buildings and facilities; and aid in extending meeting services to members, attenders, visitors, and the wider community. Salary range and detailed job description available upon request. Applications close March 15, 1985. Send resume and cover letter to: Personnel Committee, Friends Meeting of Washington, 2111 Florida Ave. NW, Washington, DC 20008.

Positions Wanted

Quaker couple seeking purposeful work. Husband, Ph.D. in Political Affairs/Philosophy. Wife, M.A. in Education. Experience in teaching, administration, writing, research, counseling, organizational development, etc. Have much to offer intellectually and spiritually. Write: Wheeler/Firman, 5505 Acorn Ct., Greendale, WI 53129. (414) 421-2652.

Summer opportunity for Finnish girl, 17, to help family with children. Write David Richie, 154 E. Main St., Moorestown, NJ 08057.

Schools

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

Quaker School at Horsham, 318 Meetinghouse Road, Horsham, PA 19044. (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades one through six.

Services Offered

Office clutter getting you down? Your records organized for efficient retrieval. We also locate information in all subjects, write newsletters, manuals, proposals. Horwitz Information Services, 45 Forest Rd., Springfield, PA 19064. (215) 544-8376.

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 464-2207.

Do you need typesetting? FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, and meeting directories a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call us at (215) 241-7282.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Drive, Greensboro, NC 27410. (919) 294-2095.

Summer Camps

Voice lessons, jazz improvisation, string ensemble, 8-hand piano: a sample of musical opportunities at FMI (Friends Music Institute), summer camp for ages 12-18. P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Camp NeeKauNis

A QUAKER CAMP on Sturgeon Bay, 80 miles north of Toronto, Ontario, Canada. Programs for children, families, singles, mothers, seniors. Adult rates approximate \$130 Cdn. for 10 days. Reduced rates for children and for helpers: cooks, counselors, lifeguards, chorepersons. Opening for a "Resident Friend."

For brochure, write to Clerk, NeeKauNis Committee, Friends House, 60 Lowther Avenue, Toronto, Ontario, Canada, M5R 1C7.

Summer Rental

Shelter Island: furnished 3 bedroom, 2 bath, living, dining, electric kitchen with dishwasher, washer, dryer, study; 4 skylights, screened porch and deck, waterview. Overlooks Friends meeting site. Friends meeting group(s) or family(ies) ideal. 23rd fifth month to 4th ninth month. 8M. (516) 747-6092, evenings, weekends or Box 88, Shelter Island, NY 11964.

Three-bedroom home at the beach, 20 miles north of San Diego. Jane Mills, 615 Circle Drive, Solana Beach, CA 92075. (619) 755-1251.

Adirondacks. Housekeeping cabins on unspoiled, spring-fed lake. Swimming, canoeing, biking, wilderness trails, wildlife. Phone (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

Vacations

North Yorkshire, England. Take in a short semi-structured vacation in James Herriot country. Journaling, drama as therapy, woodcarving, and much else. Family house. Home cooking. Contact Peter and Margaret Whittle, The Studio Great Ayton, Cleveland TS9 6EF, England, United Kingdom. Phone 642-723508.

MEETINGS

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

MEETING NOTICE RATES: \$.80 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6 each.

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. 9½ Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday 10:45, Kreuzkirche (Gemeindesaal). Call Sander 629057 or Wolckenhair 822481.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 681259 evenings.

HONDURAS

TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Colonia Los Castaños No. 403, near SuCasa supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cady 32-8047 or evenings 32-2191.

MEXICO

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

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Suconnex.

UNITED STATES

ALABAMA

BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday. C8C, 1519 12th Ave. S. C. Boadway, 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.

ALASKA

FAIRBANKS—Unprogrammed, First-day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone 479-3796 or 456-2487.

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—Worship and First-day school 11 a.m. 1702 E. Glendale, Phoenix 85020.

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. Barbara Elfrand, clerk. Phone: (602) 299-0779 or (602) 887-3050.

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-9893, 663-8283.

CALIFORNIA

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

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

BERKELEY—Strawberry Creek, 2465 LeConte. P.O. Box 5065. Unprogrammed worship 10 a.m.

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) 538-1027.

HEMET—Meeting for worship 9:30 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

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

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

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

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.

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

ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m., dialogue or program 11 a.m. For information, phone (714) 682-5364 or 792-7766.

SACRAMENTO—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminole Dr. Clerk, Lowell Tozer, (619) 286-5886.

SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

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 9:30 a.m. 1041 Morse St. 266-3083.

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

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

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.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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

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

COLORADO

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4060 or 494-2982.
COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).
DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship 10 to 11 a.m. Adult forum 11 a.m. to 12 p.m. Phone: 722-4125.
DURANGO—First-day school and adult discussion 10 a.m., unprogrammed worship 11 a.m. Call for location, 247-4550 or 884-9434.
FORT COLLINS—Worship group. 484-5537.
WESTERN SLOPE—Worship group. (303) 249-9587.

CONNECTICUT

HARTFORD—Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.
MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.
NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. at Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.
NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. Phone: 442-7947.
NEW MILFORD—Housatonic Meeting, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 354-7656.
STAMFORD-GREENWICH—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Nancy Notthelfer. Phone: (203) 681-6715.
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). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

DELAWARE

CAMDEN—Worship 11 a.m. 2 miles south of Dover. 122 E. Camden, Wyoming Ave. 284-9636, 697-7725.
CENTRE—Meeting for worship 11 a.m. 1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd.
HOCKESSIN—First-day school 10 a.m., worship 11 a.m. NW from Hockessin-Yorklyn Rd. at 1st crossroad.
NEWARK—Worship, Sunday, 10 a.m. United Campus Ministry, 20 Orchard Rd. 834-9237.
ODESSA—Worship, first Sundays, 11 a.m.
WILMINGTON—Worship 9:15, First-day school 10:30 a.m. Alapocas, Friends School.
WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. 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 Blanchard, Jr., 447-4387.
DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.
GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.
JACKSONVILLE—Meeting 7:15 p.m. 2302 Dellwood St. 32204 (Riverside). (904) 768-3648.
LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 848-3148.
MELBOURNE—Unprogrammed meeting and First-day school weekly. (305) 777-1221 or 676-5077.
MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: R. Buskirk, 247-8938. AFSC Peace Center, 666-5234.
ORLANDO—Meeting 10 a.m. 316 E. Marks St., Orlando 32803. (305) 425-5125.
SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.
ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 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: Marianne Bradley. Quaker House, phone: 373-7986.
AUGUSTA—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.
ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

HAWAII

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2416 Oahu Avenue. 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. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

ILLINOIS

BLOOMINGTON-NORMAL—Unprogrammed. Call (309) 454-1328 for time and location.
CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays 11 a.m. Phone: (618) 457-6542.
CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.
CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on first Sunday. Phone: 288-3066.
CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phones: 445-8949 or 233-2715.
DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.
DEKALB—Meeting in Friends' homes. Phone: 758-1985 or 758-7084.
DOWNERS GROVE—(West Suburban Chicago) Worship and First-day school 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.
EVANSTON—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.
MENARD—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 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 524-0099.
PARK FOREST—Thorn Creek Meeting. 11 a.m. Sundays. Child care and First-day school. (312) 748-2734.
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: Peg Kruger, 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 6 p.m. 423 8th St. Call Bill Dietz 342-3725.
FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.
HOPEWELL—Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. 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, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Sirkka Barbour, 962-9221.

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

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

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

IOWA

AMES—Worship 10 a.m., forum 11. Collegiate Methodist Church, rm. 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!
DES MOINES—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.
GRINNELL—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.
IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks Barbara Dumond and Michael Kyte. 338-9273.
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

INDEPENDENCE (Bolton Friends Church)—Meeting for worship 10:30 a.m., Sunday school 9:30 a.m. (316) 289-4260.
LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.
TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 478-3383, or 273-6791.
WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting Saturday 6 p.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. 120 South Cortez St. Phone: 885-1223 or 861-8022.

MAINE

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.
BRUNSWICK—Unprogrammed worship 10 a.m. 76 Pleasant St. 833-5016.
MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.
ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.
PORTLAND—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 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzert, near U. MD. 445-1114.
ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, at 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Clerk: Betty Lou Riley, 757-4965.
BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July & August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Ann Miller, 116 Cedar St. (301) 778-2367.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David Hawk, clerk; Jane Caldwell, ass't. (301) 822-2832.

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

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

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. C. J. Swet, clerk, (301) 831-7446.

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 and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 549-0588; if no answer 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—Meetings, Sunday, 9:30 and 11 a.m. During July and August, Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Phone: 876-6883.

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

GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

MARION—Meeting for worship 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.

NEW BEDFORD—Meeting for worship and First-day school 10 a.m., Sundays. Potluck, worship-sharing, 5:30-8 p.m. Wednesdays at the meetinghouse. 83 Spring St. Phone (617) 636-2829.

NORTH DARTMOUTH—Unprogrammed, First-days 11 a.m. State Road, west of Tucker. (617) 994-9829.

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. Landmark School, Rte. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

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

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

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. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

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.

MOORHEAD—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 233-1215.

NORTHFIELD-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, 2nd and 4th First-days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

ROCHESTER—Unprogrammed meeting 9:30 a.m. in homes. Call (507) 282-4565 or (507) 282-3310.

ST. PAUL—Twin Cities Friends Meeting, 540 Hamline Ave. N. Unprogrammed worship now at St. John's UMC, 10:30 a.m. Call (612) 222-3350 or 644-7017.

STILLWATER—St. Croix Valley Friends, Senior Citizens Center, 112 S. Main St. Unprogrammed worship 10 a.m. Phone (612) 777-1698, 777-5651.

MISSOURI

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

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 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

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

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

RENO-SPARKS—Unprogrammed worship at 10 a.m. Senior Citizens Service Center, 1155 E. 9th St. 747-4623.

NEW HAMPSHIRE

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Silas Weeks, (207) 439-2837 or write P.O. Box 98, Dover, NH 03820.

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

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Lafayette Noda. (603) 643-4138.

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

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting.

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

NEW JERSEY

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. in Northfield on Burton Ave. Call (609) 927-6547 or 965-4694.

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

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

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

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

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

MEDFORD—Worship and First-day school 10:30 a.m. Union St. Meetinghouse. (609) 654-3000 for information.

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

MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Streets. 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—Meeting and First-day school 10:30 a.m., no First-day school summers. 109 Nichol Ave. (201) 846-8969.

NORTHFIELD—First-day meeting for worship 10 a.m. Atlantic Friends School, Burton Ave. (609) 646-8700 or 345-2458.

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

PRINCETON—Worship 9 and 11 a.m., First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7034.

QUAKERTOWN—Worship and First-day school 10:30 a.m. Box 502, Quakertown, 08868. (201) 782-0953.

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

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

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and August worship 10 a.m. East Broadway.

SEAVILLE—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 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.

SOMERSET HILLS—Meeting for worship 10 a.m. September-May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

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—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. 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.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2610 S. Solano. Barry and Lynda MacKichan, co-clerks, 523-7365 or 526-4625.

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 835-0013 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, 46 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 (718) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship 11 a.m. 72 N. Parade (near science museum). Call 892-8645.

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

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

CORNWALL—Meeting for worship and Sunday school 10:30 a.m. Rte. 107, 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 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Carolyn Stephenson, (315) 824-0988.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Claudia Anderson, clerk, (518) 966-8940 or (518) 329-0401.

ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, October–May, phone: 256-4214. June–September summer schedule.

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

Farmingdale—**BETHPAGE**—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (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 through 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 through 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 through Labor Day, 10 a.m.).

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Sundays. Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK CITY—At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First-day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First-day of every month. Earl Hall, Columbia University: unprogrammed worship every First-day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First-day. Phone (212) 777-8866 (Mon.–Fri., 9–5) about First-day schools, monthly business meetings, and other information.

OLD CHATHAM—Meeting for worship 11 a.m. Powell House, Rte. 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) 265-5749.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 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.

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

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. 60 Leber Rd., Blauvelt.

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

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

SYRACUSE—Worship 10:30 a.m. 821 Euclid Ave.

NORTH CAROLINA

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

BEAUFORT—Worship group; 728-7338, 728-5279.

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Bettie Flash. Phone: (919) 942-3528.

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 and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes. Worship 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 9 a.m. Women's Resource Center, 20 N. 16th St. Call (919) 392-2269.

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).

WINSTON-SALEM—Ardmore Friends, 2434 Rosewood. Unprogrammed meeting 10 a.m., first and third Sundays, 761-0335.

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

NORTH DAKOTA

FARGO—See Red River Friends, Moorhead, Minnesota.

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:

BLUFFTON—Sally Weaver Sommer, (419) 358-5411.

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. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. 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 Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

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

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

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays, Rock Road. 756-4441, 347-1317.

MARIETTA—Unprogrammed worship group. 422-5299 (Parkersburg).

OVERLIN—Unprogrammed meeting 10:30 a.m. Wilder Hall, Oberlin College. Ruth Schwaegler, clerk.

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

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United) FUM & FGC, College Kelly Center. Unprogrammed worship 10:15 a.m. 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, 11 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Hazel Tulecke, (513) 767-1633.

OKLAHOMA

NORMAN—Unprogrammed worship group; (405) 329-6673.

OKLAHOMA CITY—Unprogrammed meeting for worship 10:30 a.m., followed by forum and fellowship. 312 S.E. 25th. (405) 949-2106 or 631-4174.

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

TULSA—FGC unprogrammed. 5 p.m. (918) 369-1978.

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 a.m. Forum 11. YWCA, 768 State St. 393-1914.

PENNSYLVANIA

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

BIRMINGHAM—First-day school and meeting for worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

BUCKINGHAM—Worship 11 a.m. Lahaska, Rts. 202-263.

CARLISLE—First-day school (Sept.–May) and worship 10 a.m. 2nd fl., Bosler Hall. N.E. corner College St. and W. High St. 249-2411.

CHELTENHAM—See Philadelphia listing.

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

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

CONNEAUTVILLE—Unprogrammed worship group. Mershon, RD 2, Conneautville 16406.

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

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

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

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

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

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

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

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

HAVERFORD—First-day school 10:30 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 Haverford Rd.

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

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

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

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

LANSLOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. Lansdowne and Stewart Aves.

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

LEWISBURG—Worship 10:30 a.m. first, third, and fifth Sunday of each month. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-7969.

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 Rte. 926.

MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mile S of Rte. 842 near Unionville, Pa. Clerk, (215) 688-9185.

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.
MEDIA—Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

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

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

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

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

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

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts.

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

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

Frankford—Unity and 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 juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., East End.

PLYMOUTH MEETING—Worship. First-day school 11:15 a.m. Germantown Pike & Butler Pike.

POTTSTOWN-READING AREA—Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W of 662 and 562 intersection at Yellow House. Worship 10:30 a.m.

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

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

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

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

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles NW of New Hope. 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—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Marple Rd. 544-3624.

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

SWARTHMORE—Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

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

VALLEY—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 of King of Prussia on old Rte. 202 and Old Eagle School Rd.

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

WEST GROVE—Meeting for worship 10 a.m. 153 E. Harmony Road. P.O. Box 7.

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

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

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

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

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

RHODE ISLAND

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

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

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

SOUTH CAROLINA

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—Worship 10 a.m. 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. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

CROSSVILLE—Worship 9:30, then discussion. (615) 484-6059 or 277-5003.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave. Clerk: Bob Lough, (615) 298-1269.

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

TEXAS

ALPINE—Meeting for worship, Sunday, 10:30-11:30 in the home of George and Martha Floro. Call (915) 837-2930 for information.

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.

BRYAN/COLLEGE STATION—Unprogrammed worship, first and third Sundays. Call (409) 779-6904 or write 1104 C Verde, Bryan TX 77801.

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—10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Dorothy Watts, (214) 576-3868, 361-7487, or 258-0578.

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

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Meeting for worship, First-day 6:30 p.m. Call 744-1806 or 762-1391 for information.

HILL COUNTRY—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club. Clerk: Don Warrington (512) 833-5368.

HOUSTON—Live Oak Meeting. 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: P. Bell, 664-5505.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 787-9437.

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

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

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

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—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2156.

WILDERNESS—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

VIRGINIA

ALEXANDRIA—1st and 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, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

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 West Kingswood Dr. (804) 229-6693.

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rte. 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. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 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. Contact Jean Fredrickson, 328-8133.

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

WALLA WALLA—10 a.m. Sundays. 522-0399.

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. Phone John Gamble (304) 599-1767 or Lurline Squire 599-3109.

PARKERSBURG—Unprogrammed worship group. 422-5299.

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, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and 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—Worship sharing 10 a.m., meeting for worship 10:30. 3224 N. Gordon Pl. Phone: 263-2111.

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.

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