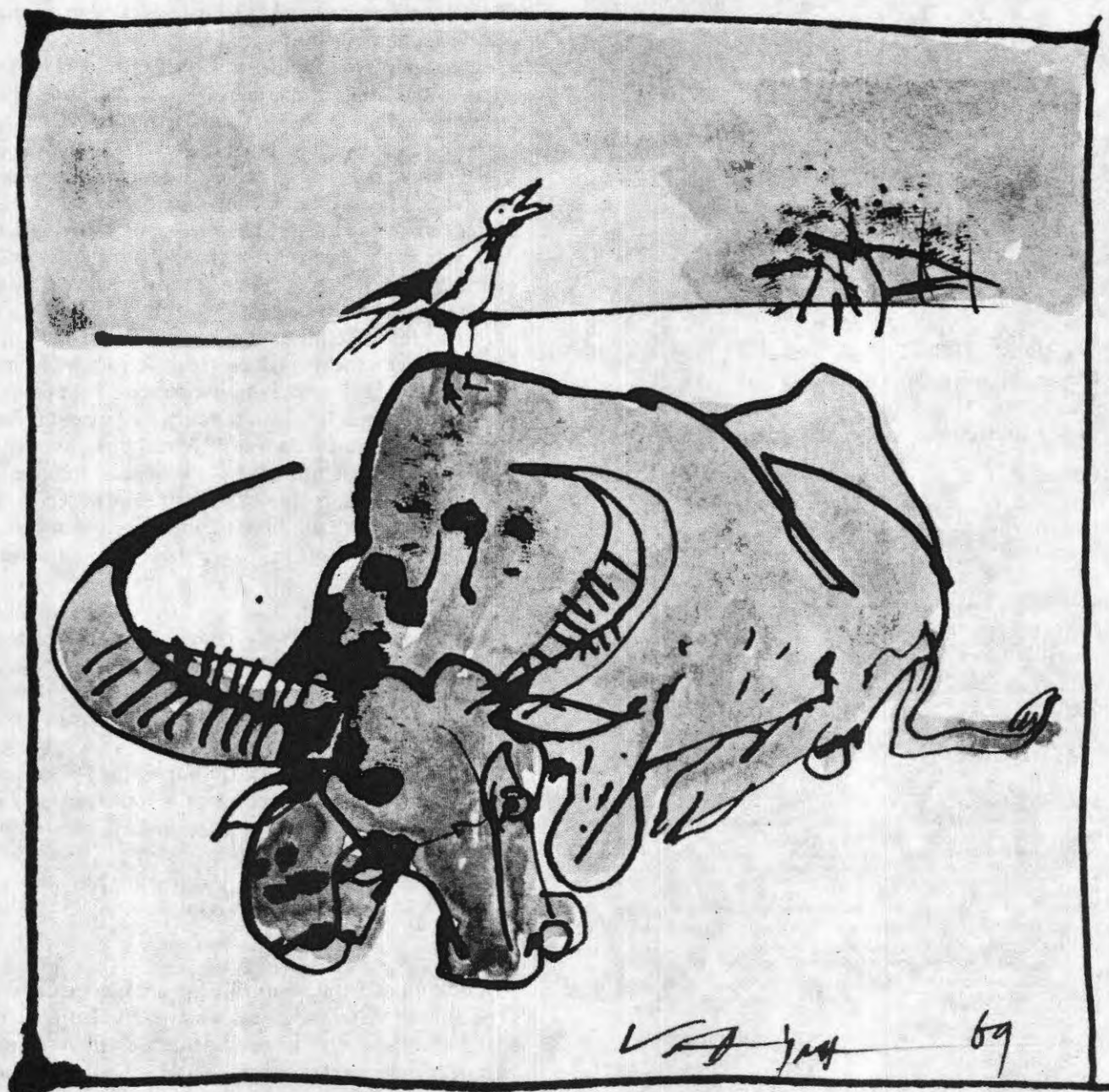


June 1/15, 1985

Includes the
JUNIOR JOURNAL

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**An Oxymoron: Joyful Suffering
The Quaker Gospel of Original Beauty
In Memoriam: Sister Phi**



FRIENDS JOURNAL

June 1/15, 1985 Vol. 31, No. 10

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AMONG FRIENDS

Climbing to Higher Places

In mid-May, as we prepared to send our June issue to the printer, Philadelphia was in a state of shock. A community group called MOVE exchanged gunfire with city police, barricaded themselves in a house, and refused to be evicted. Police dropped a "concussion device" on the house, and while millions of TV viewers watched the live coverage, an entire city block erupted in flames. By the next morning, some 60 homes were burned and at least 11 MOVE members—some of them children—were dead in the debris.

That same week another news story attracted far less attention, but its implications are as deadly. It was acknowledged in Washington, D.C., that the Central Intelligence Agency funded and helped to organize several "counterterrorist" units abroad designed to strike against terrorists who are considered a threat to U.S. facilities. One such group this spring, apparently without CIA approval, set off a massive car bomb in a suburb of Beirut. More than 80 people were killed and some 200 injured. A suspected terrorist leader, target of the attack, escaped unharmed.

What clearer examples could we give as we say forthrightly, violence is not the way to resolve differences! The inevitable result of armed violence is *more* violence. When police departments arm themselves with sophisticated weapons, including bombs, there is great danger such weapons will be used. And governments that use covert, terrorist techniques become terrorist. Even more significant, when we depend upon guns and terror to force solutions to serious problems, we become less creative in our efforts to seek peaceful, lasting solutions.

At Philadelphia Yearly Meeting this March, during a session on U.S./USSR relations, a Friend urged us "not to be afraid to ask for what we really want," in this case zero nuclear weapons. Later, Winifred Rawlins told of sitting next to a young boy at breakfast who informed her that "there's a new disease going around. It's called 'claustrophobia' and it means fear of high places."

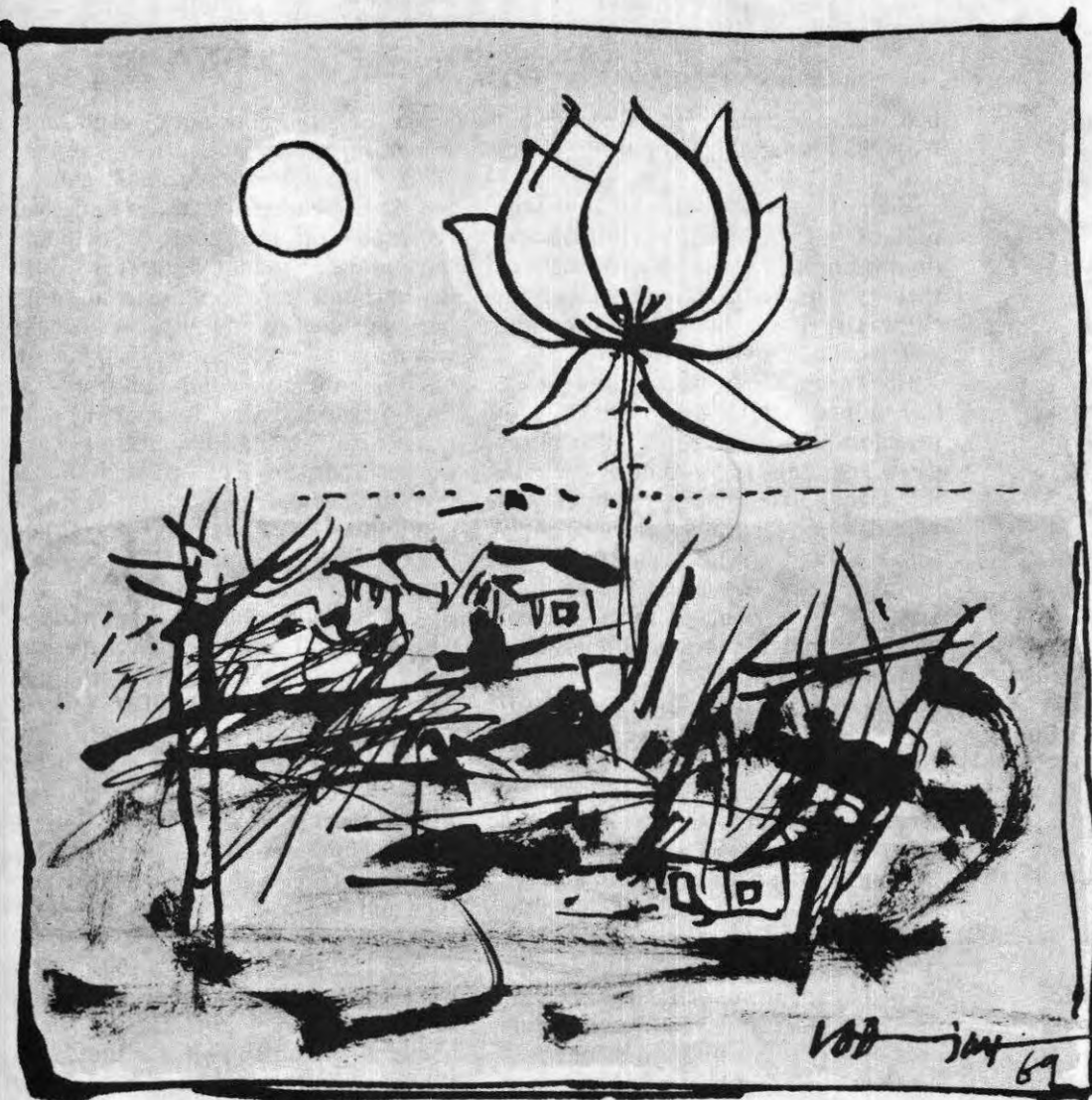
"Perhaps," Winifred said, "our young Friend was right. The claustrophobia induced by the Iron Curtain has made us afraid to climb up to high places and ask for what we really want."

Friends should say as clearly as possible that what we really want is a world without weapons.

Look for a birthday surprise in your mailbox next month. The July 1/15 JOURNAL will be an expanded issue to mark the 30th birthday of our magazine. It will contain articles selected from our early issues—our way to remember our past and to thank our readers for their continuing support over the years.

Vinton Deming

June 1/15, 1985 FRIENDS JOURNAL



In Memoriam: Sister Phi

by Marjorie E. Nelson

Yesterday morning I stopped at the post office to pick up a registered letter from Vietnam. It was from Nguyen duc Bich, the nurse who worked with me at the American Friends Service Committee project in Quang Ngai during the war. Filled with eager anticipation I opened it as soon as I got to work.

Quang Ngai
8th/12 mo./'84

Dearly remembered Dr. Mai!

I must inform you that my wife, Chi Phi, died at 3:45 on the 6th of 11th month lunar calendar, that is the 28th of 11th month, 1984, after a 3-month illness of liver cancer.

Doctor, please convey this news to all the Quaker brothers and sisters who formerly were here in Vietnam and still

remember me. My daughter, Thanh-tra, will explain everything clearly.

I send my heartfelt wishes to your father, you, and your son, Christopher, for good health, good luck, and happiness in the coming Christmas season.

Affectionately,
Nguyen duc Bich

Enclosed was another letter from Thanh-tra, but I couldn't read it just then. I held the letters in my lap, wept, and weeping, remembered . . .

She was a little woman; she barely came to my shoulder, but her spirit was limitless; her soul knew no boundaries. It encompassed her family, her neighbors, her country, and even this large stranger, this lady doctor from the United States across the sea.

I first met her husband, Bich, in the local province prison. Imprisoned on

suspicion of antigovernment political activity, he was volunteering as infirmary nurse for the other prisoners. Back home, Phi supported the family, made weekly visits to her husband, and badgered the authorities to clear him of all charges. She succeeded; Bich was released and came to work for the Quakers. Phi remained at home in the countryside, looking after the family. On weekends Bich went home with supplies and money, and Phi sent him back each Sunday afternoon with clean clothes, a shopping list, and greetings for us.

Occasionally some of us visited their

Marjorie Nelson is an assistant professor in the Department of Family Medicine of Ohio University. She is clerk of Athens (Ohio) Meeting and of the Quaker Office at the United Nations Committee. She is also a member of Lake Erie Yearly Meeting's Ministry and Oversight Committee and of the American Friends Service Committee Corporation.



Courtesy of Marjorie E. Nelson

Bich and Phi

home in Duc Pho. It was a small hut on a barren, dusty patch of earth on the edge of Highway 1. The last time I visited them there, Phi and Bich took us to the back of the hut and pointed toward the emerald hills in the west. "That's the location of our village, our real home," Bich explained. "Before we became refugees."

"Actually, what happened was one day the soldiers came with a big American bulldozer and flattened it," Chi Phi added matter-of-factly. She swept her hand through the air—an imaginary blade obliterating everything before it. "And twice here in the refugee settlement our house has been destroyed. This is the third one. We've become refugees three times." Her hand relaxed into a graceful wave, inviting us inside.

We had to bend our heads to go through the low doorway. Furniture inside was meager, just a large wooden bed, a few stools. As Phi began preparing the meal, neighbors dropped by to chat about village affairs and personal problems, to give information, to ask advice. They called out or knocked and she invited them in. Though her hands were busy, her eyes were always on her visitors. Phi's eyes sparkled at a witty comment, softened with sympathy at a problem. She asked sharp questions and offered pithy advice. Clearly, she was a well-informed and respected leader in her community.

When our meal was ready, she artfully shoed her neighbors out and set the food on a tray. The huge bed served as both table and chairs. As we sat down to eat, Phi stroked the dark wood of the

bed with her hand. "It's an heirloom from Bich's family," she said. "Very old."

Bich's face grew troubled. "It was the only thing I was able to save from my house," he said softly. We fell silent as their eyes looked back—remembering. "It was a very fine house," he said more softly still.

Phi's eyes darted back to our faces. She tapped a serving dish briskly with her chopsticks. "Eat, eat. You've hardly eaten anything. Have some eggs." She lifted the plate of eggs: whites and yolks cooked separately, then carefully shredded and arranged alternately on the plate—simple food served with art and grace. We returned to the present moment, enjoying food and fellowship with friends.

A huge green form filled the doorway. "That car out there belong to you?" Gun first, the U.S. soldier pushed through the door into the small room. Shocked into silence, we sat and stared at the intruder.

Bich stood to answer the man. His shoulders drooped as he shouldered the embarrassment of us all: his own as host—that he couldn't shield guests in his own home from such intrusion—and ours—that a fellow countryman would act this way—and embarrassment even for the soldier that he would barge in so crudely.

"Excuse me, can I help you?" Bich asked in Vietnamese. He spoke French but not English.

The GI ignored him and addressed us again. "What're you doing here?"

Phi sat and held her chopsticks. Her eyes glinted steel.

I wanted to shout at the man, but I didn't. "Yes, that's our car," I said, trying to keep my voice quiet and steady. "I'm a doctor with the Quakers in Quang Ngai and this man, Mr. Bich, works as my nurse. We're here because Mr. Bich and his wife invited us to be their guests for dinner."

"Oh." The soldier plainly didn't understand. Dinners and guests belonged in his world back home with paved roads, picket fences, and electricity, not in a "hootch" in a dusty refugee camp in the middle of a war. He questioned us further while Bich and Phi stood, hapless observers to this unintelligible conversation between foreigners in their living room. Finally he left.

We tried to resume our meal and conversation, but it raveled to a subdued silence. I watched Phi's small, competent hands gather the dishes and clear the food from the "table." She could have moved her family into town with her husband, but she chose to stay with her uprooted community because she was needed there. She and Bich had invited us into their community because they trusted us to understand and respect it. They had honored us. Now our visit had brought further humiliation and embarrassment on them. I couldn't think of anything appropriate to say. Finally we made our polite good-byes and left.

After I left Vietnam, I corresponded with Bich and his family until the war ended and the Quaker team withdrew. There followed a silence of seven long years. Then the letters from Bich resumed, one or two a year. They were short, filled with greetings to my family and with news of his own. We exchanged pictures of our families: his oldest daughter with her first-born son; Bich and Phi looking happy and relaxed on vacation; Chris and I with my father, whom they had met. In 1983, Bich wrote, "My wife, Phi, is always talking to the children about 'Doctor Mai,' about the woman who, although a Westerner, was so modest, polite, and sensitive . . ."

Immediately I thought back to my visits with Phi, especially that last one. The Quaker team members had often commented on how courageous and outspoken she was. We knew Bich had been in the Viet Minh in his youth. Therefore, of necessity, he was always scrupulously neutral in his politics and circumspect in his speech during the years we were there. Phi displayed no such reserve. There was a direct and refreshing candor in her comments on society and events around her. Her opinions were noted and respected by her neighbors. She provided a public counterbalance to the ubiquitous propaganda; she kept the record straight.

So now across time and distance, across even the Valley of the Shadow, I remember, Phi, and I greet you. Truly you walked cheerfully and steadfastly over the earth of your native land, speaking to that of God in many of us. With courage and compassion, you helped keep the record straight. *Cảm ơn và vĩnh biệt* (thank you and farewell). □

Vietnam Veterans Memorial

DALE R BUIS ♦ ANDREW L HENRY ♦ RICHARD C YOUNBEAR ♦

Row by row across black granite
Walled in Washington earth.
The names bleed white.

DAVID M WINTERS ♦ MOSES WILLIAMS ♦ ANTHONY J GRASSO ♦

Row by row across black granite
The bearded man in green fatigues stands in review.
"They go in the order of their dying."

JACKLIN M BOATWRIGHT ♦ NICK KOKALIS ♦ CHRISTOPHER J BARBER ♦

Row by row across black granite
"How can I find my boy's name?"
"The man over there with the book . . . like a phone directory."

NEIL B SULLIVAN ♦ ROBERT A FEDEROWSKI ♦ JESSIE C ALBA ♦

Row by row across black granite
The young man on the stepladder points down his camera.
"I was nine when my brother went away."

JOHN H ANDERSON Jr ♦ GLENN N NISHIZAWA ♦ STEVE GOMEZ ♦

Row by row across black granite
The old man gathers the girl's shoulders in his arm.
"There's your father's name."

GUSTAV A JOHANNSEN ♦ ALEJANDRO BIRRI BAGASOL ♦ BARRY I RABINOVITZ ♦

Row by row across black granite
The Illinois mother touches each letter ♦ JERRY LEE DANAY ♦
"It makes me feel closer."

DONALD T DIONNE Sr ♦ MARY T KLINKER ♦ RICHARD VANDEGEER ♦

Row by row across black granite
Three nights and three days to say all the names.

—Maxwell Corydon Wheat, Jr.

An Oxymoron: Joyful Suffering

by Rich Van Dellen

Early Christians and early Quakers suffered, yet they radiated a certain joy.

I learned a new word a few weeks ago—*oxymoron*. An oxymoron is the combination of contradictory words or, as the *American Heritage Dictionary* says, "A rhetorical figure in which an epigrammatic effect is created by the conjunction of incongruous or contradictory terms." Examples include: "thunderous silence," "mournful optimist," "cruel kindness," and "detached concern."

The oxymoron "thunderous silence" is a powerful description of the unprogrammed Friends meeting at its best. I think another oxymoron, "joyful suffering," also applies to Friends.

Early Christians and early Quakers suffered, yet they radiated a certain joy. Paul and Silas sang in prison. James spoke to early Christians, "Count it all joy . . . when you meet various trials" (James 1:2). Paul said, "I rejoice in my sufferings . . ." (Col. 1:24), and Peter, "In this you rejoice though . . . you may have to suffer various trials" (1 Peter 1:6). Jesus' suffering on the Cross ended in the joy of the Resurrection and Pentecost. Robert Barclay visited Quakers in prison on First-day to taste of their joy, Mary Cosby told Friends in her talk at the Friends General Conference gathering in 1984. In more modern times,

Rich Van Dellen, a physician, is a member of Rochester (Minn.) Meeting. He also wrote "Friends, Holistic Health, and Modern Medicine" (FJ 4/15/82).

Thomas Kelly stated that a "fruit of holy obedience is entrance into suffering" (*A Testament of Devotion*).

Isn't it abnormal and pathological to enjoy or seek out suffering? Psychiatrists call people who enjoy suffering "masochistic." We try to avoid suffering and to relieve pain when it occurs. The suffering in my own life, albeit minimal, has not been enjoyable. To me, suffering commonly seems to cause despair and depression, not joy. How, then do we respond to this seeming paradox, this joyful suffering of early Quakers and Christians?

Early Quakers and Christians did not seek out suffering, but rather sought to follow the Light. Suffering resulted. Still, a noble ideal or action that results in suffering should not in itself make the suffering any easier to bear.

My daughter inadvertently helped give me another possible solution to this paradox. A junior in college, she was home for the funeral of a classmate and friend who died suddenly while jogging. To help her with her grief, I gave her a small booklet on bereavement (*Shadow and Light in Bereavement*, published by Philadelphia Yearly Meeting in 1959). She was reading aloud from it as we were driving her back to school, and she read the familiar statement of George Fox: "I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness. And in that also I saw the infinite love of God." Could this not be true with suffering? It is not, then, that suffering is enjoyed, but our faith and belief is that suffering can be overcome by joy. Thomas Kelly said it well, writing in the *Eternal Promise*: ". . . those who go into the travail of today, bearing a seed within them, a seed of the heavenly dimensions of humanity, can return in joy." □

The Magic

by Carol Virginia Ferm

I am often met with puzzlement when I try to describe Friends meeting for worship. The small, unprogrammed meetings that I have attended do not lend themselves to pat descriptions. "We sit in a circle in silence, and anyone who feels moved to speak may do so." A circle? Moved? Silence? Small wonder some people nod uncomprehendingly. Yet for me, joining with others in silent worship has been both profound and intimate.

Sharing silence leaves Friends feeling joined and centered in a way that they themselves may not be able to explain. While spoken confidences may be awkward, and spoken words, chosen in haste and comprehended imperfectly, may stumble and falter, silence soothes and binds, sweeping over the trivial, awakening the spiritual. How this comes about is a mystery. I do not propose to explain it, but simply to chronicle my own experience, so inexplicable and fleeting, with the magic of meeting.

A room sits empty, with the abandoned stillness of an unoccupied schoolroom awaiting the arrival of pupils. Somewhere in the building, a door opens, and a breath of outside air precedes the sound of footsteps down the hall. The first Friend enters, putting down the inevitable sheaf of papers, and then straightening, looks about the room, which, no longer deserted, seems expectant. The Friend begins to arrange the chairs, old acquaintances, into a loose semicircle. Soon another Friend arrives. The first smile of meeting is exchanged, a few words are spoken. Before long, more Friends come in and seat themselves, offering smiles and words of greeting to one another.

After some moments, an unspoken agreement is reached; meeting for worship begins.

Silence spreads out over the circle,

Carol Virginia Ferm, who works for Science 85 magazine, is a member of Columbia (S.C.) Meeting. She attends the William Penn Worship Group, which is under the care of Friends Meeting of Washington (D.C.).

of Meeting

washing over the gathering like ripples spreading from a pebble dropped into a still pond. These first Friends, settling themselves, begin to create the silence of meeting; they weave it among themselves. They are the loom, and the silence becomes a tapestry. At first, the strands are fragile, like spider webs. Friends reach out hesitantly to one another, sharing gingerly the first moments of silence. The concentration is easily disturbed in the beginning, but the silence steadily deepens, and a pattern emerges, binding and including all.

Latecomers trickle in, bringing their unsettled thoughts, and ease into the pattern of stillness. They arrive sheepishly, feeling themselves awkward outside the circle, but quickly find their own places in the gathering quiet. They join the linkages already formed, and begin to pour into the group their own thoughtful stillness.

Meeting is a sharing of resources, of mental energy. Those who have an overflowing of psychic energy, of joy or sorrow, can join with others to harness

that force, creating within themselves and within the meeting for worship a serenity and a strength. Others come to meeting with needs unfulfilled, with minds and hearts depleted and discouraged. They find renewal and refreshment in the silent acceptance of Friends.

Children, sitting restless, wondering whether the grown-ups, too, are comparing the shoes of everyone present, add their own brightness to the gathering. Too young for long meditation, they are impatient with the lack of visible interaction. And yet, intrigued, they are drawn into the circle by their half-conscious awareness of the older Friends' joining.

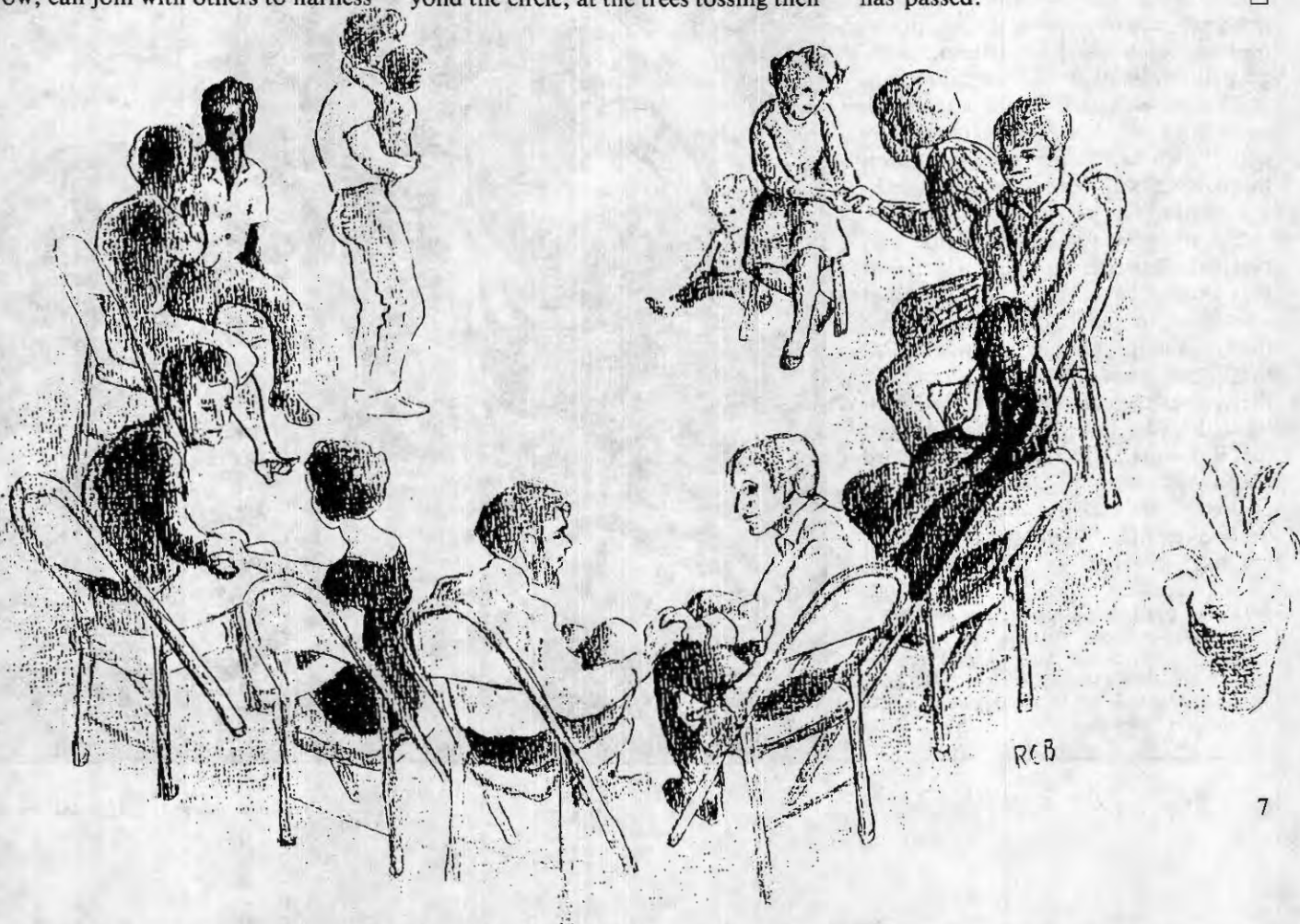
My own early memories of meeting are full of the sense of serenity and comfort that enveloped me as I sat fidgeting on my mother's lap. As an adult, my mind still wanders occasionally, straying from the center. But, in returning, I am once again comforted to find that the living silence continues.

Watching people during moments of restlessness, I find that some seem to have a gift for stillness. They sit unmoving, rapt, and silence seems to pour out of them, upholding and sustaining the meeting. Others fall into a deep reverie, then rouse periodically to look out beyond the circle, at the trees tossing their

branches outside the window, at the books sitting dusty on the shelves, or at the pattern of the carpet, its own weave seeming to share in the silent rearrangement of thought and feeling. Still others sit poised, drawing their thoughts together to speak and, before they do so, to sense the meeting's readiness for speech.

One might expect speaking in meeting to disturb the silence. On occasion, it may. But within a centered meeting, speaking emerges from the core of the stillness, both a consequence and a source of the connection between Friends. Sitting in the quiet, following my own strand of silence as it weaves in and out of the circle, I am always amazed when another speaks to my thought, drawing it out, complementing, or echoing it. I know then that I have tapped that wellspring of hope: communion with other seekers.

Then, as meeting draws to a close, I experience a sense of returning to myself, as though I have been outside the limits of my own perception. The circle of Friends seems to draw a collective breath . . . something indefinable is loosened. Friends turn to one another, clasp hands, sharing briefly the acknowledgment that something magical has passed. □



by Alfred K. LaMotte

For more than a thousand years Christianity has hinged its claim on the promise of redemption from original sin. Like a medicine huckster who must first convince his audience that they are sick before he can bring them the good news of his medicine, the Christian preacher has based his gospel on the assumption that people are essentially sinful and in need of redemption. The good news of their gospel is actually bad news: We are all sinners condemned to death. Only in such a context does the orthodox Christian gospel have meaning. If you don't feel guilt-ridden, it won't appeal to you. But in fact, Western culture *has* been generally neurotic, guilty, full of repressed violence and self-hatred. So the gospel, invented for this culture, has done quite well here. It is not the truth of this gospel, but the fundamentally neurotic condition of Western culture, that accounts for the success of Christian orthodoxy.

Yet there is a more authentic and original Christian message, which was reawakened by the first Quakers and stands not only as the original gospel but the Quaker gospel. It is the "godspell," the "good word," that was uttered in the moment of creation when God said, "Let there be light," and pronounced that it was *good*. This gospel is the word about our essential goodness. We are created good, blessed, and beautiful in the image of God. And we are good not because of what we have done but

Alfred K. LaMotte teaches religion at William Penn Charter School in Philadelphia, Pa., and is a member of the Wider Quaker Fellowship. His last article for the JOURNAL, "The Unified Field and the Mind of Christ," appeared in the November 1, 1984, issue.



The Quaker Gospel of Original Beauty

simply because we *are*. Existence in itself is good.

If we have any sin, it is that we deny our essential goodness, and cut ourselves off from the word of creation that flows, from the moment of creation, all around and through us, to make us part of the mystical body of God's logos, the Christ. Our world is good, our flesh is good, our soul is beautiful. Our very center and substance is beauty itself. This is the good word, the original godspell. And for the early Christians who preached it, sin was not an essential negative condition in the human self, a state of original badness. Sin was rather a *lack*—a lack of attunement with the Word, with the underlying harmony and goodness of the cosmos. How arrogant of us later-day Christians to presume that our sin, which is *our* creation, is more important to God than our goodness, which is God's.

The real gospel of the Bible is not the word about sin and redemption, but the primal word of creation, by which we are created good in dazzling radiance each moment, as fresh as the first morning of eternity. This more ancient gospel links the word of Christ, the Logos of the Fourth Gospel, with the word of creation in Genesis and with other ancient traditions as well. Scriptures from the Mayan to the Babylonian, the Hindu to the Hebrew, echo the theme of *creation through the Word*. God creates a living Word by speaking. The biblical creation story in the first chapter of Genesis affirms again and again that this creation is good, pleasing to God. "God saw everything that he had made, and indeed it was very good" (Gen. 1:31). A word is an organized stream of thought and feeling expressed. How could God find his own incarnate thought anything but good?

The first Christians magnified this word of joyful creation in their hymns, some of which are embedded in the text of the New Testament (Col. 1:15f, Eph. 1:3f). "In the beginning was the Word, and the Word was with God, and the Word was God . . . through Him all things were made" (John 1:1,3). The Greek imperfect tense here expresses, not the big-bang of a single creation-moment, but an ongoing activity. The word of creation is a constant stream of Light and love flowing forth from the silence of the Godhead, first into ourselves, irradiating our feelings and senses, then infusing the world of matter, unfolding its vibrant, luminous energy in every atom, every cell of our bodies, every grain of wheat and sand and star.

Recognizing Jesus as the person who fully opened up to this word of creation, the first Christians honored him as its incarnation and made him their archetype, their pattern—not because he was more than human but because he was humanity fully alive, fully receptive to the indwelling Spirit that would, if allowed, fill us all. "Ye are gods," he said, quoting the Scriptures. And, "If anyone believes in me, these things I do, he shall do also" (John 10:34, 14:12).

Can we open our arms as Jesus did on the Cross, and be as vulnerable to the mysteries of life and death? Can we, like him, experience death and rebirth—not once, but continually? One moment of this openness, this vulnerability to birth and death, can redeem us from all the past. In the words of George Fox:

Now was I come up in spirit through the flaming sword into the paradise of God. All things were new, and all the creation gave forth another smell unto me than before, beyond what words can utter. I

knew nothing but pureness, and innocence, and righteousness, being renewed up into the image of God by Christ Jesus, so that I say I was come up to the state of Adam which he was in before he fell. . . . Great things did the Lord lead me into, and wonderful depths were opened unto me, beyond what can by words be declared; but as people come into subjection to the spirit of God, and grow up in the image and power of the Almighty, they may receive the Word of wisdom that opens all things, and come to know the hidden unity in the Eternal Being. (*Journal*, chapter 2)

This is the good word, the gospel of Quakerism. We should preach it joyfully to a people made sick with the denial of their own goodness. If we would rejoice in this gospel, rather than preaching fear and nuclear Armageddon, we might grow as a church, and we might heal the anxiety-neurosis that is the root of our culture's fascination with violence and war.

But let us never forget that our word grows only when it is grounded in silence—the silence of our meeting. For it is in silence that creation occurs, as a word spoken to an infinite listening. Listening in silence is our openness and vulnerability. In silence we reach our own deep beauty, which is the image of God. In silence we receive the radiance of a new creation.

Only in silence is our doing reduced to being, and we are humbled by a confrontation with our goodness, which we have not earned or created through our deeds. It is we who are good, not our deeds. Do we have the courage to be silent and listen to our goodness, and hear the terrible judgment of the voice of Christ whispering: "You are precious to me just by being here, just because you are"? □

The Lie of Politics

by David Oates

The political season is over at last. The ballots have been counted, the predictions silenced. And, at least in the circles I travel—teachers, fellow Quakers, the various left-leaning people encountered on Los Angeles's Westside—an emotion approaching despair is rampant.

A phone call pulled me from the television on election night. "I'm so depressed," said the friend. She laughed a little, but she meant it. Her voice was flat and had a where-do-we-go-from-here quality that you associate with people in newscasts who stare at their burned houses or wrecked farms.

In meeting on Sunday, others spoke of their alienation from most Americans, their sense that the nation's values had become so distorted that we no longer held anything in common with them. People struggled to find sense in this overwhelming catastrophe. They did not find much.

It concerns me. In fact, the reaction to Ronald Reagan's reelection concerns me far more than the election itself. The depression that afflicts us shows how far we have all begun to believe the lie of politics.

It is a common observation that politics is theater. We joke about the make-up, the false promises and speeches, the shallow television performances, but we often miss the deeper import of the observation.

Politics, like theater, is *fiction*. The political theater is set up as a ritual combat in which good guys may triumph over bad guys, to the general satisfaction of the audience. This may be a good way to unite and express a people's will, but it is, nonetheless, a mostly fictional reality.

But aren't the stakes real? Of course

they are. The presidency is real enough, and so were the differences between Reagan and Mondale. The actual lives of millions of people will almost certainly be affected for good or ill.

But the theatrical production by which we choose our leaders only dimly reflects these realities. It doesn't take much thought to see that the real world can seldom be reduced to a single either-or choice. And it takes only a little sophistication to realize that the choices in U.S. politics are always between two fairly centrist positions.

On the global political spectrum, Democrats and Republicans are very close together, huddled around a consensus that ignores the issues facing the rest of the world: mass starvation, economic development and indebtedness, cultural invasion, ecological devastation, nuclear survival. Whichever side wins, it will make only a fine-tuned change in U.S. actions.

From this perspective, our electoral choice looks, if not unimportant, at least a lot less than cosmic.

Nevertheless the political fiction lures



A member of Santa Monica (Calif.) Meeting, David Oates is a writer, carpenter, poet, and teacher who lives in Venice, Calif. His article is reprinted with permission from the Other Side magazine, 300 W. Apsley St., Philadelphia, PA 19144. Copyright © 1985.

us into identifying with one side and hating the other. By its structure it leads us to define "our side" as good and the other side as evil (or at least very, very bad). And it has us awaiting a clearly decisive climactic battle between two symbolic gladiators.

In short, the political climax becomes a mini-Apocalypse. For those caught up in it, politics takes on a religious weight and importance. The nuclear issue certainly intensifies this kind of thinking: it seems ultimate, final. But the fictional structure of all politics, nuclear or otherwise, mythically overstates the importance of politics.

"The lie of politics" is a phrase I encountered several years ago in Doris Lessing's novel *Shikasta*. It is one of those expressions that has stuck in my mind, puzzlingly, because there seems to be an elusive truth in it. Was Doris Les-

sing calling for withdrawal from the world? No. There is undeniable importance in wars, social programs, freedoms and repressions, wages and jobs. Quietism and privatism cannot be the right responses to this noisy, messy world. So if politics has a reality, an importance, where is the lie?

I have begun to see that the lie of politics is treating politics as a religion. To elevate the partial truths and poor choices of politics into absolutes confuses what is of merely passing importance with what is of permanent importance. Whether by confusion of the mind or of the emotions, the lie of politics allows the contest and its consequences to matter as if they were moral absolutes. This is a devastating mistake.

People in the United States usually think they are immune. Isn't "separa-

tion of church and state" our watchword? But the formal separation of churches and governments has never gotten in the way of what Senator Mark Hatfield calls "the American civil religion": the almost universal belief that the United States has a special, divine destiny and that God is particularly and intimately involved with our national fate. We write God's name on (of all places) our money. Our chaplains bless military troops and legislatures. Our leaders voice the stubborn belief that the United States is virtuous and Russia evil, as if both sides were not deeply mixed human institutions of good and ill. Our national belief, though it is not popularly admitted, is that God and country, together, are what make life worth living.

Let's not be too hard on ourselves: almost every successful state has done the same thing. Throughout history, most monarchs have claimed divine sponsorship—and often divinity itself. Alexander and Julius Caesar are merely the best known of the ancient god-kings; in our century we have had Hirohito and Haile Selassie. In the national churches of Europe the same impulse arises—virtually every one has used religion as an expression of national identity, often creating a special church where the English or Russian or Greek God can be worshiped.

Something in us wants to identify our group with God, to make the two one.

The lie of politics, therefore, is making an idol of something mortal. We allow our political contests first to represent and then to replace our religious struggles; we invest one side with godhead, the other with wickedness.

Paul Tillich has written eloquently of how disastrous this mistake is—losing sight of that which is truly of ultimate importance and letting something temporary and provisional take its place. Like any other idolatry, it leads to spiritual emptiness, an aching bewilderment in the heart, a confused question about why life is so empty and vain after all.

The lie of politics infects our public life in many ways. Perhaps people in the United States are least guilty of the Iranian style of outright, literal fusion of the spiritual and the political. In Iran we can see clearly enough the resulting fanaticism and ruthlessness. Evidently God tells us all to be merciful to our fellow human beings—but to give no



Lyn Hutchinson

quarter to the devil.

Nevertheless, in my district a candidate for U.S. Congress apparently believed he represented God's side in the election (he was a moral majority Republican and a fundamentalist). At his election-night headquarters, when early returns showed him temporarily ahead, outstretched hands flew heavenward accompanied by cries of "Thank you, Jesus!" This, too, is deeply perverse. So are conclusions that God and Ronald Reagan are somehow in league simply because Reagan won or because he invokes the divinity of the United States more often than other candidates.

The lie of politics makes bad politics and even worse religion. If it meets with success, hypocrisy inevitably breeds under the merciless confusions of wielding power. The experience of the Puritan theocracies in U.S. history only underlines the same dilemmas so badly dealt with by Guatemala's Ríos Montt or Iran's Khomeini. Deals, half-victories, and brutal necessities don't go well with spiritual scrupulosity.

But political religion is worst when it meets failure. Here, perhaps, is where the mostly liberal readers of this magazine may find something closer to home. To judge by my fellow Quakers and other political true-believers, the common result of political overearnestness is a deep and pervasive anxiety that extends far beyond the present situation. Political defeat becomes part of an angst that shows that we have wholly lost sight of our spiritual bearings. The temporary rises up and blocks our view of the permanent. Frantic, wearying activism replaces centeredness and right action.

Anxiety is a consuming state, one that does not coexist with contraries like joy or hope. Yet surely, short of the grave, hope is never lost. My friends, though well meaning and "politically correct," need to remember that even Ronald Reagan is a human being; that even Republicans desire peace and can bring good into the world.

Indeed, history teaches that many conservatives have accomplished progressive steps that more leftward politicians would never have been trusted with. Richard Nixon's China trip is one example. Tory Prime Minister Benjamin Disraeli's Second Reform Act in Victorian England is another. Good exists on all sides of politics. Religious despair is a deeply wrong response to elections.

Real spirituality, as I take it, is a greater perspective, an awareness of a larger reality than the one immediately visible. It remembers the sweep of time in which present problems are, after all, just the ordinary stuff of mortal life, not cataclysms at the end of time. Even more importantly, it remembers a stream of pure good will and loving-kindness that flows through all times, good or bad, and through all hearts, correct or mistaken.

Real spirituality does not allow anxiety to blot out the sense that goodness, like evil, is always possible, always on the brink of breaking out all over. But in the fictional combat of political theater, such gritty and essential hope is quite lost. And in the anxious mentality of modern liberals, too often one finds only a crushing sense of the world's problems.

Whether found in left-wing hopelessness or right-wing zealotry (roles which could easily be reversed), political religion seriously erodes both real politics and real spirituality.

Unfortunately, the political delusion leads to other sad and horrific effects. The waging of war is one of them. Death becomes the ultimate solution to any disagreement. One presumably employs it when the issue at hand is of ultimate importance. But this ultimacy can only apply to the inevitable jockeying among countries when politics is allowed to become a moral crusade. It is permissible to kill evil beings and to exterminate "evil empires."

At its limit, this attitude produces the present nuclear threat. Astonishingly, nations and people claim the right to destroy all human life, forever, in order to avoid political defeat. The awareness that nations come and go, that today's burning issues are forgotten tomorrow, seems to be beyond the fully deluded political consciousness.

The political present can become a consuming god, producing raging anxiety and terrible destruction. The only bulwark I know against this mass psychosis is an inwardness, a style of living and being that knows the difference between the merely important and the actually ultimate. Goodness and peace are inward qualities of life achievable under any regime or condition. That we also work to make them outward, literal conditions of life must not blind us to the difference. □

Forcing Children to Meeting

by Lawrence D. Spears

First-day morning started quietly enough. Breakfast was set as usual. Then, my 12-year-old daughter found the dog had vomited on her bed quilt. Later, I yelled at her sister when the dog jumped out of her arms to avoid ear medication. As events unfolded in the final minutes before departure to meeting, she announced she could not get dressed until she had read the newspaper columns which her sister was slowly beginning to read in the corner of the kitchen.

At three minutes to departure, without shoes on, she announced she was not going to meeting, which was her choice according to long-standing family policy. Her sister announced solidarity and invoked the free choice policy. My wife, Joanne, and I left for meeting alone.

My anger at my daughters' refusal to attend meeting was partially due to the circumstances of the morning and the chain of events. These situations occur and take on a quick momentum of their own before the participants are even vaguely aware of their power and their attachment to deeper themes of family life. Life presents these constellations of happenings. They occur all the time. They are part of family life.

But in a larger sense, these events and their effects are a part of the adolescence through which we are all passing—

Lawrence D. Spears, an attorney and court administrator, is a member of Bismarck Meeting in North Dakota. His article first appeared in the Canadian Friend, January-February 1985.



daughters and parents. Despite all the good parenting advice, adolescence is not easy for anyone. And I am not as flexible as I need to be.

I regret and fear losing that control a parent exercises by virtue of strength and knowledge when children are young. While I know adolescence is a period for consistency in guidelines and loosening control with progressive widening of the scope of individual decision making, I feel big parts of this parent are being dragged where other parts want to lead.

At a deeper level, there is a greater obstacle than those brought by adolescence itself. That obstacle is my fear. I fear that, in their new freedom, my daughters will reject that which is so important in my life—the life of the spirit of God in meeting for worship. Many Quaker parents experience this. It is painful and produces parental self-doubt and self-recrimination.

This fear is the ground of my anger—and it will be the source of its own fulfillment if I am not careful and sensitive to my actions in this regard. Meeting for worship is important to me in a life-giving way. Through meeting I touch a source of the holy reservoir of God and become connected with others in this holy circle, in the process of God's acting in the universe. Meeting brings this touch, week by week, sustaining and informing my life.

We have worked hard to introduce our daughters to this source, to permit them to taste its depth and richness. This

has been a 12-year process with the usual ups and downs but without the crisis of refusal. As our daughters grow toward adulthood I must face the test of their free choice. The fear that they will reject what is so central to my life gets in the way. Part of me chooses the present comfort of outward conformity to family ritual and tradition. Their free choice does not seem as important in areas so central to my life.

Looking at this situation from outside, it is a cause for laughter in its irony. My own pilgrimage is the story of free choices and some thwarted family expectations. I prize that free choice for myself but would deny it to those I love the most. Part of me would have their lives in conformity to my choices and without thought for the possible future costs.

I know that parental example is the essential teacher of children in spiritual education. I cannot preach what they can clearly see is not connected to my life. Yet I want it both ways. Their freedom to choose and conformity to my desires. The contradiction looms and can become an impacted and chronic condition which poisons our family system.

As I worked on these thoughts in the river of Light in meeting that morning, realization dawned that this is at the core of our family life. Forcing our daughters to attend meeting would destroy the purpose of attendance. As much as I wanted their attendance, I wanted more their progressive freedom to choose in

the spiritual life. Not yet knowing how to break the cycle of refusal and demand but appreciating the new clarity, a piece of grace entered the holy circle.

As with grace in all my life, it came particularly unmerited, free, and uncontrolled. It came from a source beyond my parental authority, my education, my past work, and my efforts.

My daughters slipped into seats in the circle in the waning minutes of meeting. It was a long walk in the bitter November cold to the meeting. The circle glowed in the hand of God.

Whether my daughters will decide in the future that meeting for worship is the sure source for their lives that it is for mine, or whether they go their own ways in their spiritual pilgrimages, I do not know and cannot know. Times will be trying and tempers will rise. Events will chain themselves together and, to our surprise, catch us all up in their links. I will be tempted again to force conformity to meeting attendance as my fears rise again. But now I know in a new way. New light has penetrated the fog. I know again and will remember a bit more of the bittersweet taste of God's grace in the events of my life, sustaining and guiding my decisions and actions and enlarging the scope of my understanding. □



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JUNIOR JOURNAL

George Fox's Opening

As a young man, George Fox was often serious and thoughtful, pondering and questioning the accepted religious beliefs of his time. He despised frivolity for he felt it was worthless in the face of more important goals. He did not fully understand the concept of worship and religion and attempted to seek help from the church leaders. But none could "speak to his condition." Until then he had searched outside for authority, for guidance. He then realized that the authority he was seeking was inside of him, that Christ was inside himself, not in the fancy trimmings of the church.

When addressing an audience during his journey across England as a missionary he said, "You will say, Christ saith this, and the Apostles say this . . . but what canst thou say?" George Fox was referring to the fact that the Apostles and Jesus all had profound religious experiences. But what good does it do the common people merely to repeat the experiences of others? He felt everyone had the potential to have their own direct experience with God.

Direct experience with God is the basic foundation of the Quaker religion. The "Light" within is the presence of God one can turn to for that experience. Silent worship was incorporated because it gives one time to seek that inward Light. The simplicity of life many Quakers have adopted is so that one can focus on that Light rather than be distracted by worldly rituals.

When George Fox had an opening that revealed to him the authority within, Quakerism was founded.

Maria Farnon, 9th grade
Friends Central School

Мирь Мир!

(pronounced "Miry Mir")

If we could meet a Russian child today, we would say . . .

What is it like in Russia?
What do you like to do?
What do you think of the U.S.?
Is the idea of war scary to you?
The idea of war *is* scary to us,
and peace would be so much better.
Let's do what we can to share the world
and make peace together.
Мирь Мир—to the world, peace.

Senior First Day School Class
ages 8-12
Nashville (Tenn.) Friends Meeting

The National

John Warner
U.S. Senate
Washington, DC 20510

Dear Senator Warner:

I am 12 years old and in the sixth grade. I am writing to invite you to spend one night sleeping under the National Peace Quilt, which I helped design.

The National Peace Quilt contains 50 squares, one from each state. I designed the Virginia square. The National Peace Quilt is intended to remind senators and other people of the importance of working for peace. The quilt will be on display in the Capitol soon, and all 100 senators are being asked to spend a night sleeping under it. Many have already agreed to do so, and I hope you will too.

Thank you for your attention and please let me know soon whether you will accept this invitation.

Truly yours,
Molly A. Fager
Langley Hill (Va.) Meeting



A Shell's Story

Put your ear
Close to me
And listen to
My legacy
Of rippling waves
And sailing ships,
Of sandy shores
And moonlit dips.
Drift away
To unknown seas,
To rosy sunsets
Beyond the trees.
I am nothing
But a shell
Until you hear
The tales I tell.

Anna Leisner, 10th grade
Oakwood School

I Have a Dream

My dream is that there will be no more hunger, no more famine, and no more starvation in the world. It affects the world because then the people would be malnourished and then sooner or later the world would come to an end. The U.S. government and the president of the United States should give more money to the homeless, the poor, and the starved, because a world is not a world without people sharing it. If this happened my dream would be fulfilled. I think that if we would work together we could accomplish the impossible. Maybe we could help the less fortunate. We might be able to bring hope for their lives. I also think that we should become cognizant of people that are waiting for food right now. If we could reach out a hand to the needy we would be a friendly nation to the less fortunate, and the whole world would be a better place to live in.

Kyle Martin, 3rd grade
Plymouth Meeting Friends School

Peace Quilt

Quakers in Alabama, Texas, and Pennsylvania have also worked on squares for the National Peace Quilt.



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REPORTS

Hope for the Future at Philadelphia Yearly Meeting

As I sat in quiet waiting in the midst of almost 500 other Friends at Philadelphia Yearly Meeting, held March 26-31, several overriding themes and "feelings" pervaded my consciousness.

Many issues brought before Friends at Philadelphia Yearly Meeting were concerned with peace. There was a renewed commitment that we should strengthen the United Nations in accordance with Friends' directions. The Saturday morning session on U.S./USSR relations revealed many innovative avenues to peaceful relations with the Soviet Union, such as exchanging high school students for a year, the Sister Cities project, and the opportunity to take Russian language in Friends schools. Having adopted the proposals of that session, I felt a great sense that peace with the Soviet Union was indeed a possibility. During that session, Charles Price quoted a leader in Moscow as saying, "We should agree to have an equal number of weapons. It's easy if that number

is zero." During the Saturday session on war tax concerns, Friends struggled with how best to express their testimony of peace. Through much careful, sensitive, and deliberate consideration, the yearly meeting agreed to support (physically, morally, and financially, if necessary) any yearly meeting employees who feel their consciences have been violated.

A second overwhelming feeling was that there is hope for the future of the world and for the Society of Friends. I learned that the quilt pieces on display were to be sewn together in April and joined with other peace rectangles from around the world, which would then be used to encircle the Pentagon. What a beautiful, constructive way to act on the Peace Testimony!

When the Committee on Education and Care of Members reported that Philadelphia Yearly Meeting's membership is no longer dropping, I felt again a renewed sense of hope. How to get the membership to do more than "bottom out" was a subject addressed by the Outreach Task Force, a subcommittee of the Field Committee. It was exciting and hopeful to see that ideas, materials, and workshops are being formulated to stimulate outreach and growth in our meetings. That we have tremendous potential for expressing our concern and love to others in our meetings was aptly expressed by Sam Caldwell, yearly meeting general

A Message From the New Zealand Friends Peace Committee

The history of New Zealand's opposition to nuclear weaponry is of long standing and is consistent. Ten years ago a New Zealand naval vessel was sent to Mururoa to protest French atmospheric testing. New Zealand took France to the International Court of Justice on the same subject. New Zealand has supported and brought resolutions to the United Nations on the NPT and CTB treaties and worked hard in disarmament conferences. However, there has always been quite strong opposition to such policies on the basis of fear that we might be left open to attack or suffer a drop in living standards. Also there is a history of reliance on U.S. arms since World War II.

Peace activists here can look back and remember resistance to participation in the Vietnam War, opposition (successful) to setting up an Omega Station to communicate with strategic nuclear-armed submarines, and opposition to other U.S. military intelligence work at Mt. John Observatory. Nowadays there is opposition to the radio spying station at Tangimoana. However, we are as polarized a nation as we can be over these military issues and others such as sports contact

with South Africa.

Friends Peace Committee sees all this as a creative struggle, part of development into an independent nation free from colonial attitudes. Therefore, the reaching toward our own national pride, the incidental touching of the live wires of hope for freedom in small neighboring nations in the Pacific, the stimulus of liberation theology, these new movements have both frightened us and filled us with joy. Such cyclones of the spirit seem never to arrive one at a time and often appear overwhelming in the short term. Therefore, we remember our Quaker heritage, the bravery of the women at Greenham Common, the growth of the peace movement throughout the world, and the faithfulness of those who pick up their cross daily. For in a strange way, we have become involved in a larger struggle than we intended and we New Zealanders feel far from heroic or united.

In this situation, at this time, we are drawn to you all and ask for your prayers, not for ourselves, but that God's kingdom may come on earth as it is in heaven.

Bill Carter

secretary, during the Education and Care of Members report. He said, "We have so many pastors to do pastoral counseling that we can do so much more than one pastor ever could."

Another positive, uplifting sign was that there were so many young people at yearly meeting. Under the direction of Ralph Caldwell, Beth Caldwell, and Scott Morrow, Young Friends either participated in an all-day work camp in Philadelphia or, after viewing a film on the Holocaust, were faced with the question: "Am I my brother's keeper?" Hopeful? Yes, in that our Young Friends are willing to confront and act on such issues.

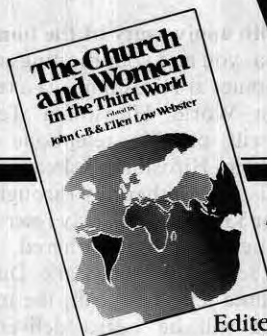
A third overriding theme of yearly meeting this year was the testimony of the oneness of all people. Under the direction of Barbara Henderson, the theme of the Children's Program was "Love Thy Neighbor." Those who ate in the dining room could look up to see colorful, creative banners illustrating the idea of love from nearly every monthly meeting. On Friday afternoon, yearly meeting grappled with the problem of people in poverty in Philadelphia and surrounding communities, some of whom must spend the night on the street. Constructive, concise proposals on ways to respond to those needs were presented by Diane Allen. The yearly meeting affirmed the soup kitchens and shelters supported by meetings in Chester Quarter and by Mercer Street Friends and pledged financial and personal support to those and other ongoing programs. Diane Allen helped us to see that most homeless people want to work and that nearly 75 percent are deinstitutionalized mentally ill.

I sensed that a miracle occurred at yearly meeting. With our very diverse membership, we actually reached unity on several occasions. Even though most of the proposals concerned our Peace Testimony, we reached unity or we agreed to go ahead with a proposal in only about half of the sessions. The sessions on war tax concerns and universalism were potentially divisive ones that achieved a sense of unity. In other sessions, eventually, however, unity was not reached. The nuclear power proposal and the proposal to provide sanctuary for Central American refugees did not result in a definite statement of support for the original proposal. But even though unity did not occur, few supporters left with bitterness toward those who didn't agree.

More powerful and sustaining than any decision we made was the spiritual support and fellowship which pervaded Philadelphia Yearly Meeting in 1985. Through the meetings for worship, renewed friendships, conversations, laughter, music, shared experiences, and the making of new friends, the essential message of Quakerism was strengthened and renewed.

Martha G. Smith

Christian Perspectives on Women's Issues



THE CHURCH AND WOMEN IN THE THIRD WORLD

Edited by John C. B. and Ellen Low Webster

◇◇◇IS◇◇◇
GOD
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DIANE TENNIS

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WORLD OF FRIENDS

Would you like to write to a family in the German Democratic Republic? Michael and Renate Pahle are Lutherans who wish to correspond with Americans to help them "to understand the ordinary people in the United States." They have two children, Agnes, age 3, and Ruth, 1. Michael is a stack designer and Renate, a pharmacist. Write to Michael and Renate Pahle, Bienitzstrasse 1, 7033, Leipzig, German Democratic Republic.

On the 40th anniversary of the bombing of Hiroshima, you and your meetings may join the ceremonies at Hiroshima via a telephone link. The World Hiroshima Telephone Project will provide telephone contact directly from Hiroshima's Peace Park to individuals and gatherings throughout the world. For \$30, meetings may reserve a telephone line to those gathered for the memorial service in Peace Park. During the 12-15-minute telephone call, the mayor of Hiroshima will be heard delivering the annual Peace Declaration (simultaneously translated into English). In the United States, the call must be made on August 5, although it will be August 6 in Japan. To make a reservation, call the World Friendship Center in Hiroshima, Japan, at 082-251-5529, or write to the center at 5-8-20 Midori, Minami-ku, Hiroshima, 734, Japan.

Honeywell Corporation, maker of anti-personnel weapons used in the war in Indochina, will pay the American Friends Service Committee \$35,000 in an out-of-court settlement. The money will provide shovels to help farmers in Laos dig up many of those same weapons, allowing Laotian farmers to cultivate their fields with much less risk of detonating the weapons in the ground.

Honeywell was involved in FBI surveillance activities against nonviolent anti-war activists who were protesting the company's actions. Paid FBI informants reported back to Honeywell. The lawsuit was the first to tie a major corporation into the FBI's massive operations against the anti-war movement. The AFSC joined the suit in 1977, which was filed by the American Civil Liberties Union in Minneapolis.

The AFSC Shovel Project, one of nine plaintiffs in the case, is still active against Honeywell weaponry production.

The editor of *Sojourners* magazine reports that a delegation of religious and peace leaders delivered a message to the Office of the Secretary of State "announcing that 42,352 U.S. citizens have signed the Pledge

of Resistance," a plan for civil disobedience in the "event of a U.S. invasion or military escalation in Central America." For more information, write *Sojourners*, P.O. Box 29272, Washington, DC 20017.

The 25th anniversary celebration of the Earlham School of Religion, June 9-11, will include workshops, speakers, and a lot of reminiscing. Among the speakers and workshop leaders will be D. Elton Trueblood, Wil Cooper, Miriam Burke, Paul and Felicity Kelcourse, Eugene Roop, Virginia Esch, Charles Thomas, Tom Brown, and Landrum Bolling. For reservations and assistance, write Sue Kern, anniversary secretary, ESR, Richmond, IN 47374.

Visitors are invited to join West Falmouth (Mass.) Meeting on July 14-21 in celebrating the 300th anniversary of the founding of the meeting. Former members or attenders of the meeting, as well as descendants or other relatives of Cape Cod Friends, are invited to share in this time of homecoming. Names of Friends to be especially remembered for their steadfast witness to their faith may be sent to the clerk of West Falmouth Meeting, to be added to the Memorial Registry list. Minutes from other meetings and messages from former members and attenders will be incorporated in the records of the 300th celebration. For more information, write Alta Mae Stevens, 13 Two Ponds Rd., Falmouth, MA 02540.

"Atonement" is the theme of this summer's Quaker Theological Discussion Group meeting July 15-18 at Olney Friends School in Barnesville, Ohio. The three papers to be discussed are "Atonement: A Biblical Study," by Robert Buswell; "Atonement From the Perspective of Historical Theology," by Dean Freiday; and "Atonement and Transformation: What It Means to Be Reconciled to God and to One Another," by James Newby. The total cost per person is \$60. For more information, write to QRT, Route 1, Box 549, Alburtis, PA 18011.

The people and government of New Zealand have taken a bold initiative for peace by banning nuclear-armed and nuclear-powered ships from New Zealand ports. Unfortunately there is increasing pressure on the New Zealand government to reverse its decision. Dale Hess, convener of the Australian Quaker Peace Committee, has written that friends in New Zealand have asked for help. People in the United States and elsewhere can send statements of support to New Zealand newspapers and radio and television stations. For a list of New Zealand media addresses, send a self-addressed, stamped envelope to New Zealand Support, FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102.

FORUM

Queries or Veiled Questions?

My response after reading "Ten Queries for Quaker Women" (FJ 3/1) was one of sadness. The use of queries is a way to encourage openness and understanding for others and an opportunity to change self. My hunch is that Patricia Kent Gilmore is using them to try to convince women to adopt her "right" answers buried in the queries, and hence, my feeling of sadness.

How much more valuable, for me, would have been a direct clear statement from her, rather than a panel of veiled questions with guilt and shame between the folds. A direct statement may at least be understood more easily; indirect statements are more likely to be misinterpreted—perhaps as I have done in trying to assimilate Patricia's message.

My hope for people, both males and females, is for each to discover the essential being within and to respond to life from the wholeness of that being: open, honest, direct, clear, intelligent, compassionate, responsible, responsive. Rarely do these qualities arise when a person is clothed in ready-made role models.

Cal Nelson
Hamilton, Ontario, Canada

Melting Pot Discriminates

We are concerned about the consequences of the growing struggle among U.S. ethnic groups for recognition of their contributions. The struggle centers around school textbooks, postage stamp subjects, and such monuments as Ellis Island.

It is notorious that our textbooks neglect the contributions of Amerindians, Swedes, French Huguenots, and even the Spanish, Irish, and Welsh.

Why doesn't some organization mount an "ethnic fairness" campaign? As a relatively independent segment of the population, with members from a great many ethnic backgrounds, why don't Friends interest themselves more in this matter?

This is not a "Wasp" nation. Let us recognize how mixed are our cultural backgrounds.

*Elizabeth Briant Lee and
Alfred McClung Lee*
Madison, N.J.

No Absurd Quibbling

I wish to congratulate you on the publication of the article "A Quaker Non-Creed" by Arthur A. Rifkin (FJ 4/1). It was a thoughtful, articulate, and concise essay by a man of science on the real meaning of a faith, without all the

usual absurd quibbling over literal interpretations of the stories in the Bible. He aims at the heart and core of all the most enlightened religions of history and a commonality which may even be recognized by Taoists or Buddhists, if not Christians. It is an expression of a faith to which one may adhere with pride and conviction and sustenance; and it is a courageous answer to the affected nihilism and agnosticism of our current society, which is fascinated by technology and in love with itself.

Richard Z. Zimmermann, Jr.
Saunderstown, R.I.

This is in regard to "A Quaker Non-Creed" by Arthur A. Rifkin. As a member of the Religious Society of Friends, which espouses nonviolence as a religious value, it disturbs me to read an article by a Quaker that does such violence to our neighbors with so little apparent attempt to understand them or their faith.

Peter Ford
Winchester, Va.

Evangelical Message Misunderstood

Lewis Benson's article, "The Concern of the New Foundation Movement" (FJ 4/1), on the meaning and duty of witnessing makes many worthwhile points, but I think he misunderstands the modern evangelistic message in making the blanket statement that evangelical Protestants only preach the first step of becoming a Christian, that of repentance and the acceptance of Christ.

All effective outreach is based on individual needs, and when people who are suffering are approached, the message must necessarily be one of salvation in spite of the presence of sin in human life. For the outreach to be of genuine value it must then continue to speak to the condition of the new convert or he or she will be left floundering in uncertainty. Thus, follow-up deals with getting to know Christ better, "maturing" in Christ. It is then, during follow-up, that the possibility of human triumph over sin is presented.

A disturbing trend in Quakerism today is our desire to study every religion and philosophy except evangelical Protestantism, which we dismiss after a cursory glance at an outreach tract or a TV crusade service, which only expose us to the first level of the evangelical message. In doing so we miss the discussions of the same ideas that are expressed in Benson's article—such as the many ways to preach the gospel. These ways are all spoken of by evangelists, as they are all to be found in the Bible, which is where George Fox found them in the first place. If we were to spend time examining other Christian outreach programs, we would see that they deal with all of the issues in



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Tuition reduction for Quaker families

Benson's article in turn as need arises
during a Christian's maturing process.

Perhaps we have lost sight of the
meaning of evangelism, which is to make
an individual, personal commitment to
God. This is what Quakerism is and
always has been. As a new member of
the Society of Friends interested in
outreach, I was dismayed to be told by
members of my meeting that I had no
right to preach the gospel of Christ so
that others could have the same sense of
peace and joy that I know. I'm glad now
to find others with the same concern.
The crux of this issue is best illustrated
by my experience one day when I was
attempting to explain to an acquaintance
where Quakerism lies in relation to other
religious movements. I told him it is
usually called a liberal religion and his
reply was, "Liberal toward whom?"
With spiritual suffering widespread in our
society today, I think we could all stand
to re-examine the Society of Friends in
the light of the active, outreaching
evangelical movement it
once was.

*Ann R. Morrill
Taunton, Mass.*

Babysitters Urgently Needed

I'm writing to you on behalf of Helen
Woodson, of Madison, Wis., who has
just begun serving an 18-year sentence for
her attempt, along with several others, to
disarm a Minuteman II missile. Helen is
the mother of 11 children, ages 14-25,
most of whom are adopted and disabled.
At this time she has asked people to
consider offering two or three months of
their lives as babysitters for eight of her
children. The need is urgent. Perhaps
there are Friends in the Madison area
who can help fulfill her need. If anyone
is available for this great service, please
contact: Mary Beth, 634 Spruce St.,
Madison, WI 53775.

If you would like to write to Helen,
please send your letters to the Gaudete
Peace and Justice Center, same address
as above.

I feel oneness with Helen in her
courageous action; to feel at one with the
judge who passed this harsh sentence on
her is much more difficult for me. But I
feel that real peace in the world can only
come about through my unconditional
love and acknowledgment of *all* people,
not just those who are working and
sacrificing for what I feel is right. In this
spirit I wrote to the judge who sentenced
her. I want my heart to be as open to
him as to Helen and her children and
supporters. If you would like to write to
the judge, please send your letters to
Judge Brooks Bartlett, Federal Building,
811 Grand Ave., Kansas City, MO 64106.

I hope that Friends everywhere can
reach out to Helen in whatever support
feels correct and loving. Thank you.

*Joanne Crandall
Ojai, Calif.*

BOOKS

**A Way in the World: Family Life as Spiritual
Discipline.** By Ernest Boyer, Jr. *Harper and
Row, San Francisco, 1984. 192 pages.
\$12.95.*

Boyer helped me think about two seem-
ingly conflicting sides of the life of the Spirit.
One is what he calls "life on the edge,"
which is that side that calls us to the solitude
of prayer and meditation, where we seek and
find our vision of God. The other side of our
lives is what he calls "life at the center." Life
at the center is family life, full of the ordi-
nary: cooking meals, washing dishes, diaper-
ing babies, helping with homework, nourish-
ing a marriage, answering the phone, and
finding our day-to-day personal satisfactions
and joys.

How to bring together life on the edge and
life at the center? Boyer shows how to com-
bine these two sides and how to discover the
spiritual dimensions within marriage, parent-
hood, and community life. He is a good
storyteller who tells stories of a magical night
of fireflies, of the birth of his son, of his
grandfather, of Mother Teresa and Brother
Lawrence. Boyer was raised in the Brethren
in Christ Church. He has worked as a mer-
chant sailor, bookstore manager, and re-
searcher and writer. A convert to Catholi-
cism, he and his wife, Pamela, and their
three sons live at St. Ann's Parish in
Somerville, Massachusetts, where he and
Pamela Boyer are lay ministers.

Brad Sheeks

**Sisterhood Is Global: The International
Women's Movement Anthology.** Edited by
Robin Morgan. *Anchor Press/Doubleday,
New York, 1984. 760 pages. \$24.95, \$12.95/
paperback.*

The striking feature of this at times
overwhelming catalogue of women's status
around the world is how the same themes of
oppression arise in nearly all societies. A
woman's "free" labor is part of every na-
tion's bedrock economy. Control over her
childbearing and her contact with the out-
side world, usually reinforced by myths of
her necessary subordination to men, is
integral to governmental policy. Violence
toward women appears to be a severe prob-
lem everywhere.

"Once the revolution is successful, we'll
worry about women's problems." "How can
you spend your time on feminism when
women in your country are struggling for
daily survival?" The inferior position of
women is so pervasive that even to those
fighting other injustices, the traditional place

of women is considered "natural." Some women, particularly the Irish and the Palestinians, speak of the tensions between feminism and nationalist movements. The connection between repressive governments and the suppression of women jumps out from these pages. The threat of women organizing for change is most visible in Iran, where many feminists are being executed.

Half of Robin Morgan's book, *Sisterhood Is Global*, contains extensive reference material. Although parts will be quickly dated, it compiles valuable and hard-to-find information that belongs in both international studies and feminist collections. For each of the 70 countries represented in its 760 pages, the major laws and practices affecting women's lives are reviewed: marriage customs, prostitution, employment, child-bearing, wife abuse, and lesbianism, among others. A summary of women's historical contributions is followed by a synopsis of the goddesses, saints, and mythic women of that nation's cultures.

Each country is also represented by an essay written by a leading feminist from that nation. Although these writings are often as depressing as the statistics which precede them, it is encouraging to see the stimulating and sustaining effect of one country's movement on another. Feminist action in the United States has inspired many others, and in return we are being challenged to face the multiple oppression of women of color.

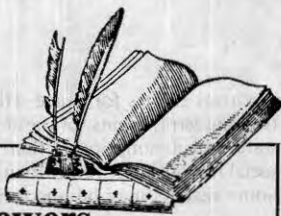
Jenny Beer

The Carolina Quaker Experience, 1665-1985: An Interpretation. By Seth B. Hinshaw. *North Carolina Yearly Meeting and North Carolina Friends Historical Society, Greensboro, N.C., 1984. 342 pages. \$14.*

Seth B. Hinshaw's *The Carolina Quaker Experience* is the long-awaited successor to Stephen B. Weeks's *Southern Quakers and Slavery* (which should have been called simply *Southern Quakers*), published nearly a century ago. Weeks's book, for all its value as a comprehensive scholarly work, does not read nearly as well as Seth Hinshaw's, and it is woefully out-of-date. Carolina Friends and their friends may rejoice, therefore, in the appearance of this new volume, which is not only well researched and written but also beautiful (the result of Mary Edith Hinshaw's excellent taste in book design).

When Weeks's book was published in 1896, Carolina Quakers were in the throes of the most dramatic changes in their history. The anguish of slavery and three civil wars (the first two of which were the War of the Regulation and the American Revolution) fought on home ground had left the southern Friends decimated and impoverished. Post-war Quaker reconstruction and evangelism had worked a dramatic reversal, however,

Poets & Reviewers



Jennifer Beer is a member of Newark (Del.) Meeting. Her second book on mediation, *Peacemaking in Your Neighborhood*, will be published in October 1985. **Damon D. Hickey** is the curator of the Quaker Collection at Guilford College in Greensboro, N.C. A member of Central Philadelphia Meeting, **Brad Sheeks** leads couple enrichment programs. A teacher of junior high English in Farmingdale, N.Y., **Maxwell Corydon Wheat, Jr.**, is a published poet.

and North Carolina Yearly Meeting was growing rapidly by employing "modern methods" (including increased centralization of authority and evangelism) that were drastically to alter the face of southern Quakerism. The following century witnessed significant growth in the influence of Friends on social institutions in North Carolina, particularly education and farming. It also witnessed the only division to occur among Friends in the state, separating both "conservatives" and "evangelicals" from the larger body of "progressives." It saw too the new pastoral system and programmed worship become the norm for most meetings.

Seth Hinshaw documents and describes these changes well. He also describes other groups of Friends, including those affiliated with Evangelical Friends Church, Eastern Region, and with Friends General Conference. He includes the meetings of southern Virginia and South Carolina, as well as North Carolina. His discussion of some of the challenges of Friends in the region, especially the social witness of Friends and the crucial area of leadership, is particularly provocative. But the book's greatest strength is the people it portrays through three centuries of struggle to be faithful to Truth in life and witness. It is a story that needed to be told and deserves to be read.

The Carolina Quaker Experience may be ordered from the North Carolina Friends Historical Society, P.O. Box 8502, Greensboro, NC 27419-0502, for \$16 (\$14 plus \$2 shipping).

Damon D. Hickey

Books in Brief

Nontoxic and Natural: How to Avoid Dangerous Everyday Products and Buy or Make Safe Ones. By Debra Lynn Dadd. *Jeremy P. Tarcher, Inc., Los Angeles, 1984. 289 pages. \$9.95/paperback.* From afghans, which can contain dyes and pesticides (mothproofing) and can be made from plastics (acrylic, nylon, polyester), to yogurt and



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kefir, which can contain colors and flavors, it's all here along with "safe" alternatives and brand names/mail order.

Facing the Danger: Interviews With 20 Anti-Nuclear Activists. By Sam Totten and Martha Wescoat Totten. *Crossing Press, Trumansburg, N.Y., 1984. 172 pages. \$8.95/paperback.* In this collection of brief life stories, each activist tells how and why they came to opposing nuclear weapons. Several, including one Quaker, describe how their activism is an extension of their religious beliefs. This book is for those who need inspiration in dealing with and facing the nuclear danger.

Health Through God's Pharmacy: Advice and Experiences With Herbal Medicines. By Maria Treben. *Wilhelm Ennsthaler, Austria, 1984. 92 pages. \$9.95/paperback.* Maria Treben, a 76-year-old Austrian woman, offers her natural herbal remedies and recipes, beginning with instructions on gathering, storing, and preparing herbs and following with descriptions of the 31 basic medicinal herbs. She explains how herbal remedies are a good complement to current medical practices.

Peace and Affluence Through the Multinational Corporations. By Herbert Mertz, Jr. *Dorrance, Bryn Mawr, PA 19010, 1984. 312 pages. \$14.95.* Multinational corporations (MNC), which are "anational, non-ideological, and peaceful producers of goods and services," are vitally interested in security, peace, and a stable world marketplace. Therefore, claims Mertz, MNCs are capable of developing a global community and culture. After tracing the history and effects of war, Mertz

discusses efforts for peace. He sees MNCs as, in the long term, agents for the attainment of a world state. An assumption is that MNCs will accept social responsibility rather than profit as their goal. Some readers may be unconvinced.

CALENDAR

June

8-13—Rocky Mountain Yearly Meeting at Quaker Ridge Camp near Woodland Park, Colo. Write Jack C. Rea, 29 N. Garland Ave., Colorado Springs, CO 80909.

14-18—Intermountain Yearly Meeting at Ghost Ranch Conference Center, Abiquiu, N. Mex. Write Frances McAllister, 526 Bertrand, Flagstaff, AZ 86001.

19-23—California Yearly Meeting at Rose Drive Friends Church, Yorba Linda, Calif. Write Charles Mylander, P.O. Box 1607, Whittier, CA 90609.

20-23—Lake Erie Yearly Meeting at Olney Friends School, Barnesville, Ohio. Write Isabel N. Bliss, 7700 Clark's Lake Rd., Chelsea, MI 48118.

21-25—Conference of Friends Association for Higher Education, William Penn College, Oskaloosa, Iowa. Joe Elmore, William Rogers, and T. Canby Jones are among the speakers. Write Anne and Nate Shope, P.O. Box 18741, Greensboro, NC 27419, or call (919) 852-2028 for information.

MILESTONES

Births

Crauderueff—Mary Alice Crauderueff, April 16, to Elaine and Michael Crauderueff of Radnor (Pa.) Meeting. The baby's maternal grandparents, Robert and Renee Crauder, also belong to Radnor Meeting; her great-grandmother, Alice Calm, belongs to Trenton (N.J.) Meeting. Her paternal grandparents, Virginia and Joseph Rueff, live in Elkhart, Ind.

Zendt—Christina Eleanor Zendt on May 10 to G. Harvey and Louisa Hemphill Zendt. Christina's father and her grandmother, Eleanor Jenkins Zendt, are members of Gwynedd (Pa.) Meeting.

Deaths

Barnett—A member of San Francisco (Calif.) Meeting, Walter Barnett, 51, on March 24 after a nine-month illness. He received law degrees from the University of Texas and Columbia University and studied at the College of Europe in Belgium on a Fulbright scholarship. He worked for four years as legal adviser to the State Department on exchange programs and then taught law at various colleges and universities for ten years. Walter worked as program interpreter for the FCNL in southern California for nearly two years, and he participated with the Catholic Worker communities in Redwood City and Los Angeles, Calif. Walter wrote two books, *Sexual Freedom and the Constitution* and *Jesus, the Story of His Life*, and a Pendle Hill pamphlet. He is survived by his mother, Marguerite Barnett, and two daughters, Beth and Margie.

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Berquist—*Sara Way Berquist*, 66, on March 14. Sara graduated from Westtown School and then became a registered nurse after studying at Bryn Mawr Hospital. From 1942 to 1946 she served as the nurse at Westtown. In 1946, Sara and her husband joined the staff of Scattergood Friends School, where they worked for 33 years. Because of the small size of the school, Sara performed a multitude of tasks in addition to being school nurse. She was clerk and treasurer of West Branch (Iowa) Meeting and participated closely in Iowa (Cons.) Yearly Meeting. She also volunteered in a retirement center and in a mobile meals program in West Branch. Sara is survived by her husband, Robert Berquist; daughter, Carolyn DeHority; and sister, Ethel Ormsbee.

Coggeshall—*Agnes Woodman Coggeshall*, 82, in Sharon, Mass., on April 25. For most of her life, Agnes was an active member of Philadelphia Yearly Meeting. She had been secretary of Philadelphia Young Friends Movement; a founder of Camp Onas, near Rushland, Pa.; and executive secretary of the Religious Education Committee. For two years she and her husband, Edwin, were directors of Casa de los Amigos in Mexico City. Agnes was a member of Norristown (Pa.) Meeting until she moved to Taos, N. Mex., where she joined Taos Meeting. Agnes is survived by her daughter, three grandchildren, two sisters, and two brothers.

Milestones announcements should be brief, be no more than a year old, and include Quaker activities and affiliations. Unless items submitted are typewritten or printed legibly, the JOURNAL will not be responsible for any errors that may occur.

Resource

• **Volunteers for Peace**, a nonprofit corporation that coordinates international work camps in the United States and places U.S. volunteers in work camps abroad, has published their *1985 International Workcamp Directory*. For a copy of the directory, send \$10 (annual membership contribution) to: VFP, Belmont, VT 05730.

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Bosworth Field, Midlands, England. Within striking distance of Fenny Drayton and George Fox country, a small modern farmhouse offers B & B. Contact: E. Chaplin, Glebe Farm, Shenton, Nuneaton, Warwicks, England.

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

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.

Estes Park, Colorado. Rustic housekeeping cabins for rent at modest rates. Ideal family vacation; adjacent to Rocky Mountain National Park and recreation facilities. Inquiries to Michener, 4274 Redwood Place, Boulder, CO 80301. (303) 443-0812.

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The purpose which the Masters know and serve.

From the center which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

This prayer or invocation is being used by individuals and groups all over the world, to invoke spiritual aid and to strengthen constructive forces within humanity. It has been translated into many languages and belongs to no special group, sect or organization, but to you as to everyone.

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A perfect gift: *Sensing the Enemy* by Lady Borton. Send check for \$14.95/copy plus \$1 handling to: Lady Borton, Box 225, Millfield, OH 45761. Proceeds to AFSC Indochina programs.

Books—Quaker spiritual classics, history, biography, and current Quaker experience published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

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

Search and research service access to British libraries/archives for the overseas researcher. Write M. L., BCM Box 1555, London WC1N 3XX, England.

Annotated book list for children 3-8 years. High quality books that reflect respect for children's ideas, flexible thinking, cooperation; intergenerational. Send \$2.50 postpaid to Open Connections, 312 Bryn Mawr Ave., Bryn Mawr, PA 19010.

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race St., Philadelphia, PA 19102. Quaker-oriented literature sent three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meeting. Annual mailing available in Spanish.

Communities

Interested in living in a Quaker community while studying or working in Manhattan? Penington Friends House, in the Gramercy Park area, is adjacent to the 15th St. Meeting and AFSC offices, and only 15 minutes from downtown or midtown Manhattan. Recently renovated and undergoing spiritual revitalization, PFH is based on mutual responsibility, trust, and friendly values. We are now accepting applications for residency. Please inquire at (212) 673-1730, or write Cathi Belcher, 215 E. 15th St., New York, NY 10003.

For Rent

Florida condo, Tampa area. One plus bedroom. Pool, golf, security. Fully furnished—towels to TV. Seniors. \$550/month. (707) 823-4141.

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Lovely country home in a Friends community close to Bulls Head Meeting. Four bedrooms, two baths, family kitchen with fireplace, living room, full basement, large garage, solar hot water, deck on two sides of house. One acre, excellent schools. \$96,000, make offer. Clinton Corners, Dutchess County, NY. (914) 266-5097.

Cape Breton, Nova Scotia. Summer home, architect designed, 145 acres on Margaree River. Sleeps six, two baths. Magnificent view of river and gulf. P.O. Box 482, Penlyn, PA 19422.

Monteverde, Costa Rica. Beautiful home and guest house set on 35-acre, self-sufficient farm. Reforested for timber and fruit harvests; vegetables, etc. Near Monteverde Cloud Forest Reserve—in Quaker community. Write Hollander, Apartado 549, San Pedro Montes de Oca, San José, Costa Rica, or phone: (505) 256-0328.

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

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

Positions Vacant

Office manager/bookkeeper sought by National Campaign for Peace Tax Fund, 2121 Decatur Pl. NW, Washington, DC 20008, (202) 483-3751, to begin July 1. Some experience required. For information or to apply, contact Marian Franz, Executive Director.

American Friends Service Committee seeks Regional Executive Secretary for Middle Atlantic Region, based in Baltimore. Responsible for overall administration, program operation, personnel and budget administration, interpretation of the AFSC activity in MAR, contact with Friends. Requires commitment to goals and procedures of Friends and AFSC; strong administrative, supervisory, communication skills; experience in program development; experience with AFSC (staff or committee) or similar organization. Appl. deadline Aug. 30. Contact: Search Committee, AFSC, 317 E. 25th St., Baltimore, MD 21218. AFSC is an Affirmative Action Employer.

Conflict Resolution and Community Mediation Specialist for Friends Suburban Project, Philadelphia Yearly Meeting. Office location: Concordville, Pa. Experience in training, conflict resolution, and program development required. To start approximately Sept. 1. Deadline for applications: June 30. To receive job description call (215) 459-4770 or 241-7238.

War Tax Concerns Coordinator for Philadelphia Yearly Meeting. Full or part time. Deadline for applications: June 30. To receive job description call (215) 241-7238.

Administrative Assistant for Testimonies and Concerns, Philadelphia Yearly Meeting. To start approximately July 15. Deadline for applications: June 15. For job description call (215) 241-7238.

American Friends Service Committee seeks Regional Executive Secretary for Great Lakes region. Headquartered in Chicago, region includes WI, MI, IN, IL, OH, KY; extensive travel required. Qualifications sought include strong skills and experience in communications, consensus decision making, issue analysis, administration, financial planning, staff supervision. Must understand and agree with Friends principles. Prior AFSC experience desirable. Resumes to Carol McNeill, AFSC, 407 S. Dearborn, #370, Chicago, IL 60605 by July 31. Applicants considered without regard to race, sex, sexual orientation, or disability.

Part-time Field Secretary for Friends Committee on National Legislation. Interpret work and financial needs of FCNL to constituents in the South. Needed by Sept. 1. Send inquiries or suggestions to David Boynton, FCNL, 245 Second St. NE, Washington, DC 20002.

Chicago-based fundraiser to assist with general fund-raising activities with specific responsibility for North Central region programs. Requires familiarity, compatibility with Quaker principles, philosophy; commitment to nonviolent social change; strong communication and administrative skills; ability to travel. Resumes to Karen Cromley, AFSC, 1501 Cherry St., Philadelphia, PA 19102 by June 30. Applicants considered without regard to race, sex, sexual orientation, or disability.

Associate Director of Development. Earlham College is seeking an experienced development officer to join its professional staff. The Associate Director will have primary responsibility for directing Earlham's annual fund and other current support programs. The Associate Director also will have a key staff role in planning and supporting all phases of the college's fundraising and constituent programs. Earlham is a distinguished residential college of liberal arts and sciences with over 1,000 students. The college is under the care of the Society of Friends (Quakers). Candidates must have a bachelor's degree and should have at least three years' experience in development or a related field. Salary is commensurate with qualifications and experience. Forward letter of application, resume, and names of three references to: J. Brooks Jones, Director of Development, Box 3, Earlham College, Richmond, IN 47374. An Equal Opportunity, Affirmative Action Employer.

Director of Development. Part-time position available, please send resume to Administrator, Friends Fellowship Community, Inc., 2030 Chester Blvd., Richmond, IN 47374.

Opportunity for Quaker couple to be houseparents in a foster home under the care of the Virginia Beach Friends Meeting. Please call (804) 481-1300.

Trombone teacher for Friends Music Institute, summer music camp for ages 12-18. Inquire immediately (513) 767-1311, between 6 and 7 p.m. P.O. Box 427, Yellow Springs, OH 45387.

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.

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.

Live-in director at New England Friends Home, a nonsectarian Quaker facility and retirement home for 14 residents. Applicant need not be licensed but should have managerial skills, innovative ideas, and enjoy being with the elderly. For more information please call Ilse Reich (617) 238-1171 or Meg Moncy (617) 545-1810, or write: New England Friends Home, Turkey Hill Lane, Hingham, MA 02043.



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Positions Wanted

A young Friend seeks a position in Public Accounting. Has passed the exam, needs experience. Please write: W. W. Savage, 3421 Morrell Ave., Philadelphia, PA 19114.

Research

Author's inquiry. For an article on Quakers and sexuality I will welcome references, information, and concerns, both historical and current. Peggy Brick, 190 W. Hudson Ave., Englewood, NJ 07631.

Quaker portraits. 18th-century paintings of Quakers wanted to photograph and study as part of Ph.D. research into Quaker dress by Germantown Monthly Meeting member. Please contact Leanna Lee Whitman, CIGNA Museum, 1600 Arch St., H.O. Gallery Floor, Philadelphia, PA 19103. (215) 241-5808.

Schools

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Co-ed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

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.

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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

Musical Friends 19 or older are welcome to Friends Music Institute for adults. A week of sharing music, worship, and community. August 8-14 in Barnesville, Ohio. Write Sally Campbell, 252 W. 91st St., New York, NY 10024. (212) 787-3903.

Summer Rentals

Peterborough, New Hampshire. Simple, pleasant, 2 single-bedroom house. Aug. 11-24, \$500 week. \$200 security. Own linens. Mt. Monadnock, lakes, summer theater, music, meeting. Write 03468-0001. Phone (603) 924-6150.

New Hampshire farmhouse with view, privacy, birds, hiking. Fishing, water sports, horses nearby. Sunapee-Monadnock region. Sleeps 12. Four BR, electricity, indoor plumbing. \$225/week, \$800/month. Shaw (814) 238-0009.

Vermont this summer? Comfortable housekeeping cabins. Secluded friendly atmosphere. South-central Vermont. Hiking, swimming, boating. FJ Box D-784. (207) 942-7255.

New Hampshire farmhouse, peaceful location. Swimming, fishing, hiking, canoe. Convenient to North Conway shops and restaurants. Furnished two bedroom by the week, \$150. Donald Smith, 115 William St., East Williston, NY 11596. (516) 742-3699.

South Newfane/Marlboro, Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks—\$200 per week. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

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Santa Fe, New Mexico! One bedroom to let for one month, August-September. \$425, furnished, near river in quiet canyon, close to historic Plaza. Prefer nonsmokers, pet and plant care required. (505) 988-4157, before 8 a.m., MDT.

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Tours

American Youth Hostel tour to USSR led by Quaker couple, Aug. 15-31. Moscow, Leningrad, Estonia, Helsinki by train/ferry. Hike with Soviet outing club. Contact Parker Snowe, 209 Spring Ave., Takoma Park, MD 20912 for brochure.

New dates for Milne tour to USSR, Aug. 14-29. New itinerary, Moscow, Leningrad, Kiev, side trips to Pushkin, Pavlovsk, Zagorsk. Meetings with Soviet groups. \$1,665. Send SASE to Teddy Milne, 15 Walnut, Northampton, MA 01060, or phone (413) 584-8547. Deadline for registration June 30.

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One copy of Buddhist & Quaker Experiments With Truth. L. M. Close, 565 East 6th North, Roosevelt, UT 84066.

MEETINGS

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

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

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 Wolckenhaar 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.

SPAIN

CANARY ISLANDS—Worship group, Pto. Guimar, Tenerife. Ask for "el Yanqui." Adults welcome too.

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 Elfrandt, 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.

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 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) 746-6329.

STAMFORD-GREENWICH—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Nancy Nottthelfer. Phone: (203) 661-6715.

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. 317 New Canaan Rd. M. Walton, clerk, 27 Cornwall Rd., Norwalk. 847-4069.

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—Worship 10 a.m. St. Paul's School, Oct. 1-June 1 (member homes June 1-Oct. 1). Clerk Paul Blanshard, mail 1625 Eden Ct., call (813) 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: Summer 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 Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

IDAHO

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 348-1027, or Marsha Holland, 477-9016.

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.

DOWNS 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.

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

OAK PARK—Worship 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., 1/4 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, Earham College. Unprogrammed worship, 9:15 a.m. Clerk: Sirkka Barbour, 962-9221.

SOUTH BEND—Worship 10:30 a.m. Badin Hall, Notre Dame. (219) 232-5729, 256-0635.

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—Meeting for worship 10:30 a.m. Sundays. Box 13366, Lexington, KY 40511. Phone: (606) 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 meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.

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 Metzgerott, 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 Nobscoot). 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, 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. 105 Mount Avenue. 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.

GONIC—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. P.O. Box 185. 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.

MARLTON—See CROPWELL.

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) 744-7449. 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 MackKichan, 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.

CHAPPAQUA—Unprogrammed meeting for worship 10:30 a.m. Rte. 120-Quaker Rd. Call (914) 762-4289 or 737-9089.

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: Joel Plotkin, (315) 684-9320.

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. (718) 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. (516) 537-3867.

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. (914) 359-2730.

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 Schwaegerle, 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 Hight 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.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (405) 372-9373.

TULSA—Friends church 10:45 a.m., 6 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—Meeting for worship 10:30 a.m., meeting for business 2nd First-day at 9:30. 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. Merston, 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.

DOWNTOWN—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.

ERIE—Adult discussion and First-day school 10 a.m., meeting for worship 11 a.m. 509 Sassafras St. 898-1077.

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

GOSHEN—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. Sunnyside 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.

LANDSOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. Landsowne 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.

MARSHALLTOWN—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)—Meeting for worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Meeting for worship at 11 a.m. every Sunday in July and August. Joint First-day school 9:30 a.m. at Providence MM February-June; at Media MM September-January. Providence Rd. (Rte 252) near 4th St.

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) 356-2740.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

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—Unami 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 Wain Sts., 11 a.m.

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

PHOENIXVILLE—Schuykill 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, Kerrville, TX 78028. 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.

LUBBOCK—Unprogrammed. Elsa Sabath, mail 2810 23rd St., 79410. (806) 797-0916, 747-8230, 796-1905.

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

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

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 Gillson, 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. 547-6449. 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.

What Is AFSC Doing About Central America?



AFSC photo by Warren Witte

The majority of Central Americans live in deep poverty, suffering from war, poor nutrition, inadequate health care and education, underemployment, unemployment. Torture, "disappearances," and death squad killings in El Salvador and Guatemala are often the consequences for those who try to better conditions or help others.

To escape the terror thousands have fled for their lives and now face hardship and an uncertain future, displaced within their own borders, crowded in refugee camps in Honduras or other countries, living the lives of the hunted in the U.S. where many are deported back to their countries and grave danger.

The American Friends Service Committee is addressing this human tragedy in both Central America and the United States.

In Central America AFSC has provided:

- medicines, clothing, school supplies and toys, tools, seeds for refugees and displaced persons and those in dire need
- support for training community health workers in areas where there are few, if any, health services
- legal aid to political prisoners and/or their families
- capital for refugee groups to set up workshops or cooperatives in refugee camps
- support for an embattled labor union
- an opportunity for communication between peace and justice groups in the region

In the United States the AFSC

- offers ongoing education and action projects in all nine AFSC regions
- has presented editors and newspeople in every state with AFSC's "Options for Peace," a media packet on Central America
- briefs editors and community groups on the situation in Central America using first-hand information
- provides maps, brochures, slideshows and films which graphically document the facts about the U.S. role in the region to a network of national and international activists
- in cooperation with Skylight Pictures, AFSC produced the film WITNESS TO WAR, tracing the journey of conscience of Dr. Charlie Clements from Air Force pilot in Vietnam to doctor behind the rebel lines in El Salvador. To be shown on Public Broadcasting stations
- provides legal defense to Kanjobal Indians from Guatemala who are seeking safe haven in the United States
- has assisted the sanctuary movement in several states.

To: Central America Program

American Friends
Service Committee
1501 Cherry St.
Philadelphia, PA 19102



☐ Please send me more information on your work in Central America.

☐ Enclosed is a contribution for your Central America Assistance Fund to help those in need.

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