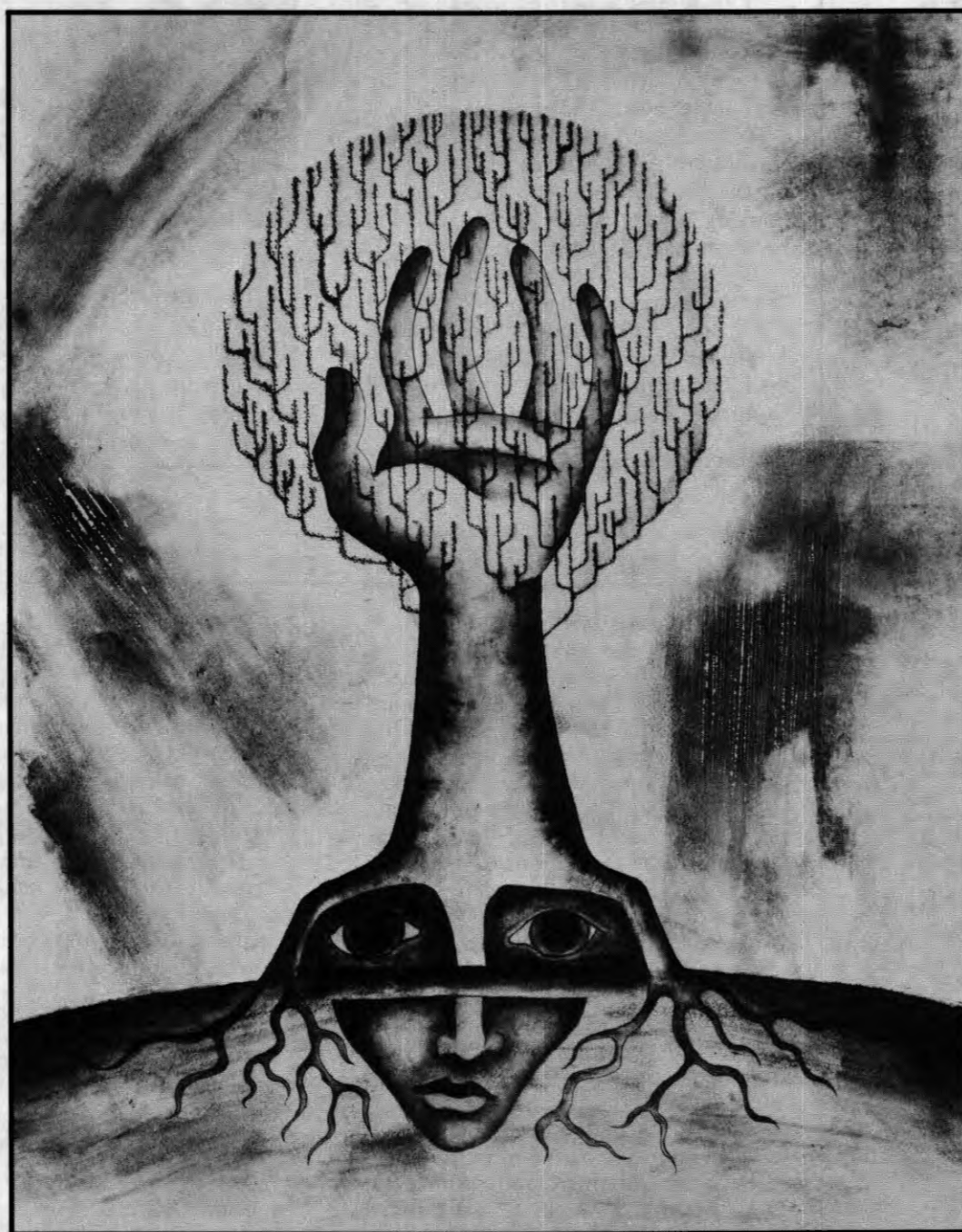


September 1/15, 1986

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



Environmental Danger: The Problem That Can Unite Us  
Teaching Religion in Friends Schools • Psychoanalysis and Prayer

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The artwork on the front cover, by Peter Fingesten, is entitled *Ecological Fantasy #2, Voice of the Earth*.

## Among Friends: A New Eagerness

Environmental issues are a concern of growing importance to many Friends. Rather than devoting a special issue to the subject, however, we hope to publish a number of articles on this topic in the next months. Ruth Miner, in her article about Noel Brown, presents a global overview of some of the depredations of our environment. Though the problems are grave, there are some hopeful signs of a growing awareness among nations of the need for change. Peter Fingesten provides a thought-provoking drawing for our cover.

At Friends General Conference this summer I had several good talks with Friends on the subject of ecology. One Friend even gave me a list of topics on the theme, along with the names of possible authors who might be encouraged to submit timely articles.

Let me extend an invitation to our broader readership as well to share environmental materials with us in coming months. What are some ways your meeting has made its members more aware of the environmental crisis? Are there particular projects under way in your community which have gained Friends' attention and

support? What things has your family been doing to help preserve the natural environment?

When we received reports from Friends schools last spring I was very impressed with how many innovative environmental projects are being initiated by young people. As schools open again I'll be pleased to hear more accounts of how students are getting involved.

Anticipating the reopening of many First-day schools, Francis D. Hole shares this verse entitled "Spirit Change," which he describes as "a wishful poem, written by a First-day school teacher, imagining what it would be like for a bored pre-adolescent to undergo a change in attitude."

*No more sadness, no more gloom;  
Gentle joy now fills this room  
Where once I felt quite bored and gruff.  
I'm eager now. . . can't get enough.  
So I come back on each First Day  
And claim myself, for real, this way.*

May we all exude such "gentle joy" as we begin our fall endeavors—either in school, or out.

*Vinton Deming*

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## For One Deemed Slow in School

Lost in the crowd, unknown,  
by anguish set apart—  
Martha, a child alone  
knows best her secret heart.

Where golden bells surround  
a meadow past the hill  
she worked some fragrant ground  
for rosemary and dill.

Let no false steps invade  
her garden full of light.  
Who thrusts the untimely spade  
Will only crush and blight.

Absolve her then from pain.  
She who found life awry  
yet sought the way of sun and rain  
shall walk beloved of earth and sky.

—Donald Bailey



Joseph Trisch



Irving Aizen

## The Question of Teaching Religion in Friends Schools

# Salvage or Salvation?

by Max Carter

*Max Carter teaches religion at Friends' Central School in Philadelphia and is a member of West Richmond (Ind.) Meeting and a sojourning member of Germantown (Pa.) Meeting.*

At one point in the history of Quaker education, the subject of religion was seen by some as too serious and weighty a concern to be dealt with in the classroom. The home and meeting were seen as the proper contexts for religious instruction. Bible reading, prayer, and worship, to be sure, were regarded as integral parts of the school day, but such a thing as Bible study was avoided as too creaturely an activity.

More recently, an adequate course of religious instruction has been lacking in some Friends schools because it was not seen as a serious *enough* concern for a curriculum geared toward preparing students for admission to selective colleges. Or perhaps the teaching of religion—even Quakerism—was abandoned due to the religious diversity characterizing the student make-up of our schools.

Today, however, it appears that relig-



ion courses are making a comeback in Quaker schools. But the goal is not proselytizing or "salvation"; rather, religious curricula are on a salvage operation and are seeking to reclaim a place for religious concern in an age marked on the one hand by the triumph of science and technology and on the other by a very public religious resurgence that has alienated many of our students by its "far-right" nature.

The school where I teach, Friends' Central School, is one of those which has seen fit to resurrect a once moribund course of religious instruction. Through the generosity of Philadelphia Yearly Meeting's Twelfth Street Fund, the school has developed a religion program in the upper school that includes Quaker faith and practice, Bible, and world religions.

With this resurgence of religious instruction in our schools, however, the question of *how* religion is to be taught becomes an important one. The purpose cannot be indoctrination, out of respect for the majority of our students who are not Quakers or, in many cases, not Christians. Nor can the curriculum be merely a dry presentation of factual material, for we are seeking to make religion a *living* concern and create a meaningful place for matters of the Spirit in our students' lives.

As we have sought to find answers for this question at Friends' Central, the individual courses have assumed specific roles in an overall scheme to legitimize the study of religion within a demanding academic curriculum. Quaker faith and practice, offered in the ninth grade, presents Quakerism as one model of how a religious tradition defines itself and finds its way in the world in relationship to God, self, and others. Bible, offered in the tenth grade, raises the difficult issues of life that religious traditions seek to resolve. World religions, an upper-class elective, focuses in more depth on the perennial questions of life and the answers offered by primitive religions and by Hinduism, Buddhism, Islam, Judaism, and Christianity.

The goal of Quakerism is to know the Truth *experimentally*. This should be no less than the goal of Quaker education, including religious education. The program I have sketched out above seeks to incorporate this goal by following the concept of truth-seeking by consensus. Just as Friends' business procedure is

predicated upon the belief that each person may possess a crucial insight into the truth, a course of religious instruction should take seriously the truths perceived by different religious traditions.

Although I do not want to claim more for our students than is due, I dare say they often have been excited by discovering a truth about life or a confirmation of their own spiritual senses while confronting John Woolman, Anthony Benezet, King David, Job, Jesus, the Buddha, Mohammed, or the prophets. They have found compelling the evidence from the *scientific* world that the methods of the physical sciences are inadequate for plumbing the depths of human experience, that they don't lead to concrete realities but "to a shadow-world of symbols, beneath which those methods are unadapted for penetrating," to quote the noted British Quaker astrophysicist Arthur Eddington. And they have found exhilarating the discovery that the TV evangelists and Middle Eastern mullahs have usurped but a small corner of religious traditions that are incredibly rich and defy a narrow interpretation.

Nowhere has the enjoyment of these discoveries been more evident than in the context of exposure in world religions class and in all-school mini-courses to various speakers and field trips. Over the past two years the students have been visited by a Cherokee Indian, Hindus, Moslems, Buddhists, a Zen master, all varieties of Jewish rabbis, and a smorgasbord of Christian ministers. They have visited numerous places of worship, had an audience with the Roman Catholic archbishop of Philadelphia, attended a meeting with Jerry Falwell, lived and worked on an Amish farm, and worked in Hindu, Jewish, and Christian soup kitchens, community centers, and shelters for the homeless.

What has been discovered through these experiences is not that the variety of religious experiences creates a cacophony but that there are certain unifying themes emphasized over and over again. This commonality gives credibility to religious expression. Beyond that, the various traditions present different emphases that fill in the religious tapestry.

Native Americans offer insight into ways of knowing and the spirituality of the natural order; Hindus describe eloquently the false overlay of reality we

give to so many things and offer through yoga a tried and true discipline of meditation. Buddhists offer instruction in finding a calm center in times of anxiety, and Moslems teach how the disciplines of reverence for God, prayer, charity, fasting, and spiritual pilgrimage help define a life lived in sacred time. Jews inspire with the prophetic imagination and the tradition of wrestling with God for meaning and understanding. Christians remind us of the loving nature of God, the example of Jesus, and the necessity for transforming the human will.

Is all this necessary, though? Would it not be less confusing, and more consistent with the nature of a Quaker school as a Christian institution to look only through a Christian, or at least Jewish-Christian, window at the world? Some certainly would say that in Jesus we have the fullest revelation of God's nature, and I must confess that Jesus remains the operative symbol for my own religious life.

Yet Jesus is *not* everyone's operative symbol, and symbols do not mean much for the uninitiated. Moreover, even as a Christian I find much of Jesus' message obscure for me except as illuminated through the insights I have gained by the study of other religions. Jesus says to be not anxious, but Zen fleshes that out in ways that give the message deeper meaning. Jesus offers brief teachings on prayer, but Islam offers a rich tradition of prayer that punctuates profane time with eternal time. Jesus speaks of not storing up riches on earth, but Hinduism's teaching of "maya" makes it all the more meaningful.

We all look out on life through windows filled with panes that offer varying degrees of distortion. Even if my window is a Christian one, a Jewish one, or an agnostic one, there are still panes of glass through which I see darkly. Often those are the very ones that insights from another religious tradition may illumine.

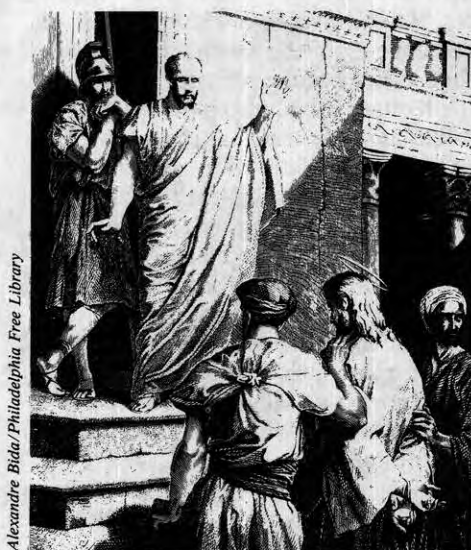
I began by raising the question of *how* we teach religion in our Friends schools. Is our intent to offer salvation or to salvage respect for religion? The two may go hand in hand. The study of religion can be made palatable, and even exciting. And when students begin the process of opening up that window on the world, teachers have done their best by leading them there. □

# True Belief and Official Stance

by Hyung Kyoong Cho

*So Pilate went back into the Praetorium and called Jesus to him and asked him, "Are you the king of the Jews?" Jesus replied, "Do you ask this of your own accord, or have others said it to you about me?" Pilate answered, "Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?" Jesus replied, "Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent my being surrendered to the Jews. As it is, my kingdom does not belong here." Pilate said, "So, then you are a king?" Jesus answered, "It is you who say that I am a king. I was born for this, I came into the world for this, to bear witness to the truth; and all who are on the side of truth listen to my voice." "Truth?" said Pilate, "What is that?" And so saying he went out again to the Jews and said, "I find no case against him." (John 18:33-38)*

*Hyung Kyoong Cho is clerk of Seoul (Korea) Meeting. His talk, adapted from a lecture at the Nonviolence Discussion Group of Tokyo Meeting, was condensed by C. Lloyd Bailey, a Scarsdale, N.Y., Friend who is a long-time supporter of Friends in Korea.*



In this passage of the Bible an unbridgeable gap was apparent between Pilate, the Roman governor of Judea, and Christ, the king of Truth—a classic example of a confrontation between official stance and true belief. Pilate stuck to his official stance and did not step out of his role as governor general. His concern was to enjoy life as governor general and to keep his position as such. His aim was to keep the peace at any price. He probably resented the Jews for bringing the arrested Jesus to him, found the case a nuisance, and didn't care what happened as long as a disturbance was avoided.

As a Roman governor, Pilate faced a troublesome situation. His official position did not permit him to treat the matter lightly. It must have seemed ironic that Jesus was called "king of the Jews," this being reported not by the Romans but by the Jews themselves. Jesus calling himself the king of the Jews was something that Pilate could not ignore. He needed confirmation as to whether it had happened. In being asked, "Are you the king of the Jews?"

Jesus responded, "Is that your own idea or have others suggested it to you?" By responding with this query, Jesus wished to know whether it was his true concern or if he was asking out of duty and wanting to save face. If so, he would not answer, but in the end Jesus said, "Yes, I am indeed a king, without a doubt, the king of Truth." Pilate, refusing to be outdone in the argument, asked, "What is truth?" Jesus, perhaps believing that this question did not come from his desire to know what Truth is, responded only with silence.

Ever since Adam ate the fruit of the tree of knowledge of good and evil, human beings have concealed their true feelings behind the façade of official stances. Sometimes people act as if such superficial talk is their true belief, and at other times there are selfish motives involved. Such, though, is not the case with everyone. Conscientious people suffer the lamentations of Paul as their own: "The good thing I want to do, I never do; the evil thing which I do not want—that is what I do. . . . What a wretched man I am! Who will rescue me from this body doomed to death?" (Rom. 7:19, 24).

The dialogue between Pilate and Jesus teaches that as long as people fail to live in the Truth they cannot understand the Truth. Only through Truth itself can Truth be discovered. To measure Truth by earthly standards is the method of Pilate, the Pharisees, the chief priest, the mob that crucified Jesus, and of worldly "common sense."

Consider Gandhi's movement. In spite of the fact that it was a large-scale and successful effort, he never called it a nonviolent movement. It might have been called a Nonviolent People's Liberation and Independence Movement, but Gandhi gave the name Satyagraha—"Grasp the Truth"—to a movement that always sought to return to the point of origin—God.

I ask, what are our true beliefs? If the goal that we earnestly seek to pursue is Truth itself, and if we stand on our faith, our view of how to deal with world problems must relate to the true essence of life itself, the point of origin. The Truth we want to be guided by is not a play upon words, it is what Jesus Christ, the king of Truth, the one we worship and follow, meant by his silence.

On a trip to India I had the unex-



pected good fortune to visit Gandhi's grave. Written in Hindi on the face of the gravestone are the words "Oh God!" These were Gandhi's last words, uttered after he had been shot. Nothing could be a more appropriate testimony, for the expression symbolizes the meaning of his whole life and his movement. His was an "Oh God" movement. Gandhi's vision was always focused on the Truth, on God alone, where there is no distinction between enemies and allies. His only concern was to grasp the Truth and discover how he could be faithful to it. If he had not based his life on Truth he could never have gone so far as to stake his very being on the future of the India he loved.

Where do we stand? What do we really believe? We must make this clear. If

in a Christian community the Truth is set aside or hidden and falsehood allowed to masquerade in its place and nothing is done about it, then we are indeed in a serious dilemma. If such be the case, we must in silence review the situation calmly and seriously. Only the Holy Spirit can tell us right from wrong—only Christ. Only God can reveal the Truth and pass judgment. The Spirit of Christ is silent and reveals the Truth through its silence, as he did before Pilate. Let us, too, bend our knees before Christ and pray together. Then the gentle light will shine through. Christ said, "And so I tell you, every human sin and blasphemy will be forgiven, but blasphemy against the Spirit will not be forgiven. And anyone who says a word against the Son of Man will be forgiven,

but no one who speaks against the Holy Spirit will be forgiven either in this world or in the next" (Matt. 12:31-32). If we refuse to listen to the still, small voice of the Holy Spirit, and cannot witness to its leading by saying what we believe, then we cannot be saved.

The Holy Spirit enables us to witness to what we believe. For true belief is the voice of the Holy Spirit. Without the Holy Spirit in our hearts we cannot speak the Truth. So to the starting point we return—to endeavor to grasp the Truth, to tremble before God, to rid ourselves of our fixed ideas, to become like tender new shoots, and, in spite of being full of sin, by God's grace, to take God's side and pray together. When we suffer, God will answer our prayers and lead us in the right. □

# Hiroshima

## A VITAL PLACE OF LEARNING

There must be important points of departure as concerns the issues of modern times. What might they be? For modern Korean history, it was the drawing of the 38th parallel, and for Japan, the bombing of Hiroshima. To look for solutions to the problems Japan faces today, one must start with the meaning of the bombing of that city. On August 6, 1945, after the bomb had exploded, leaving a barren wasteland of smoldering flesh, what were the people who experienced it thinking? What vows did they make? Perhaps many of those who survived, being absorbed in their day-to-day existence, have forgotten their vows. Yet as the causes for that catastrophe are discovered, Hiroshima will be the starting point.

As time passes, the memory of that starting point becomes more and more vague. Those of us who are concerned about world peace, especially Quakers, must continually return to the source. Visits by our young people to Hiroshima may be one way to fix in their minds the turning point that is Hiroshima. Such an experience for just one young person

might set the direction for his or her life. So let us sow even such a tiny seed, as a witness to our faith. Is not Hiroshima a most vital place of learning, a living textbook through which to study the Bible?

Jerusalem is called the Holy Land, and Christians long to visit there. But is faraway Palestine the only Holy Land where 2,000 years ago the Son of God was crucified at the height of our disobedience to God, where Jesus became a sacrifice, his blood the first offering? Then, why should not Hiroshima be considered a Holy Land as well—the place where the atomic bomb was first used, the worst fruit of 20th-century civilization, killing more than 200,000 people instantly and becoming the first offering on an evil civilization's altar of destruction? The first victims of the catastrophic atomic bomb were taken as a living sacrifice; they never lost "that of God" within them even in the face of such evil. Hiroshima—the painful altar of poor innocent children who bore the burden of the human sin of the 20th century—may rightly be considered a Holy Land.

Is there anyone who is not pensive

and solemn when they see Hiroshima? Is not that proof that it is a Holy Land? The book entitled *A Dimly Burning Wick He Will Not Quench* by Teiko Okuda is not fiction. It is an account of the experience of the 200,000 people who were called in as extras in the horrifying drama that has been in rehearsal for hundreds of years. After reading that book and translating it into Korean, I easily realized that, along with the sacrifice of those innocent children, Hiroshima is one of the golgothas of the 20th century.

Where there is much sin there are many blessings. Jerusalem and Hiroshima become Holy Lands as a result of sacrifice caused by a tremendous sin. Shouldn't we all as Christians, particularly Quakers, encourage visits to Hiroshima, a Holy Place, a monument to the vow "Repose in peace, the error may never be repeated" as a living witness to the importance of peace education? But perhaps some Friends do not believe in making vows, even as they stand before the monument to remind all who see it that such a horror must never happen again. If such reasoning exists, there may be some misconceptions about the true meaning of Quaker tradition. A custom should not be preserved just because it is a custom; what must be preserved is the fountain from which life flows. HKC

# LOOKING INWARD

## Psychoanalysis and Prayer

by Arthur Rifkin

**M**y basic definition of prayer is that it is a looking into ourselves as honestly as we can and knowing, when we do so, we are not alone. The best pray-ers can unpeel the layers of deceit about why they are really doing what they do and why.

One of the advantages of being a psychiatrist is that it helps me resist the pretensions of psychiatry that prevail in this century, as theology did in previous ones. What cruelty and dishonesty has not been justified and even encouraged by religion? The assault on the individual by psychiatry in the 20th century is more subtle and, in ways, more dangerous. If the Inquisition was "examining"

*A professor of psychiatry at Mount Sinai School of Medicine in New York, Arthur A. Rifkin is also a published poet and author of scholarly articles. He is a member of Manhasset (N.Y.) Meeting.*

my conscience with the help of the rack, and under such "persuasion" I dishonestly expressed myself, at least I would know I was being dishonest and my intellectual and spiritual integrity need not be compromised. It is of no great consequence if I lie to my torturer; it is tragic to lie to myself.

The psychology we associate with Freud and his followers has dominated this century. Its essential feature is to stress that much of the most important thinking we do is outside our awareness, that the most important decisions we make are based on unconscious motivations. Just the fact that the term *unconscious motivation* does not strike us as an oxymoron shows how completely we accept the notion that there is a subterranean level in us where things happen that used to be characteristic of what we do and are at our most personal and private and responsible—where we make judgments, decide what we want





to do, and make the effort to do it; or if we don't, face the fact that our will is deficient.

This is not a diatribe against psychoanalysis. Freud's purpose was to increase our freedom, our awareness of why we think the way we do, so we could free ourselves from domination from unconscious motivations and, as much as possible, have consciousness rule. My concern with it is that its effect has been in some ways unhelpful by giving sanction to intellectual dishonesty and excuses for lack of right action. Just as the old disputes over predestination seemed to undercut personal responsibility, so undue attention to unconscious motivation does the same.

The original thrust of psychoanalysis was liberation. The early psychoanalysts naively thought that once some fresh air entered the unconscious, its domination would be over. The first analyses lasted about six weeks! That optimism has gone. The purpose now is to be aware of how difficult it is to free ourselves of unwanted and undesirable motivation, and the custom now is not to be free of domination from the unconscious, but to be aware of how difficult it is to function autonomously, and the goals are now diminished to alleviation of some self-destructive behavior and "insight" into why more fundamental change is out of reach. And a complete psychoanalysis nowadays lasts about six years.

The plain truth is that few people change very much after adolescence, whether they have therapy or not. I believe most therapists would agree that the greatest successes of therapy come from the overcoming of specific symptoms and not large changes in personality.

What all this has to do with prayer is that the value of prayer, in my probably heterodox opinion, lies in the opposite direction from psychodynamic therapy. Of course, psychodynamic therapy makes no claim to be prayer, and pray-

er usually doesn't claim to be therapy. But, the ideas underlying psychodynamic therapy are so much part of our culture that we aren't even aware of their influence most of the time, and these ideas are, in many ways, inimical to the approach to life I associate with prayer.

Psychodynamic therapy largely says, "Look, you are responding and thinking and feeling in an undesirable way because you are carrying some baggage from the past that you shouldn't. This baggage may be ways of responding to people that may have been somewhat appropriate then, but aren't now. If your father was cruel, seductive, distant, or in some other way far from the ideal of a loving parent, and you protected yourself by reciprocating with anger, distance, or what not, that is no reason to treat all men that way now."

Whether this explanation is true or not, and I have just given an example of one among many types of explanations that different theories offer—most much more complex than my simple example—the common denominator of all is that they look backwards and assume that once various roadblocks are removed the person will flourish.

Prayer and the spiritual life function with a whole different set of assumptions. While not eschewing the past, the emphasis is on not the clearing up of dammed instincts (desires) but the pulling power of a vision of the future or, more exactly, stressing the sacredness of the present that makes clear to us what life should be like if we have insight into the divine love that undergirds everything. In this view, to understand why we are mean, selfish, defensive, and so on is not nearly as important as it is to truly experience that love is the depth of everything, which if adequately experienced should change us.

Let me illustrate. You greet your colleague in the office. He turns to you and snaps, "Go to hell." Now if you somehow knew that just before your greeting he had heard some disappointing news, and it became clear to you that he had

"displaced" his anger at his boss for refusing his promotion, to you, a safer target, such insight might defuse your anger at his seemingly gratuitous insult. Or, even if you didn't know what mental mechanisms were at work, you could assume that something was happening other than the obvious fact that he had insulted you without cause, and that assumption might stay your anger. This is the strength and weakness of the psychodynamic approach. While making you an "understanding" friend, it also removes some of your colleague's humanity—his right to be treated for what he is, to be treated as he would have been if you had not understood his problems. An insult is an insult, no matter what the explanation.

The prayerful, spiritual attitude is different. Your colleague is forgiven, not understood; his insult is not wounding because you yourself forgive him. This is not some sort of spiritual anesthesia. It does not mean an unawareness, or an elimination of the pain of being insulted, or a lack of interest in what is upsetting him, but an acceptance of unpleasantness as part of life, that does not detract from its basic character—a place where God's love can be fulfilled.

At the outset I said prayer was looking at ourselves honestly. I didn't mean in a psychodynamic way, of deciphering unconscious motivations, but in a way of honestly looking at what keeps us from experiencing God's love. Is it ambition, self-centeredness, self-pity? Prayer, when it works, strips away these foolish blocks by communion with God, by letting these thoughts and feelings be faced, not pushed away, and be dissolved by that mysterious experience felt at our best moments of prayer and worship.

This may happen during meeting for worship, or in our private chambers, or when walking on a crowded city street. To experience it is to know that it cannot be adequately described, any more than the experience of music or art can; yet we never stop trying. □

# Environmental Danger: The Problem That Can Unite Us

by Ruth Allan Miner

Noel Brown, director of the New York Liaison Office of the United Nations Environmental Program, is a lean, keen-eyed Jamaican who studied in the United States at Georgetown University in Washington, D.C., and after traveling in Europe, continued his studies at Yale. Noel Brown coordinates the North American Section of the United Nations Environmental Program, covering Canada, the United States, Mexico, and the Caribbean. In 1972, when he first came to work for the United Nations, less than ten member governments had environmental programs; now there are 126. Noel Brown believes that the environment remains the only consensus issue on which East and West can agree.

He cites the Mediterranean Sea and the Persian Gulf as examples of places where "enemies" have worked together for the common good. Greeks and Turks, Israelis and Syrians, Iranians and Iraqis have cooperated in cleaning up their common inland seas, which until the joint efforts began were among the world's disaster areas, poisoned with run-off and befouled with waste.

We must reject the culture of violence and counterterrorism, Noel Brown says ("The Rambo doctrine is not the answer!"), and get together to protect the biological basis of our species. "Environmental mismanagement and desertification are symptomatic of large problems the world is not prepared to

manage," he says. Nevertheless, the alarms are sounding, and we must heed the warning cries of the scientists and begin our process of education and action.

Noel Brown lists some of the results of human depredations of the environment worldwide:

**Tropical Forests:** Nearly 12 million hectares are destroyed by cutting each year (50 acres per minute). The rain forests, although they cover only six percent of the earth's surface, are the home for 40 percent of all terrestrial species. As the trees are destroyed, so is the world's supply of food, resins, gums, dyes, and wood. Destroyed along with them are unknown life forms that are or could become beneficial to humanity. The destruction of the rain forests also adversely affects the global climate.

**Temperate Forests:** Here—most noticeably in the Black Forest of West Germany—acid rain, resulting from sulfur dioxide and nitrogen oxide from traffic and industry, is destroying the chemistry, the nutrients, and the respiratory systems of the great trees. In the end, the trees die of "natural causes"—because their life systems have been poisoned and weakened by pollution.

The World Resources Institute has initiated an eight-billion-dollar drive to work on these problems on five continents. A 1987 world political conference will be called to deal with the problems of the world's forests.

**Topsoil** (source of the world's food supply): Twenty million tons are lost each year, so that by 1995 seven percent of it will be gone. The topsoil is the natural habitat for many life forms, as well as a source of nutrients. "If we cannot feed the world's six billion people by 1995, how can they survive?" Noel Brown asks.

*A member of Philadelphia Yearly Meeting's United Nations Committee and deeply interested in environmental issues, Ruth Allan Miner based her article on a talk by a member of the environmental panel at the 40th anniversary celebration of the U.N. in Philadelphia.*



Bill Bliss



**Loss of Genetic Diversity:** One out of every ten million species is lost each minute, and yet only one percent of the world's species have been examined for their commercial value. Only four varieties of wheat are now being produced to supply the whole world, and the danger is that some or all of them could become the victims of disease that less well known varieties could withstand. The world depends on less than 20 crops for 90 percent of its food production. Doctors are aware that one of their most valuable medicines for treating heart patients comes from a plant growing in the tropical rain forest. How many other helpful plants whose medicinal value is undiscovered are being destroyed? We are losing potential life-support systems without even knowing what possibilities lie unexplored.

**The Chemical Revolution:** Along with its benefits, it has produced hazardous waste and toxic chemicals that are poisoning our food and water supplies. Bhopal is only one indication of the large numbers of industrial accidents the world is being asked to adjust to.

**War:** It, too, is an environmental issue.

Charles O'Rear/U.S. Environmental Protection Agency



Ken Heyman/U.S. Environmental Protection Agency

developments has been that the different parts of the United Nations system now integrate their efforts to develop and teach conservation strategy, and work with bilateral agencies on development plans.

Strategies for handling environmental problems may vary widely, depending on their causes. Some poor lands face desertification because of the need for firewood, but forests can be replanted under knowledgeable supervision before the process has gone too far. In Europe the trees are dying because of industrial development, a problem that crosses national boundaries and is much more difficult and expensive to handle. Europe may not have the money needed to solve this problem. We have the knowledge to act, but are we prepared to offset the costs of saving our environment?

We are sure that the Statue of Liberty has suffered from the effects of acid rain, but the effects on human health are more difficult to establish. For example, there is some suspicion that Alzheimer's disease is on the increase because of environmental reasons (acidity brings out the aluminum, which has been observed in the brains of Alzheimer victims in unusual amounts).

Noel Brown warns that this is a time not only for reasserting our commitment to peace, for which the United Nations was founded, but also for preserving our natural environment. In a generation, we have moved from the contemplation of "Silent Spring" to the contemplation of nuclear winter. The outlook is grim, but by working together with the rest of the world on environmental concerns that cannot wait we may learn to solve many of the problems that now divide us politically. □

Not only destructive of our social systems, the war of the future has grave environmental implications because we are manipulating natural forces. Discussions currently being held on the "nuclear winter" point up the fact that war threatens our survival as a species.

The United Nations Stockholm Conference on the Environment in 1972 placed the environment on the global agenda at last. Humankind is now realizing that the environment cannot be nationalized, and the United Nations has established a major world environmental system. One of the most significant



# Rescuing Jewish Refugees

by Penelope Jenkin and  
Gillian Lewitt

**D**uring the late 1930s Phyllis Richards became involved in helping over 30 Jewish people to escape from Austria. She had many contacts there, including the writer Phyllis Bottome (whose book, *The Mortal Storm*, did so much to alert the British and the Americans to the threat of nazism) and her husband, Ernan Forbes-Dennis, and also Francesco and Helene Stein. The Forbes-Dennises were able to help with money and advice, while Francesco Stein was Honorary Mexican Consul in Austria, and thus able to provide visas for Mexico, once he realized the full evil of what the Nazi party stood for.

"It was odd," Phyllis Richards wrote, "how many of the refugees were only coming to England on their way to Mexico! One did not ask how legal it was . . . but was extremely grateful"—for no refugees were allowed into Britain without either a guarantor for life, a job to come to, or a visa permitting them to go on somewhere else, because when they left Germany or Austria they were allowed to bring out only 10 deutschmarks, the equivalent of about £5 now, any assets abroad that they owned having been confiscated by the government. These regulations meant much preparation and paperwork before the refugees were free to leave Austria, and on her return journeys from Vienna Phyllis often wore embarrassingly large rings or a markedly oversized fur coat, which could later be sold for the benefit of its refugee owner.

Her daughter Gillian remembers those years in London as a time when her mother came and went at frequent intervals, and when strangers visited the

small house in Pembroke Square for varying periods. At one time it was a tailor with his wife and two small children, unnaturally solemn and good, whose exquisite manners made a deep impression. The father, who had originally met Phyllis for ten minutes in Vienna, was helped by her to move to Leeds, where he built up a new business and made a new home for his family. Another was a young artist who gave Gillian drawing lessons after school, and there followed later an elderly doctor who, at 73, repassed all his exams in English, and was taken into partnership by a specialist in New York.

In one case Phyllis gave a story in more detail: "In the summer of 1938, not quite certain of the Gestapo's attitude to all that I had been trying to do, I flew to Prague, on my way to stay with the Steins. In the airplane I met a refugee whom I had helped in London, and who had just married a Czech, Herr Hans Zeisel. Before leaving London I had been able to get a visa for her mother, Frau Doktor Stricker, who was still in Vienna, but hoping soon to bring a grandchild to England, before all the family then went on to the U.S.A., where a job awaited Herr Zeisel.

"In Vienna I found life for the Jews far worse than before, and the stairs to the Stein's consular flat crowded with would-be refugees. After a brief visit I returned home, via Prague, on a Friday evening. There I found a frantic message from Frau Zeisel. Her mother had been arrested, and no one knew where the Gestapo had taken her. Frau Zeisel had collected enough money for the return flight to Vienna and begged me to go and find her mother, if she were still alive. I was the only person she knew with a German visa and still able to go in and, perhaps, come out of Austria. I hesitated, fearing to do more harm than good by meddling, but she was so distraught that I gave in, and on the Sunday morning was on my way back to Vienna, after a brief call on Phyllis and Ernan Forbes-Dennis for advice.

Soon after lunch I was at the door, giving my usual peal on the bell. Helene Stein opened the door and could hardly believe her eyes.

"I thought that you were in England.' 'Oh yes, I have been, but I'm back again'—and I told her the reason for my apparent madness. With her help I called on Frau Stricker's sister and another relation, but neither had any idea where Frau Stricker could have been taken.

"I then went to the Friends' Center, a small island of peace and sanity in that mad city. Emma Cadbury, of AFSC, listened to my tale and said that she would do what she could. Within two days she had found that Frau Stricker was in Rossauerlande Prison—one of



*Penelope Jenkin and Gillian Lewitt's article is from the October 1984 issue of Quaker Monthly. Gillian's mother, Phyllis Richards, worked with the London-based, largely Quaker "Help Austria Committee" during the time this article describes.*



the worst. She gave me an invaluable slip of paper saying that I was connected with Quakers, and that she hoped that I would be given as much help as possible. Armed with this, Helene and I went to the Gestapo HQ, clutching our tickets, which were not so much for getting us in as for allowing us to leave again.

"Soon we found ourselves faced by the judge in charge of the case. 'What relation are you to Frau Stricker?' 'None,' I answered. 'Then why are you bothering about her?' 'Because she is a fellow human being,' I replied. He obviously thought me mad, but continued to question me. I was perfectly able to understand his German, but whilst Helene was laboriously translating his questions I had time to prepare a reasonable answer. At last I was given a permit to visit the old lady in prison and take her some warm clothing.

"Having got out of the HQ in safety, we went to the prison and showed my permit. An old Austrian policeman received me and the clothes quite happily, but was uncertain about the fruit that I had brought, so I told a white lie. 'They must have forgotten to write them down.' He looked round. No one was

looking. He wrapped the fruit up in the clothes, saying, 'Come this way.'

"Frau Stricker had been sure that nobody knew her whereabouts. In that cold and drafty prison there were many women who had been there for six months or more without knowing why they were there. In her case she imagined that it might be because her daughter had studied in Moscow for a year, or because her husband had edited a socialist newspaper, but I thought that someone might have reported hearing her telephone her daughter in England. I did my best to cheer her up, saying that I had been assured that her case would be reviewed, and that we were expecting her and the grandchild in England soon.

"Next day I returned to England. In just over a week Frau Stricker was called for by an SS man in a car, asked by the judge why so much fuss had been made about her, and her case was dismissed. In ten days she and the grandchild were safe in England. I don't know to this day what smoothed the way, but suspect that it was Emma Cadbury's intervention."

There Phyllis's account ends. But just after the war Frau Stricker herself of-

fered another explanation. In a letter from the United States, where all the family were now well settled, she wrote about her new grandchildren, Jean Richards Zeisel and John Richards Zeisel (named after Phyllis), saying that they would be told how, "in the blackest and meanest times" their family had been helped to a new life. "They will ask about their name and they will hear the story of suffering and persecution and the legend of genuine goodness, when you tried to explain your errand to the dark one, showing a light that dazed him into obedience. If you write that you still can't think how it happened, this is because you do not realize that what seemed a miracle to you *was* a miracle. Something unlikely happening through personal goodness is, I feel, the nearest definition of a miracle."

Phyllis was always regarded by Frau Stricker as a Quaker, though she did not join the Society until 1947, and for this reason in 1953, when young Jean Richards and her father visited England they came to Friends' House, inquiring for Phyllis. By great good fortune she was not only recently returned from working at the Quaker Rest Home in Germany—she was actually in a committee at that moment. She came out, delighted to have tea with them and to hear all their news.

Then silence fell again until the mid 1960s, when a card came from Ernán Forbes-Dennis, on holiday in Jamaica, saying that he had met a young actress, Jean Richards, and she had asked him if he knew a Quaker called Phyllis Richards, after whom she had been named. Letters were again joyfully exchanged.

In 1976 Penelope Jenkin found the correspondence, and sent Frau Stricker's letters to Jean Richards, with another, outlining the story. Frau Stricker had died in 1973, but Jean Richards replied, "I have had the letters copied and gave one to each child to keep. It was a part of their past that they were not aware of. It was truly touching to read the letters, to feel the actuality of Phyllis's deeds, and to see my grandmother's handwriting again. I would have given anything to have heard Phyllis's magnificent lecture to the Nazi judge."

If, as Frau Stricker said, miracles occur when something happens through personal goodness, then surely the way that Phyllis followed the Light wherever it led her did indeed produce miracles—not once, but many times. □



Katie Kollwitz



## A Quaker Woman's Coolness

*This story is from an unidentified newspaper clipping (circa 1900) that Tom Bassett, a member of Burlington (Vt.) Meeting, found at the University of Vermont in the account book of Washburn and Huntington, a Rochester, Vermont, business.*

**T**he tales recently published in the Press of the heroic conduct of ladies when in danger from robbers remind me of the courage of a quiet old Quaker lady, in Burlington [N.J.], of which I heard years ago. She and a younger sister lived together in one of the pleasantest streets of that little city, no one occupying the house but themselves and their one servant. The two ladies had spent an evening with a neighbor, and, returning to their home before ten o'clock, one of them passed into the kitchen to give some directions to the maidservant there, while the elder sister, lighting her candle, proceeded directly to her bedroom upstairs. Opening the large clothes press there to put her bonnet in its accustomed place, she thought she saw something more than usual in the far corner of the capacious closet, and taking the light in her hand she at once began to investigate. Parting the garments that hung upon the pegs she found herself confronted by a man, who had concealed himself among their ample folds.

"Why! what in the world is thee doing there?" inquired the surprised, but not at all terrified old lady, and as the intruder, apparently as much astonished by her coolness as she by his presence, made no reply, she continued: "Thee knows thee has no business in my closet. Come right out this very minute and go down stairs and out of the house, and never let me see thy face here again."

The man, seemingly nonplussed by her fearlessness, meekly obeyed without a word, and she lighted him downstairs, admonishing him all the way, and finally fastening the front door of the house behind him as calmly as if closing it upon a friend. □

## Find These Quaker Women

The names of the 35 well-known Quaker women in the word list below are hidden in the puzzle diagram. The names may read up, down, forwards, backwards, and diagonally. Every name is in a straight line and does not skip any letters, and every name intersects at least one other. Only last names are found in the puzzle. First names are given in parentheses in the word list. When you've found all 35, the unused letters in the diagram will spell out a thought from another Quaker woman. We've circled EVANS to get you started. If you'd like to know more about these women, consult Elfrida Vipont's book *The Story of Quakerism*.

I	T	I	D	S	H	I	G	G	S	E	A	S	E
B	Y	Y	W	A	T	G	O	R	E	H	S	I	F
S	E	K	A	E	R	C	U	W	R	N	P	A	S
R	T	N	Y	E	T	B	T	A	A	O	I	I	F
E	M	P	S	T	E	H	Y	V	W	S	Y	E	M
V	K	S	C	O	T	T	E	P	B	A	L	R	U
E	I	T	H	M	N	A	E	R	A	L	S	O	P
E	L	P	R	K	T	N	L	D	H	T	K	T	O
H	H	A	O	I	I	T	D	O	B	E	R	H	E
C	A	U	E	N	G	R	O	O	M	R	A	P	L
E	M	S	G	S	T	T	G	M	N	M	L	D	L
E	R	T	T	H	O	M	A	S	B	O	C	U	I
S	O	I	W	N	E	C	I	L	L	E	W	E	S
N	T	N	W	A	H	S	Y	A	R	B	H	I	T

### WORD LIST

Alsop (Christine)  
Austin (Ann)  
Benson (Dorothy)  
Brayshaw (W. Maude)  
Camm (Mabel)  
Cheevers (Sarah)  
Clark (Mary, Hilda)  
Creak (Mildred)  
Darby (Deborah)  
Dyer (Mary)  
Ellis (Edith M.)  
Evans (Katherine)

Fell (Margaret)  
Fisher (Mary)  
Godlee (Mary Jane)  
Hambly (Loveday)  
Higgs (Mary)  
Hooton (Elizabeth)  
Hughes (Mary)  
Kilham (Hannah)  
Mott (Lucretia)  
Opie (Amelia)  
Parmoor (Marian)  
Penington (Mary)

Pim (Margaret)  
Pryor (Mary)  
Pye (Edith M.)  
Salter (Ada)  
Scott (Catherine)  
Sewell (Hilda)  
Thomas (Henrietta)  
Tomkins (Mary)  
Vipont (Elfrida)  
Waugh (Dorothy)  
Wetherhead (Mary)

(answers on page 24)



Quaker Philately

# Exploration & Abolition

by Hi Doty

The stamp which carries thy July newsletter is meant to be a small mental antidote to the stifling heat of this summer and of our present withering drought. The face on the stamp, bundled in furs against the Arctic cold, is that of Elisha Kent Kane, scion of a Delaware County Quaker family. The icebound ship to his left is *Advance*, as she lay trapped for more than two years in the neck of Kane Basin, until her starving survivors abandoned her and crawled southward over the ice, dragging the small boat that represented their only chance to live. The map behind Kane represents this last voyage, on which he established a new "farthest north" and discovered the route by which later explorers should reach the North Pole itself.

This stamp is one of a set of four, honoring American Arctic explorers, the other three showing Vilhjalmur Stefansson, Adolphus Greely, and (sharing one stamp) Robert Peary and Matthew Henson. We select the Kane stamp for thy newsletter as a touchstone to several

connections with Quakerism and our neighborhood, and may it also serve as a mental ice cube in this scorching, shriveling weather.

There is a very different Quaker connection with each of Elisha Kent Kane's parents. His mother, Jane Duval (Leiper) Kane, brought Friends' and Moravian traditions to the home, she being of the Quaker family of Grays of whom Grays Ferry and Grays Ferry Avenue in Philadelphia yet remind us. Her beauty still may be observed in Thomas Sully's portrait, and her charm caused her to be designated to open, with the Marquis de Lafayette, the fancy-dress ball by which Philadelphia celebrated in 1824 Lafayette's triumphal return visit to this country. She was geniality and softness.

But her husband, Elisha's father, was a dour figure, a stern man of rigid opinions, including blind support of human slavery and hatred of the abolitionist movement. He was in a favorable position to promote his prejudices, for he was first attorney general of Pennsylvania and then, from 1846 until his death in 1858, judge of the U.S. District Court of Eastern Pennsylvania. He was John Kintzing Kane, and he is forever linked with Quakerism because of the international focus on and the historical importance of the most celebrated case to come before him, the "Christiana Riot" trial. The whole world watched his courtroom while the U.S. govern-

ment and the state of Maryland sought to settle forever the legitimacy of the Fugitive Slave Law by trying for treason a motley crew of black freedmen, fugitive slaves, and white Quakers.

It all began in September 1851, just across the Chester County line in a rural neighborhood near Christiana, a pocket of red-hot abolitionism, and a principal station on the Underground Railroad. A neighborhood focal point was the Quaker farm of Levi Pownall, who rented his tenant house to William Parker, a remarkably dynamic black who had fled Maryland slavery as a teen-ager in 1839. Parker's home became a center for the large black population, some of them freedmen, some fugitives from the South. It was a peaceful scene until the passage of the Fugitive Slave Law in 1850 authorized slave-hunters to seize escaped slaves wherever they might find them, North or South. To make matters worse, the law did not establish good control over who should seize and who should be seized, and almost immediately there began the kidnapping of freedmen, to be carried south and sold into slavery upon the pretence that they were fugitives. Since now all blacks were in danger, Parker became the organizing force of a black mutual protection society in the neighborhood. This mutual protection society was ready to meet force with force. It was overlaid upon another ring of protection, the white

*Hi Doty writes a column called "Quaker Philately" for the Concord (Pa.) Meeting newsletter. This article was taken from the July 1986 newsletter. The columns have been collected in a book, Quaker Philately, available for \$7.95 from Concord Meeting, Box 23, Concordville, PA 19331.*



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Quaker pacifist neighbors, whose protection had made the black enclave possible.

When word came to Parker, Wednesday night, September 10, 1851, that a party of Maryland slave-hunters was on its way to his home, he called together the black mutual protection society for forcible resistance, and he requested the Quaker neighbors to stay away. He rejected their offer of help with a mass flight to Canada. In fact, the slave-hunting party (accompanied by a U.S. marshal) arrived almost simultaneously with local Quakers and a confused melee began, the slave-hunters after black bodies, the blacks resisting, and the Quakers trying to stand in between. The marshal soon was in full retreat. There were blows and musketballs, and one slave-hunter, a highly respected Maryland planter, lay dead. Apparently the Quaker bodies, standing between the two parties, discouraged further slaughter. Soon all parties involved, blacks, slave-hunters, and Quakers, were fleeing the scene. And that was the "Christiana Riot" in its entirety—a few blows, a few shots, one casualty. Small potatoes in the long history of American violence, but a chance for the supporters of the Fugitive Slave Law to make an example calculated to terrify and squelch the hated abolitionist.

On September 29, in Philadelphia, a federal grand jury, under the direction of Judge Kane, began an inquisition, and on October 7 the grand jury brought indictments against 41 people, for treason against the United States. While this was the largest group of Americans ever indicted for treason, before that date or since, it was only a partial victory for Judge Kane, who had abandoned the role of impartiality in his instructions to the jury, and urged them not only to find these 41 treasonous but to reach beyond them to indict the entire abolitionist leadership of the United States. Not only the indicted but also all potential witnesses were held without bail in Moyamensing Prison until the trials, which began November 24 in Independence (!!!) Hall. Judge Kane was joined on the bench by his colleague Robert C. Grier.

The government's strategy was to try first the greatest villain. Since abolitionists were greater villains than blacks, it should be a white abolitionist; and since Quakers insisted that freedom and



equality were religious matters, the first defendant was to be Castner Hanway, the only indicted white abolitionist who was not a Quaker. Even in that faraway day, the press was present en masse, for it was the largest treason trial in history, and the effectiveness of the Fugitive Slave Law was hanging in the balance. Through these newspaper correspondents the world watched the government make an ass of itself, and the two federal judges, by their obviously biased rulings for the prosecution, helped the jury to decide "not guilty." Subsequent trials of the others had the same result, and the slaves and their friends had gained their greatest victory short of emancipation. Castner Hanway celebrated his release by becoming a Quaker, joining Longwood (Pa.) Meeting.

Judge Kane had no more success with his sons Elisha and Thomas than he had with the jury. Both became abolitionists. Elisha devoted little time to the cause, preoccupied as he was by polar exploration, but Thomas plunged into the anti-slavery movement with such vigor that his own father once committed him to prison for contempt of court.

There was to be another notorious Quaker confrontation in Judge Kane's history when, in 1855, he committed Friend Passmore Williamson to prison for disobeying a court order to produce fugitive slaves who were under his protection. This imprisonment did not produce the fugitives.

Now for a closer and even more local Quaker connection than any of the above, let us turn back to the stamp and its picture of *Advance*, caught fast in the ice. One of the men still alive in that party, and one who would be among the handful who survived, was a Chester County Quaker who only a few years before had been first a student and then a teacher at Westtown School. Not only would he survive, but he would be the man to break Kane's record, and set a new "farthest north."

Isaac Israel Hayes, born in 1832 in a Quaker farmhouse in West Fallowfield Township, Chester County, first left the family farm when he entered Westtown at age 14. Within three years he had moved from student to teacher. He considered teaching as a permanent vocation, but changed his mind and entered University of Pennsylvania Medical School. He was a diligent student and a vigorous personality, and these

qualities recommended him to Elisha Kent Kane, who, at the time of Hayes's graduation, was looking for a medical officer to sail into the Arctic on *Advance*. Hayes jumped at the chance, and in the course of the expedition he jumped at every chance for adventure along the way. He was the first Caucasian to set foot on Grinnell Land. He was the first Caucasian and perhaps the first person of any race to explore any of the Greenland icecap. His most popular book, *An Arctic Boat Journey*, is an account of the failed first attempt by a segment of the Kane expedition to find an escape route. At the end of that fiasco it was Hayes who was the patient and Kane the surgeon who amputated the frozen and gangrened toes of Hayes.

Kane had served his novitiate in the earlier DeHaven expedition, and for Hayes the ordeal of the Kane party similarly was an apprenticeship. He no sooner had his land legs, back in Philadelphia, when he began casting about for the funding of his own expedition. Indefatigable as he was, it took five years to kick together the money, and even then it was a cheap-jack operation, for the federal government and private capitalists had grown tired of financing Arctic voyages which never succeeded in finding the lost Sir John Franklin or the North Pole. It meant a smaller ship, *United States*, a skimpier crew, and a shortage of scientific equipment, but that did not prevent Hayes from completing exploration of Grinnell Land and achieving the new "farthest north." His two later voyages bore important but less sensational fruits.

When *United States* sailed back from the north, its crew was surprised to find their country involved in the Civil War. Hayes's Quakerism dropped off him, and he immediately enlisted in the army medical service. Before that war ended, he had supervised the building of, and become the commander of, the greatest military hospital in the world. After his military service and Arctic expeditions, he entered New York politics and held public office until his death in 1881. He is buried near Concord, in Oakland Cemetery, just outside West Chester, Pennsylvania.

Take another look, poor parched and perspiring Friend, at all that ice on this month's stamp, and consider the pleasure of being locked in it for two long years. □

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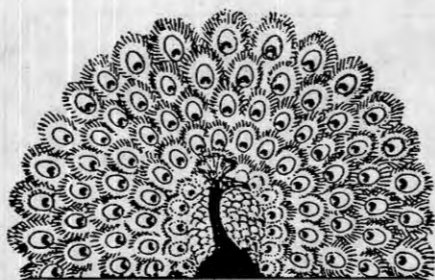
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**Harry R Forrest**

609-786-1824

## Reports

### GDR Friends Recall Nazi-Era Witness

The annual meeting of the Religious Society of Friends in the German Democratic Republic was held March 21-25 in the town of Schmiedeberg, near Dresden. We were 85 Friends and friends of Friends, including eight children.

This year, as in past years, we were happy to have among us a number of delegates from other yearly meetings, who brought us greetings and wishes for a successful gathering. Epistles and reports from other yearly meetings make it clear to us that we can consider ourselves part of the worldwide family of Friends.

The central theme of our yearly meeting dealt with the life of German Friends during the darkest time in recent history: the period of National Socialism. Roswitha Jarman gave the main speech of the gathering, "The Difficulties of Following Jesus in the Experience of Friends During the Time of National Socialism." Her findings were the result of a year's reflection and many talks with survivors from that time. She drew us a picture that affected us deeply of the life, work, and suffering of Friends of German Yearly Meeting during the years 1933-45. She spoke not only of futile endeavors but also of successful efforts to help those persecuted and in need. Eva Hermann, Kathe Tacke, and Anna Sabine shared their own experiences with "Quakerarbeit"—Quaker work. Their belief in that of God in other people helped them to overcome their own fears, and they did not turn away from those friends who were persecuted as persons of Jewish ancestry under the Nuremberg race laws. During their talks it became clear, especially to those among us who had not lived through that time or who had come to Friends since those days, that Friends were always to be found helping those in material or spiritual need.

Friedrich Huth reported on Friends' peace activities during the past year. This successful work is an example of how a life lived consciously as a follower of Jesus continues to affect the work of the Religious Society of Friends today.

The most important understanding we took home with us from yearly meeting is the certainty that we can find the meaning of the lives and work of Friends of other times only as these influence our acts today and help us to overcome need and oppression here and now.

Lutz Buchmann

(translated by Renee C. Crauder)

### Swiss Friends Uphold Unity With All Creation

Friends in Switzerland gathered for their yearly meeting May 17-19 in Gwatt on Lake Thun in the magnificent Bernese Alps. Among the nearly 65 participants were 11 delegates and visitors from five other European yearly meetings, including the German Democratic Republic.

Following a meeting for business which confirmed a number of organizational and budgetary actions, the gathered Friends settled into a spiritual preparation for the main theme: "Peace and Environment." Thus we joined together to uphold our unity with all nature and creation, widening our traditional Peace Testimony to reverence toward all life, not as exploiters of God's earth but as its stewards and gardeners.

Our afternoon session was led by our invited speaker, Christoph Stückelberger, a young theologian from Zurich who has written extensively on the ethical and spiritual dimensions of ecological responsibilities. Christoph Stückelberger stressed the unity and inseparability of peace, justice, and protection of our environment; that with a sense of harmony and rejection of violence we can be in unity with God's creation; and that the rainbow is the beautiful symbol of peace between God and humanity, and between humanity and nature.

We considered the message and its practical implications further in smaller discussion groups, and, in accordance with multilingual Switzerland, Friends could speak in German, French, or English. A major outcome of these exchanges was the proposal to send a letter to the Swiss federal authorities expressing our concern regarding the risks of nuclear power and requesting a re-evaluation of its use. This was accepted, and we referred to the action in our epistle, noting as well that Swiss Friends feel supported in their concern by similar pre-occupations in other yearly meetings.

We valued the personal greetings and messages that our visiting Friends brought us, listening with special interest to reports of their activities. In particular, we heard several enriching commentaries on the work of Friends in Germany; the last yearly meeting of GDR Friends in Schmiedeberg centered on Quaker witness during the Nazi era.

Finally, the lovely Whitsun weather made it possible for many of us to walk along Lake Thun, visiting in nearby Einigen one of the dozen thousand-year-old chapels that surround this jeweled body of water. We sat quietly in the ancient pews, giving thanks and praying that we may be at peace with all creation in our beautiful world.

Karl Gunther



# World of Friends

**The Fellowship of Reconciliation** is seeking nominations for the 1987 Martin Luther King, Jr., Award. The FOR established the award in 1979 to recognize unknown persons or groups who are working in the tradition of Martin Luther King. Nominations must be submitted by October 1 in the form of a typed letter from one to four pages long, describing the work for which the person or group is being nominated. Supporting material not exceeding three pages may be included. The award will be presented in January 1987. Send nominations to the Martin Luther King, Jr., Award, FOR, Box 271, Nyack, NY 10960.

All three yearly meetings in Kenya are represented in the Kenya Young Quakers Association. Begun as a follow-up of the 1985 World Gathering of Young Friends in Greensboro, N.C., the first meeting of the Kenya group in December 1985 attracted 16 Friends. Thomas Munyasa was approved as chairperson, Obedy Ombuya as vice chairperson, Zablon Malenge as secretary, Francis Simiyu as vice secretary, Dickson Kona as treasurer, and Mary Musera as vice treasurer. Some of the new organization's aims are to promote consultation among young Friends; to encourage young Friends to give time, money, and energy to those less privileged; to support the various activities of the yearly meetings in Africa; and to promote the Quaker mission and service work in Africa. The Friends World Committee for Consultation, Africa Section is sponsoring the new group, which is an independent organization with its own constitution.

**Peace Waves International** is an organization for ham radio operators interested in helping to establish a global network within the peace movement. Those interested are encouraged to send their name, address, call sign, frequency used, and dates and times available for broadcasting and receiving to Peace Waves International, c/o Mark Smith, 2839 E. Fifth St., Tulsa, OK 74104.

**The American Association for the Advancement of Science (AAAS)** presented its 1986 Scientific Freedom and Responsibility Award to Victor Paschkis, "for his pioneering efforts in establishing the principle that scientists and engineers have a personal responsibility for the social consequences of their professional activity." Victor Paschkis is a member of Exeter (Pa.) Meeting. He was director of the Heat and Mass Flow Analyzer Laboratory and professor of mechanical engineering at Columbia University from

1940 to 1966, when he refused research contracts which he considered socially destructive. In 1948 he brought together a number of scientists and engineers—Friends and friends of Friends—who shared his concerns, resulting in the founding of the Society for the Social Responsibility in Science (SSRS) in the following year. After some 30 years, the SSRS, always a volunteer effort, vanished from view. However, by then its task had been taken up by other organizations like the Institute of Electrical and Electronics Engineers and others, with the help of Victor Paschkis.

A regional program supporting gay and lesbian concerns will be started in Portland, Oreg., and Seattle, Wash., by the American Friends Service Committee. Because it is the first program of this kind for the AFSC, it will be funded partially by the national board. This may also be the first time that a primarily heterosexual organization is giving special attention to lesbian and gay issues, recognizing the attitudes of our society which allow or encourage the oppression of gays and lesbians. This new AFSC program will focus on contributing to the empowerment of the gay and lesbian community by supporting its efforts and priorities, and developing understanding and support for gay and lesbian concerns in the broader—especially religious—community.



**Taxing bananas** is how one store helps local refugees from Central America, writes Theodore Herman of Cornwell, Pa. In Madison, Wis., a friendly neighborhood grocery store, the Willy Street Coop, adds a 2¢ tax on every pound of bananas sold. A sign above the fruit shelves explains that while the customers like bananas, many are unhappy about the large corporations that control the industry in Guatemala, pay the workers very low wages, and in general support the oppressive conditions that are forcing thousands of poor people from their homes as refugees. As a small contribution, the coop staff sends the banana tax of about \$150 every few months to three local churches that care for the refugees. Photos of some of the refugees were on display.



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## Forum

### Gay and Lesbian Concerns

The recent articles and letters to the editor in regard to gay and lesbian issues have been of particular interest to me, as clerk of the Social Order Committee of Stony Run Meeting.

Our committee has for the past two years actively brought to our meeting's attention gay rights issues. During this time we realized the need for some formalized religious ceremony for a celebration of same-sex commitment. Our committee submitted the following (slightly revised) minute to monthly meeting:

"Stony Run Friends Meeting expresses its willingness to recognize, with a religious ceremony, the long-term commitment of two persons of the same sex, if at least one of them is a member of Stony Run Meeting.

"A committee of clearness would be appointed. Following this committee's approval, an appropriate ceremony would be planned by the couple, and a committee of meeting members."

The monthly meeting devoted four business meetings to discussion of the minute as submitted by the social order committee. At the March monthly meeting the group came "to perception that there is no consensus on either the original minute or on the more nearly accepted proposed modified minute."

In turning down our members for such a ceremony I feel we need to recognize that we are saying to our homosexual population that we do not support the validity of their relationships. We are saying to our gay and lesbian members that, as your religious family, we do not intend to recognize your commitment to each other by approving a vehicle for demonstrating our love and support. We, the heterosexual majority, are using our position of power and control to determine what is appropriate for the minority homosexual members. We are saying that we welcome you to our meetings for worship, but you can't expect to be full participants in our ceremonies.

In my opinion, as a lifelong member of the Society of Friends, using power and control over minority groups is contrary to the foundations of our religious beliefs. I am hopeful that other meetings will study this issue thoroughly, and that they will come to a positive consensus which will not only be appropriate for our gay and lesbian members but will certainly benefit the whole meeting. Although Stony Run Meeting has been hurt by this decision, the meeting will heal.

But will gay and lesbian Friends feel comfortable worshipping in a meeting which has turned down an important affirmation of their lives, one of basic love and commitment to a person they love and care for? If we affirm commitment between our heterosexual members but not our homosexual members, we need to make that clear, so that our gay and lesbian members can find a place to worship where they will be treated as fully equal.

*Nancy Gideon Clark*  
Baltimore, Md.

So many people have preconceived ideas that are totally erroneous about homosexuality and its cause (nobody knows) and its nature (not possible to change or to modify in any way), that I am always overwhelmed by how difficult it must be to have this specific orientation.

It is more like left-handedness than anything else: without having to know the cause, we simply know that people who have this orientation will adapt to it, and we should adapt to them. There certainly are very few problems caused by homosexuals; the problems relating to them are those caused by uninformed heterosexuals.

I recommend a bulletin on the subject, called *About Our Children*, published by Parents and Friends of Lesbians and Gays. It says everything that is true, gives references for the statements, and does it simply, tersely, and in four languages. All that we need to know about homosexuality is contained in it; the rest is really up to us non-homosexuals.

*Mary S. Calderone*  
New York, N.Y.

*Single copies of About Our Children are free. Send a self-addressed, stamped envelope to Parents and Friends of Lesbians and Gays, P.O. Box 24565, Los Angeles, CA 90024.—Ed.*

### Child Abuse Hits Home

Thank you for publishing Susan Woodman Hoskins's article "The Future Begins Now" (FJ 5/15). It is long past time that Friends looked at the fact that we are not immune to this problem. There are also adults in our meetings who have had to struggle alone with the effects of having been molested as children. The effects of incest are not simply outgrown. They continue to cripple the victim's life (and affect the lives of his or her family) until they are faced and resolved.

I know a man who, after much anguish and struggle, became aware that he had been molested as a child by his highly respected Quaker father. When he



turned to his meeting in an attempt to speak truth and to move beyond the pain, to validate his own experience and reclaim power in his own life, he was told that of course it never happened "because we knew your father and he was not like that" and, if it did, "then you should forgive and forget." When one's truth is denied, a part of one's soul shrivels and dies. No resolution is possible. Incest destroys the child's belief in herself or himself as a valuable person. It destroys relationship. Denial does not undo it. Denial only isolates the victim. We need to accept the fact that things we find destructive do exist in our meetings, so that they can be healed.

I would like to add to the resource list *The Sexual Addiction* by Patrick Carnes, a warm and understanding book which is sympathetic to the offender without condoning the offense.

*Name withheld*

One of my responses to the May 15 issue on the family is to encourage you to publish articles about the ongoing, generation-to-generation practice of child beating and physical abuse. As to why persons turn out to be child beaters, little is known; but we do know that persons who have been victims of child beating are a high percentage of the prisoners convicted of violent crimes. With all the scientific tools that exist, there is not much research being done on the earliest victims of violence.

*Bob Ivey*  
Gainesville, Fla.

I write this letter to share my thoughts on child abuse from the point of view of a prisoner.

Have you ever become so angry at your children that you became silent toward them—going for a day or two or even for as much as a week without speaking to them? Can you imagine the terror that a child perceives in his or her mind when you act silently toward him or her? Can anyone say for sure that this treatment is less cruel than a spanking or any other kind of physical tactic?

Or what about when your child accomplishes some worthwhile task and you just take this for granted and don't acknowledge the achievement? But when your child has failed to complete a task and you strongly condemn the child for his or her failure? Is this more kindly than a slap, a kick, or a threat?

What about when your child desperately desires love and attention and your response is "I'm tired . . . go out and play . . . maybe later." Isn't this child abuse? The emotional hurt is a deep scar that is sometimes left for life. Although these incidents are less visibly noticeable, they are just as devastating as physical abuse.

*Kenneth Naphier*  
Lucasville, Ohio

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## Books



### How Peace Came to the World

Edited by E. W. Foell and R. A. Nenneman, MIT Press, Cambridge, Mass., 1986. 257 pages. \$13.95.

Brainstorming on how peace might have been achieved was stimulated by the "Peace 2010" contest initiated by the *Christian Science Monitor*. Nearly 1,300 persons submitted essays, and judges selected 40 to be printed (some in entirety, some in part) in this unique volume. The 40 included were written by business people, teachers, journalists, physicians, and such well-known writers as Robert Muller, assistant secretary general of the United Nations, and Kenneth Boulding, a leader of the international peace research movement.

The emphasis is on *how*. How could so great a change in human motivation and in government policies have occurred? Some assumed that only the shock of a nuclear explosion could break the grip of militarism. Others envisaged a "hundredth monkey" scenario: a "critical mass" of individuals with changed attitudes starting a chain reaction.

Whatever the transformation, most writers agreed that there would be an immense release of skills and resources and that there could be no turning back, despite continuing problems. Some essayists expressed such confidence in the creative potential of human beings that they envisaged a movement toward freedom from the scourges of hunger, disease, unemployment, and oppression. Others projected more limited progress beyond the essential development of such conflict resolution and arms control methods as are essential to the prevention of wars. In both cases there were suggestions for strengthening the peacemaking and peace-keeping capabilities of the United Nations.

For persons both inside and outside government who feel discouraged by the enormity of the problems on this endangered planet and who have lost the assurance of a vision of a positive future, reading *How Peace Came to the World* should stimulate imagination and hope. Family and community discussion groups will find it a means for moving beyond debate to the common search for understanding and hope.

Robert Cory

### Jailed for Peace: The History of the American Draft Law Violators, 1658-1985

By Stephen M. Kohn. Greenwood Press, Westport, Conn., 1986. 184 pages. \$29.95.

Stephen Kohn's book confronts and challenges us with the reality that peace is a choice. For most U.S. males, conscription to the military has been a matter of habit, not a conscious, well-informed decision. Stephen Kohn opens our eyes to the powerful historic image of individuals who have in fact chosen to refuse the military draft.

We have done a great injustice to the youth of the United States in only telling them half the story of the military draft. Indeed, in terms of high school curriculum and offerings, we have taught a great deal by not teaching anything about the history of draft resistance in this country. Young men today perceive military enlistment as the only path that one may seek. This is both misleading and unfair. Any 18-year-old who registers for the draft should know he has a choice; he should know about those individuals who have said no—and chosen peace. Their story, as offered by Stephen Kohn, is not simply a story of despair, but a creative story whose energies are still with us, and provide us with a bright and fruitful possibility of peace for the future.

In this concise book, the author outlines the historical and philosophical development of draft resistance in the United States. He brings to light both the failures and successes of individuals who have made the difficult decision to abide by their beliefs and to exercise the right to freedom of conscience so valued in this country. Their struggles, as presented here, have a lot to teach us of what real strength and courage is all about. And, contrary to what may have been believed in the past, there are histories to both sides of the draft choice; there are glorious stories not only of war but also of peace.

Mary E. Murphy

### Books in Brief

#### Being Liberal in an Illiberal Age: Why I Am a Unitarian Universalist

By Jack Mendelsohn. Beacon Press, Boston, 1985 (Revised edition of a 1964 publication). 187 pages. \$10.95/paperback. After dedicating his book to liberal companions who, like the wild donkeys in Job 39, roam the barren wilderness searching after every green thing, this Unitarian minister quotes Jane Addams, Martin Buber, and Paul Tillich (for whose book *The Courage To Be* he names a chapter) to lend support to his new liberalism.



## Carrying the Darkness: American Indochina—

### The Poetry of the Vietnam War

*Edited by W. D. Ehrhart. Avon Books, New York, 1985. 317 pages. \$5.95/paperback.* An anthology of poetry arising from the Vietnam War, *Carrying the Darkness* includes contributors from the ranks of veterans, war resisters, and observers. The wide range of poetry allows the reader to experience some of the terror and grief of fighting and living in Vietnam. Some of the poets describe memories and dreams about the dead or disabled—a haunting by violent death for many veterans typified in "When Chicken Man Came Home to Roost" by Frank A. Cross, Jr. "Lies" by Christopher Bursk reflects the sadness and fear associated with defying society to protest war. *Carrying the Darkness* is a balanced and serious anthology rich in themes and thought.

## A Quaker Miscellany for Edward H. Milligan

*Edited by David Blamires, Jeremy Greenwood, and Alex Kerr. David Blamires, Manchester, England, 1985. 177 pages. About \$7.50/paperback.* These 17 essays on Quaker history by David M. Butler, Elfrida Vipont Foulds, Ormerod Greenwood, Roger C. Wilson, and others ought to be of special interest to Quaker historians or persons interested in Quaker history. The book includes discussions of rare documents such as 18th-century epistles of London Yearly Meeting and a study of English and Irish Quakers under Irish Home Rule.

## A Sex Revolution

*By Lois Waisbrooker. New Society Publishers, 4722 Baltimore Ave., Philadelphia, PA 19143, 1985. 114 pages. \$6.95/paperback.* *A Sex Revolution* is really two books: an introduction by Pam McAllister to Lois Waisbrooker's ideas and background, and the text of *A Sex Revolution*, the 19th-century challenge to war, church, and state. Waisbrooker—feminist, anarchist, and spiritualist—recognizes the complicated truth that "the oppressors are also oppressed and . . . the oppressed are also oppressors." She felt that nonviolent confrontation was the only way to respond realistically to complex problematic relationships. Waisbrooker felt that the women's mothering function, often played down in her time and ours, was a powerful force toward peace and human progress.

## Wellness Spirituality

*By John J. Pilch. Crossroad, New York, 1985. 97 pages. \$7.95/paperback.* John Pilch points out that spiritual values and religious beliefs are motivations for a life of Christian wellness—more important even than mental health, good nutrition, and exercise.

## Poets and Reviewers

A published poet, **Donald Bailey** is retired and lives in York, Maine. **Bob Cory**, a member of Friends Meeting of Washington (D.C.), is active in the New Call to Peacemaking. A graduate student at Fairfield University, **Mary E. Murphy** teaches ethics. She lives in Bridgeport, Conn.

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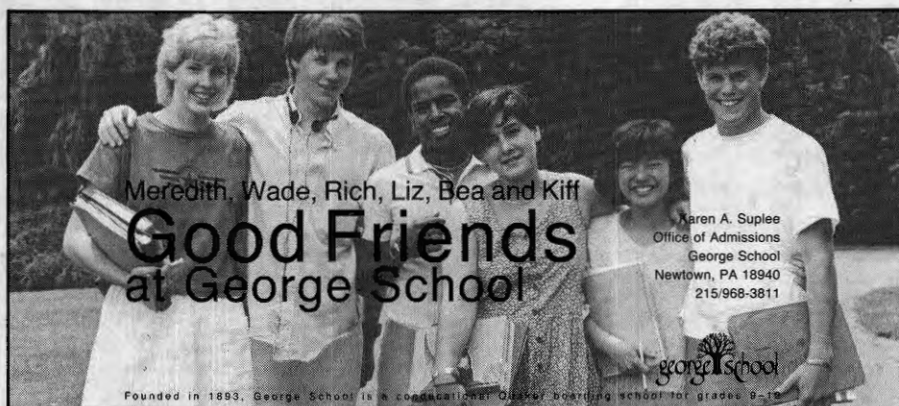
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# Milestones

## Adoption

**Palenski**—*Rachel Yeong Palenski*, born August 20, 1985, in Seoul, Korea, arrived home February 22, 1986. Her parents are Ronald and Ruth Jacot Palenski of Annandale, Va. Rachel's mother and grandmother, Bertha Jacot, are members of Sandy Spring (Md.) Meeting.

## Births

**Lord**—*Hannah Louise Lord* on May 21 to Ron and Jenny Lord of Stillwater, Okla. Ron and Jenny attend Stillwater Meeting. Ron is a member of Madison (Wis.) Meeting. Her paternal grandparents are Charlie and Joy Lord of Woodman, Wis.

**Palmer**—*Teva Lamar Palmer* on June 24 to Pamela Palmer and Thomas Lamar, in Moscow, Idaho. Pam is a member and Tom an attender of Pullman-Moscow (Idaho) Meeting.

**Rawson**—*Sean Edward Rawson* on April 22 to Daniel Briggs and Joan Kempthorne Rawson of Newtown, Conn. Sean's great-grandmother, Margaret Byrd Rawson, is a member of Swarthmore (Pa.) Meeting and a sojourning member of Frederick (Md.) Meeting.

**Shealy**—*Rebecca Joy Shealy* on May 7 to Margaret Rawson and Malcolm Tufts Shealy of Reston, Va. Rebecca's great-grandmother, Margaret Byrd Rawson, is a member of Swarthmore (Pa.) Meeting and a sojourning member of Frederick (Md.) Meeting.

## Marriage

**Mellow-Doan**—*John Henderson Doan and Elizabeth Carter Mellow* on June 21 at Westtown Meetinghouse under the care of Westtown (Pa.) Meeting. John and his parents, Foster and Elizabeth Doan, are members of Westtown Meeting.

## Deaths

**Buck**—*Addison Stewart Buck*, 85, on May 18. A member of Haverford (Pa.) Meeting, Addison Buck was a graduate of Haverford College and Hahnemann Medical College. He and his wife, Ruth, lived in Wayne, Pa., where he practiced medicine until his retirement in 1974, when they moved to Malvern, Pa. He is survived by his wife, Ruth A. Buck; a daughter, Ellen B. McGill; a son, Sidney C. Buck; and five grandchildren.

**Dahlke**—*H. Howard Dahlke*, 83, suddenly on December 18, 1985, at Friends Homes, Greensboro, N.C. A native of Germany, he came to the United States in 1952. He joined the Society of Friends in Yardley, Pa., and later transferred his membership to Philadelphia (Pa.) Meeting. He served on meeting committees and on the Friends Housing Cooperative, where he lived. Howard was a lifelong student of languages and history, and in his retirement he enjoyed painting watercolors. He is survived by his wife, Adrienne; a stepson, Jon C. Wilda; and the Wilda family.

**Dyer**—*Beatrice Willis Dyer*, 70, on April 22, suddenly, after an accident. A long-time member of Yellow Springs (Ohio) Meeting, Bea was a gifted elementary school teacher in the local school.

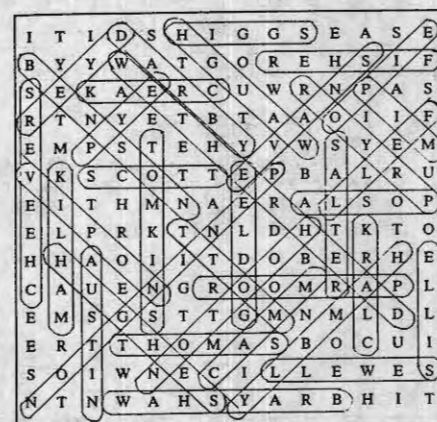
Before coming to Yellow Springs, she and her husband, Henry Dyer, who died several years ago, lived at Macedonia Community in Georgia. Bea also worked at Pendle Hill and lived in Texas. She is survived by two daughters, Julie Dyer Morrow and Ellen Dyer; and two grandchildren.

**Rawson**—*Edward Byrd Rawson*, 58, on June 30 in Lincoln, Mass. Memorial services were held in Cambridge (Mass.) Meeting. Edward grew up in the Swarthmore Meeting community of his Rawson parents and grandparents and attended George School, Swarthmore College, and Yale University. He was a physicist and an electrical engineering consultant, with a wide range of scientific, cultural, and community activities, including Scottish dancing. He is survived by his wife, Nancy Burnholz Rawson; his mother, Margaret Byrd Rawson; a brother, Kenneth Rawson; two sons, Thomas and Daniel; a daughter, Margaret Shealy; and two grandchildren.

**Sanders**—*Mary Robinson Sanders*, 77, on June 12. A retired school librarian and long-time member of Chattanooga (Tenn.) Meeting, Mary received library science degrees from the University of Tennessee and Peabody College. She was head librarian for 25 years at Central High School and for 15 years at East Ridge Junior High School in Chattanooga. When she was younger, she piloted small planes. Mary was a sustaining force within Chattanooga Meeting for almost 30 years, nurturing it from a small worship group that met in her home in the 1960s into a regular monthly meeting. Her home was also a haven for traveling Friends. Mary is survived by a brother, William T. Robinson, Jr.; a son, William Sanders; and six grandchildren.

*Friends are encouraged to send their announcements to the JOURNAL for inclusion in Milestones. There is no charge. Items should be brief, be no more than a year old, and include Quaker activities and affiliations. Please type or write legibly.*

## QUAKER WOMEN/SOLUTION



## HIDDEN THOUGHT:

"It is easy to waste time but hard to be generous with it" (by Mildred Binns Young, from *The Candle, the Lantern, the Daylight*, Pendle Hill pamphlet no. 116).



## Calendar

### SEPTEMBER

**12-14**—"Empowering Friends to Work for Peace and Justice" is the theme of a conference sponsored by FWCC, FCNL, and SAYMA in Atlanta, Ga. For more information, write Friends Gathering/Atlanta, c/o Dwight Ferguson, 1761 Inverness NE, Atlanta, GA 30306.

**13-15**—Mexico General Meeting at Cd. Victoria, Tamps, Mexico. For more information, write Eunice Beltran, Jobitjerinah 306, Cd. Victoria, Tamps, Mexico.

**19-21**—"Leading and Being Led" is the theme

of the FWCC Regional Gathering at the YMCA Camp Bernie in Port Murray, N.J. Paul Lacey will be the keynote speaker. For more information, write FWCC, 1506 Race St., Philadelphia, PA 19102.

**19-21**—Missouri Valley Conference at Camp Chihowa, Lawrence, Kans. For more information, write Reva Griffith, 5745 Charlotte, Kansas City, MO 64110.

**27**—"You Can Do It!" leadership training for religious education and social action leaders, as well as for clerks, treasurers, and others concerned with the life of the monthly meeting. From 9 a.m. to 4 p.m. at Friends Center, 1515 Cherry St., Philadelphia, PA 19102. Special speaker, "Lucretia Mott," and 29 workshops. For registration and more information, write or call Barbara Hender-

son at Friends Center, (215) 241-7221.

**28**—National march/pilgrimage to celebrate support of the sanctuary movement and solidarity with the peoples of Central America. Sponsors include Witness for Peace and the Religious Task Force on Central America. Meet at 12:30 p.m. at Luther Place Memorial Church, 1226 Vermont Ave. NW, Washington, D.C. For more information, phone (202) 328-9591 or 328-0592.

### OCTOBER

**10-12**—New Foundation Fellowship gathering at Shiloh Retreat Center, Dexter, Oreg. The theme is "A Radical Gospel." Register before October 1. For information, write Pattiebuff Bear, 464 S. 41 St., Springfield, OR 97478, or phone (503) 726-9058.

## Classified

### Classified Rates

Minimum charge \$8. \$40 per word. Classified/display ads are also available—\$25 for 1", \$45 for 2". Please send payment with order. (A FRIENDS JOURNAL box number counts as three words.) Add 10% if boxed. 10% discount for three consecutive insertions, 25% for six.

Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

Copy deadline: 35 days before publication.

### Accommodations

**English Quaker offers driver-guided car tours** of George Fox/Bronte/Herriot/Yorkshire Dales. Meet at Manchester Airport, drive to reserved accommodation (farm, hotel, own home). 1-4 persons. Sylvia Crookes, 35 Mariners Drive, Bradford, BD9 4JT, or phone Jack/Carol Urner (Florida), (813) 753-6307.

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

**Washington, D.C.** Accommodations for sojourners/seminar groups. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St. SE, Washington, DC 20003. Telephone: (202) 543-5560.

**Bed and Breakfast in Jamaica.** Idyllic rural setting ten miles from Montego Bay. Children welcome. Episcopal rector and Quaker wife. Full details from: Patricia Ottey, St. Mary's Rectory, P.O. Box 2, Montpelier, St. James, Jamaica. Telephone: (809) 952-4299.

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

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

**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: 705-0521.

**New York City, Penington Friends House,** 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

**Spring House:** 1798 inn offering Friendly hospitality. Rural setting near Lancaster, York. Country breakfast. \$50/couple. 10% discount: five-day stay. Muddy Creek Forks, PA 17302. (717) 927-6906.

### Books and Publications

**Wider Quaker Fellowship,** a program of Friends World Committee for Consultation, Section of 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.

**Rome, Judea and Christianity.** An inspiring, unbiased historical novel about conditions in Judea at the time of birth of Christianity. Mail \$9.95 to James Press, dept. FRJ, 4915 Eleventh Ave., Brooklyn, NY 11219. Bookstores order from Baker & Taylor or Bookazine.

**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.

**Springfield Meeting: The First 300 Years, 1686-1986** by R. W. Tucker about a Delaware County Meeting. 60 pages with photographs. Send \$3 plus \$1 handling to: Tuck Taylor, 525 W. Middletown Rd., Media, PA 19063.

**"A constructive alternative to despair."** LASER, peace newsletter for kids 9-15 and up. Special offer September through December, \$5. Teddy Milne, editor. 15 Walnut, Northampton, MA 01060. Sample \$1.

### Communities

**Ponderosa Village** combines community spirit with individual ownership of land and homes. Based on voluntary cooperation, self-reliance, individual spiritual values, respect for each other. Great place to raise children! 197-7 Golden Pine, Goldendale, WA 98620; (509) 773-3902.

**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.

**Delaware Valley Land Trust Association,** 40 acres open land, woods, swamp, 1-acre home site plots available for lease. Tax-deductible contributions welcome. DVLTA, 340 Pine Ave., Deptford, NJ 08096. (609) 227-5723.

**We would like to invite you** to visit our private adult community. A special place for seniors, retired persons, and others who want and need a place to live with peace and dignity. Lakeside Country Inn, Livingston Manor, New York. Phone: (914) 439-5669 or 439-5198 and ask for Tom.

### For Sale

**Raise funds and awareness—**over 300 progressive buttons, bumper stickers, labels. Immediate delivery. Also posters, T-shirts, postcards, balloons, Nicaraguan coffee. Wholesale prices. We can also custom print your message at wholesale. Union made. Specify in-stock or custom printing catalog. Donnelly/Colt, Box 188-FJ, Hampton, CT 06247; (203) 455-9621.

**Land, from \$450 per acre.** State scenic wild river, bottomland, pasture, woodland. Secluded, beautiful—rare find. Friends worship group nearby. Environmental community. H. Black, Rte. 14, Box 159, Cookeville, TN 38501. Phone: (615) 268-9889.

**Guatemalan traditional patterns** for craftspeople. Accurately graphed classic Mayan folklore textile designs for reproduction in weaving, needlepoint, cross-stitch and counted stitch embroidery, basketry, beadwork. . . Each series approximately 40 square feet: 1) Nahualá Village, 2) Baby Caps and Religious Cloths, 3) San Martín Sacatepéquez. Send \$7 each to: CHINCHAPERIAS, 306 Mellifont, Santa Barbara, CA 93103.

**Hollyberries Greeting Cards:** support a friendly cottage card industry! All original thank-you, birthday, baby announcement, etc. Send 50¢ for information. Hollyberries, RD 1, Buffalo Mills, PA 15534. (814) 842-3428.

### Housing Available

**Rental.** Un/furnished, five bedrooms, three baths, large living room, dining room, modern kitchen, in Philadelphia Main Line suburban home. *Related family members only.* All transportation. \$1,200/month. (215) 527-2196.

### Opportunities

**FWCC Quaker Youth Pilgrimage** announces 1987 Pilgrimage to Europe for five weeks in July-August 1987. For information on being a Pilgrim (16-18 years old) or a leader, write to: FWCC Midwest, P.O. Box 1797, Richmond, IN 47375.

**Alumni, Lewisburg Penitentiary!** The Lewisburg Prison Project has been offering hope and dignity to prisoners at Lewisburg and other federal prisons since 1973, with legal help and impact litigation to improve conditions. Now we need funds to continue. Tax deductible. Thanks, Lewisburg Prison Project, Inc., P.O. Box 128, Lewisburg, PA 17837; Attn. Libby Marsh.

**Consider a Costa Rican study tour** January 17-28, 1987. Write or telephone: Roy Joe and Ruth Stuckey, 1808 Ashby Rd., St. Louis, MO 63114. (314) 426-3810.

**Joyful Culture** building cooperation among people. Food, housing, children, recreation, medical, skills training provided in exchange for income sharing, 47-hour work week, other community agreements. You are invited to observe, visit, join, or otherwise value as we do. Federation/Egalitarian Communities, Twinoaks FJ-JC, Louisa, VA 23093. Donation appreciated.

### Personal

**Single Booklovers** gets cultured, single, widowed, or divorced persons acquainted. Nationwide. Run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

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

**Concerned Singles Newsletter** links compatible peace-oriented singles, all areas. Free sample: Box 7737-F, Berkeley, CA 94707.

## Positions Vacant

**Death row inmate** Ron Spivey wants to hear from readers who responded to his classified ad (FJ 7/1-15). All responses from readers were lost. Write directly to him, E-4-95, Box 3877, Jackson, GA 30233.

**Family practice physician needed** to join husband/wife team practice in New Mexico rural mountain community. Very active young Friends meeting. Video available showing our practice style and community life. Gila Family Care: Leah or Bruce, 1121 West St., Silver City, NM 88061. (505) 388-3118 days, 388-3911 evenings.

**New England Friends Home** is seeking a full-time staff assistant to work with the healthy elderly. Activities skills helpful but not necessary. Salary, benefits, room, board. Contact David Lowa or Irene Hood at (617) 749-3556.

**Subsistence offered to volunteers** in refugee assistance work with Central Americans in Southwest U.S. The Sanctuary Working Group of Philadelphia Yearly Meeting seeks two Friends for refugee assistance work in U.S. border areas. Subsistence support for one year offered to couple or two individuals in placement with ongoing projects. Philadelphia Yearly Meeting member preferred. Emphasis on reporting to yearly meeting membership. *Qualifications:* Good judgment, ability to work independently, strong grounding in Friends approaches to action, flexibility, cross-cultural sensitivity, driving license, Spanish language. Medical, legal, media skills useful. *Starting date:* September 1986 or as soon as possible. *To apply:* send letter of interest and resume to Sanctuary Working Group, c/o Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102. For information, call (215) 241-7233. (Note: additional funds are still welcome to support this project. Contributions may be sent to Philadelphia Yearly Meeting—Sanctuary Fund.)

**Secretary Wanted.** Germantown Monthly Meeting seeks a full-time secretary to begin work in October. Application letter, including resume, should be sent to: Personnel Committee, Germantown Monthly Meeting, 47 West Coulter St., Philadelphia, PA 19144.

**FWCC Field Staff Opening.** Friends World Committee for Consultation, Section of the Americas, seeks 1/2 time Field Staff to serve the Western Region (the Continental Divide to the Pacific Coast) beginning January 1, 1987. Duties include visitation, interpretation, program work, fundraising. Inquiries or applications including resume and names and addresses of three references should be addressed to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102, by October 1, 1986.

**The Meeting School,** a small coeducational Friends high school and boarding school, is seeking a farm/community intern for school year 1986-87. We have a strong farm program and an emphasis on community cooperation. Responsibilities include farm chores with animals, gardens, greenhouses; childcare; and other community responsibilities. Room and board and stipend. Contact Roland Bartl, The Meeting School, Rindge, NH 03461. (603) 899-5003.

**Volunteers Against Violence:** Center For Teaching Non-Violence seeking full-time staff. Lodging, \$150/month, and health coverage. One year minimum commitment, \$2,500 separation stipend. Public interest activism, research publishing on aggression, developing courses on nonviolence, operating National Coalition on Television Violence (TV, films, war toys, sports, etc.). Next to Univ. Illinois. (217) 384-1920. Resume to Thomas Radecki, M.D., Box 2157, Champaign, IL 61820.

**Administrator—Nursing Home:** Quaker Heights Health Care Center, a 98-bed skilled nursing facility in Waynesville, Ohio, operated by a nonprofit corporation of Ohio Valley Yearly Meeting (FGC), is currently accepting applications for an Ohio licensed nursing home administrator, which includes management of a small retirement community. It is hoped to fill this position before December 1, 1986. For information or to submit an application, write: Friends Home, Inc., Search Committee, c/o Byron M. Branson, 3923 Leyman Dr., Cincinnati, OH 45229-1307. Phone: (513) 221-0868.



## 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 programs 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.

**Opening: Executive Director** of the Friends Council on Education beginning July 1, 1988. The Friends Council on Education, based in Philadelphia, is a national organization of Quaker Schools. The director is in close touch with the 74 member schools offering his or her services, and those of the Council, for all phases of the life of a school. Responsibilities include visiting member schools, being available for consultation about staffing, finances, administrative concerns, and curricular planning; developing and overseeing Council budget including expanding the Council's endowment fund; writing and editing materials for publication; interviewing prospective teachers for the Council's referral service, and supervising a small office staff. Experience in Friends education and association with Friends meetings are essential. Send resume to Francis Bradley, Clerk of Search Committee, c/o Friends Council on Education, 1507 Cherry St., Philadelphia, PA 19102. Application deadline: January 15, 1987.

**El Paso Friends Meeting** is considering the possibility of a resident for our meetinghouse after October 1, 1986. Active, interested Friends should send letters expressing interest to El Paso Friends Meeting, P.O. Box 3696, El Paso, TX 79923.

**Live-in volunteers needed** for community with mentally handicapped adults. Houseparenting responsibilities plus working in weaving, woodshop, garden, or bakery. Room/board, medical/dental expenses, \$130/month. One-year commitment. Innisfree Village, Rte. 2, Box 506, Crozet, VA 22932. (804) 823-5400.

**Resident Pastor.** Part-time position opening in September 1986 at Allen's Neck Friends Meeting, Dartmouth, Mass. Emphasis in leading worship, pastoral care, and community outreach. Parsonage. Please write: Wilfred Morrison, chairperson, P.O. Box 51, Dartmouth, MA 02714.

## Position Wanted

"Au pair" position with family to learn English is sought by Mexican student aged 19 in Philadelphia Main Line-Havertown area. Elizabeth successfully completed preparatoria (junior college). She is a delightful young woman who helps her admirable parents take care of our Cuernavaca house and is accustomed to American families and students. We've known Elizabeth since childhood. If interested contact Chula Nicholson, 516 Oakley Rd., Haverford, PA 19041. (215) 642-3595. Dial 011-52-731-20278 during August.

## Schools

**Sandy Spring Friends School,** Sandy Spring, Maryland 20860, (301) 774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intercession 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 Rd., 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.

**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. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

## Services Offered

**Frustrated by paper clutter?** Office and household records organized for your special needs. Filing systems designed, work spaces planned, organizing solutions for moving or retirement. Horwitz Information Services, (215) 544-8376.

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

**Writing not your "thing"?** Let me edit your thesis or dissertation. Experienced with social science, literary formats, and content. Word processing, letter-quality printer. Professional service with personal attention. Gretta Stone, MSS, 210 West Court St., Doylestown, PA 18901. (215) 345-6339.

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

**Family Relations Committee's Counseling Service (PYM)** provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure—contact Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

**Need Typesetting?** FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, manuscripts, etc., a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call Joy Martin at (215) 241-7116.

## Vacation Opportunities

**Cuernavaca, Mexico:** Small seminars, large families, or friends find "Casa Rose" a delightful place for study, reunions, or holidays. Our devoted staff provides friendly Mexican spirit, true concern for guests, excellent meals. Seven double bedrooms with baths and small single; large dining and living rooms with fireplaces; verandah for outdoor dining or entertaining, secluded porch, and upstairs terrace; large garden, 40' x 25' heated pool, mountain views; near central plaza. Good language schools are available in Cuernavaca; interesting and historic day excursions to archaeological sites, colonial conventos, haciendas, attractive villages—especially Taxco, much natural beauty including the great volcanoes, Ixtaccihuatl, and Popocatepetl. Cuernavaca is but an hour or so from Mexico City and is a good base for Mexican travels. Inquiries: Chula Rose Nicholson, 516 Oakley Rd., Haverford, PA 19041. (215) 642-3595. Dial Cuernavaca 011-52-731-20278 during August.

**Santa Cruz, California:** Pleasant house two blocks from beach. Quiet area. Four large bedrooms. Yard. Short drive to mountains or Monterey. \$375/week. (415) 398-8188.

**Pocono Manor, Pennsylvania:** Large mountain house suitable for several families. Seven bedrooms, three baths. Fully equipped. Golf, tennis, horse-back riding. Swimming at the Inn. Hiking along Swiftwater. \$350 per week. June through October. Barbara T. Snipes, Lincoln Highway, Morrisville, PA 19067. (215) 295-2040.

## Volunteers Wanted

**FRIENDS JOURNAL needs you.** We're looking for people in the Philadelphia area whose English and writing skills, knowledge of Quakerism, and availability would allow them to work in our office on a regular basis. Volunteers are needed to write short copy (including book reviews), to do research in the yearly meeting library, and to perform many other editorial tasks. Please call Eve Homan, (215) 241-7281.

## Wanted

**Hannah Caldwell** (14) is looking for a good grand piano. Call Sam Caldwell at (215) 241-7210.



# Meetings

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

MEETING NOTICE RATES: \$1 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$8 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 61-09-53.

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

### GERMANY (FED. REP.)

**HANNOVER**—Worship third Sunday 10:45, Kreuzkirche (Gemeindeaal). Call Sander 629057 or Wolckanhaar 822481.

### GUATEMALA

**GUATEMALA**—Bi-weekly. Call 67922 or 37-49-52 evenings.

### HONDURAS

**TEGUCIGALPA**—Second Sunday 9:30 a.m. and when possible. Calle Cedro Real No. 2727 Colonia Los Costanos. Contact Nancy Cady 32-8047 or evenings 32-2191.

### JORDAN

**AMMAN**—Bi-weekly, Thurs. eve. Call 629677.

### MEXICO

**MEXICO CITY**—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 705-0521.

### 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-Saconnex.

### UNITED STATES

#### Alabama

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Paul Franklin, clerk, 613 10th Ave. S. 35205. (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.

**HUNTSVILLE AREA**—Unprogrammed meeting for worship at Serendipity, 525 Yarbrough Rd., Harvest, AL 35749. John Self, clerk. (205) 837-6327.

#### Alaska

**ANCHORAGE**—Unprogrammed, First Days, 10 a.m. For location call 333-4425 or 345-1379. Visitors welcome.

**FAIRBANKS**—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2882 Gold Hill Rd. Phone: 479-3796 or 456-2487.

**JUNEAU**—Unprogrammed worship group, First Days. 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 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1878.

**TEMPE**—Unprogrammed, First Days, 9:30 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 967-6040.

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Barbara Elfrand, clerk. Phone: (602) 299-0779 or (602) 887-3050.

#### Arkansas

**LITTLE ROCK**—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 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, 1600 Sacramento. 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 Days, 9:45 a.m. 345 L. St. Visitors call 753-5924.

**FRESNO**—Unprogrammed meeting. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

**GRASS VALLEY**—Discussion period 9:30 a.m., meeting for worship 10:40 a.m. John Woolman School Campus, 12585 Jones Bar Rd. 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 a.m. Orizaba at Spaulding. 434-1004.

**LOS ANGELES**—Meeting 11 a.m. 4187 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. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

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

**SAN DIEGO**—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.

**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) 543-2389.

**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.

**SANTA CRUZ**—Worship 10 a.m. Sunday. Loudon Nelson Center, corner Laurel and Center St. Dave Rich, clerk.

**SANTA ROSA**—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

**STOCKTON**—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knolls Way, at Pacific, (209) 477-6314. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 524-8762.

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

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

**YUCCA VALLEY**—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, 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: 777-3799.

**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.

#### 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 and 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: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

**NEW LONDON**—Meeting and First-day school 10 a.m., discussion 11 a.m., Oswegatchie Community Chapel, Oswegatchie Rd., Waterford, CT. 536-7245 or 889-1924.

**NEW MILFORD**—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

**STAMFORD-GREENWICH**—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 325-2834 or 637-4428.

**STORRS**—Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. 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 Water-town). 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., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 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. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

**NEWARK**—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.

**ODESSA**—Worship, first Sundays, 11 a.m.

**WILMINGTON**—Worship 9:15 a.m., 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 (north of Dupont Circle Metro, near Conn. Ave.). 483-3310. Unprogrammed meetings for worship are held on First Day at:

**FLORIDA AVE. MEETINGHOUSE**—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school at 11:20 a.m.

**QUAKER HOUSE**—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

**WILLIAM PENN HOUSE**—515 E. Capitol St. Worship at 11 a.m. 543-5560.

**SIDWELL FRIENDS SCHOOL**—Worship the second First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

#### Florida

**CLEARWATER**—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Clerk: D. A. Ware, 311 S. Betty Lane 18, Clearwater, 33516. (813) 447-4829.

**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**—Sunday 10:30 a.m. (904) 768-3648.

**KEY WEST**—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

**LAKE WORTH**—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 586-2008.

**MELBOURNE**—10:30 a.m. FIT campus (Oct.-May). (305) 676-5077 or 777-1221. Summers call.

**MIAMI-CORAL GABLES**—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 666-1803. AFSC Peace Center, 666-5234.

**ORLANDO**—Meeting 10 a.m. 316 E. Marks St., Orlando, 32803. (305) 425-5125.

**SARASOTA**—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner Passmore. 371-7845 or 955-9589.

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

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

**TAMPA**—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-4022.

**WINTER PARK**—Meeting 10 a.m. Alumni House, Rollins College. Phone: (305) 629-1358.

## Georgia

**ATLANTA**—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Bert Skellie. 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.

**STATESBORO**—Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

## Hawaii

**BIG ISLAND**—Worship in homes, 10 a.m. 325-7323 or 962-6222.

**HONOLULU**—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave. Overnight inquiries welcomed. Phone: 988-2714.

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamui Place, Kula, HI 96790.

## Idaho

**BOISE**—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Curtis Pullin and Kate O'Neill, 383-9601.

**MOSCOW**—Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

**SANPOINT**—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. Phone: 445-8949 or 233-2715.

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 728-7260, or Marsha Holland, 477-9016.

**DECATUR**—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

**DEKALB**—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.

**DOWNERS GROVE**—(West Suburban Chicago) Worship and First-day school 10:30 a.m. 5710 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

**GALESBURG**—Peoria-Galesburg Meeting. 10 a.m. in homes. 342-0706 for location.

**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. (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: 386-5150.

**PARK FOREST**—Thorn Creek Meeting. 11 a.m. Sundays. Child care and First-day school. (312) 748-2734.

**QUINCY**—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd, 223-3902 or 222-6704 for location.

**ROCKFORD**—Meeting for worship, First Days, 10:30 a.m., except August. Friends House, 326 N. Avon. (815) 962-7373, 963-7448, or 964-0716.

**SPRINGFIELD**—Meeting in Friends' homes, unprogrammed 10 a.m. Co-clerks: Jaanne 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 Mig Dietz, 342-3725.

**EVANSVILLE**—Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

**FORT WAYNE**—Maple Grova 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.

**MARION**—Unprogrammed 11 a.m. Call 662-0403, 674-9623.

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

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Alan Kolp, 966-6495.

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

**VALPARAISO**—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-5081 or 462-9997.

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

## Iowa

**AMES**—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

**DES MOINES**—Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

**GRINNELL**—Worship group (Sept.-May). Call 236-8398 or 236-7002.

**IOWA CITY**—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks: Steve Fox and Charles Dumond, 338-2826.

**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 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, 233-5455, 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 Sunday a.m. Berea College (606) 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: 452-8812.

## Louisiana

**BATON ROUGE**—Unprogrammed meeting for worship 11 a.m. 546 Bienville St. Clerk: David W. Pitre, (504) 292-9505.

**NEW ORLEANS**—Worship, Sundays, 10 a.m. 7102 Freret 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 586-6839.

**ORONO**—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 886-2198.

**PORTLAND**—Worship 10 a.m. 1845 Forest Ave. (Rte. 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. Sunday, 8 p.m. Wednesday, First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second Sunday) 11:30. Nursery. 2303 Metzertott, near U. MD. 445-1114.

**ANNAPOLIS**—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 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 and August. 5116 N. Charles St. 435-3773. Home-wood: 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 and Beverly Rd. 332-1156.

**CHESTERTOWN**—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: D. Russell Palmer, Rte. 4, Box 282-J, Chestertown, MD 21620. (301) 778-6362.

**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 Rta. 108.

**UNION BRIDGE**—Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

## 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: Peter Keenan, 263 Great Rd., Maynard. 897-8027.

**AMESBURY**—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 388-3293.

**AMHERST-NORTHAMPTON-GREENFIELD**—Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; 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, Sundays, 9:30 and 11:30 a.m. During July and Aug., 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**—Unprogrammed. Will meet alternately at homes of members, 10 a.m. Call 758-4270 for information.

**MARTHA'S VINEYARD**—Visitors Welcome! Worship 11 a.m., 10:30 a.m. summer. Location varies, call 693-0512 or 693-0942.

**NEW BEDFORD**—Meeting for worship and First-day school plus child care at 10 a.m. Sundays. Occasional potlucks and/or discussions, 5:30-8 p.m., first and third Wednesdays at meetinghouse. 83 Spring St. Clerk: Elizabeth Lee. Phone: (617) 636-2829.

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

**NORTH SHORE**—Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.



**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 St. Phone: 237-0268.

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

**WESTPORT**—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 676-8290.

**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 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerks: David and Miyoko Bassett, 662-1373.

**BIRMINGHAM**—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

**DETROIT**—First-day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

**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 454-7701.

**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**—Unprogrammed worship and First-day school. P.O. Box 114, Marquette, 49855. 249-1527, 475-7959.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. (10 a.m. summer) W. 44th St. and York Ave. S. Phone: 926-6159.

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

**NORTHFIELD-SOGN-CANNON FALLS TWP.**—Cannon Valley Friends Meeting, second and fourth First Days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

**ROCHESTER**—Unprogrammed meeting. Call (507) 282-4565 or 282-3310.

**ST. PAUL**—Twin Cities Friends Meeting, St. Paul Campus Ministry, 1407 N. Cleveland. Unprogrammed worship at 11:15 a.m. Call (612) 644-7017.

**STILLWATER**—St. Croix Valley Friends. Unprogrammed worship at 10:15 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 11:30 a.m. Episcopal Christ Church meeting room, Tenth and Main Sts. (314) 341-3754 or 2464.

**ST. LOUIS**—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

**SPRINGFIELD**—Worship, First-day school 3:30 p.m., first, third First Days of month at Unity Church. Contact J. Cox, 2545A South Pl. (417) 882-5743.

## Montana

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

**MISSOULA**—Unprogrammed 10:30 a.m. Sundays. 105 Mount Ave. 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 10:30 a.m. 3300 Skyline Blvd., Apt. #326. 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: Lydia S. Willits, (603) 868-2629, or write P.O. Box 98, Dover, NH 03820.

**GNONIC**—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Evelyn Lang. Phone (603) 895-9877.

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

**KEENE**—Worship, Sundays, 10:30 a.m. P.O. Box 185. Phone: 357-0796.

**MANCHESTER**—Manchester Worship Group, 118 Walnut St. (at Pearl). First and third Sundays, hymns 9:30 a.m., worship 10 a.m. Children welcome. Richard Kleinschmidt, (603) 668-3251.

**PETERBOROUGH**—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting. (603) 924-7844 or 924-6150.

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

## New Jersey

**ATLANTIC CITY AREA**—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.

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

**BURLINGTON**—Meeting for worship 10:30 a.m. Sept.-May. High St. near Broad.

**CAPE MAY**—Beach meeting mid-June through Sept., 9 a.m., beach north of first-aid station. (609) 624-1165.

**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 west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone: (609) 451-4316.

**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 Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. 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 Sts. 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. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

**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 Aug. worship 10 a.m. East Broadway.

**SEAVILLE**—Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

**SHREWSBURY**—Meeting for worship and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 and Sycamore. Phone: 741-7210 or 671-2651.

**SOMERSET HILLS**—Meeting for worship 10 a.m. Sept.-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, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

**TRENTON**—Meeting for worship 11 a.m. Hanover and Montgomery Sts. Visitors welcome.

**TUCKERTON**—Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

**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., worship 11 a.m. July and Aug., 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. 522-0672.

**SANTA FE**—Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

**SILVER CITY AREA**—Gila Friends Meeting. 10:30 a.m. Call 535-4137 or 536-9565 for location.

**SOCORRO**—Worship group, first, third, fifth 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. in The Parish House, West University St.

**AMAWALK**—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 763-5607.

**AUBURN**—Unprogrammed meeting 1 p.m. Seventh-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., worship and First-day school 11 a.m. (child care provided), 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

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

**CHAPPAQUA**—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

**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.

**EASTON**—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

**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, Oct.-May, phone: 256-4214. June-Sept. 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 Tpka., off Rte. 25, just east of intersection with Rtes. 106 and 107.

Locust Valley-MATINECOCK—Duck Pond and Piping Rock Rds. (July-Aug., 10 a.m.)

MANHASSET—Northern Blvd. at Shelte Rd. Adult class 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 Rd.

**NEW PALTZ**—Unprogrammed meeting 10:30 a.m. Sundays. Plutarch Church; First-day school, second and fourth 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 first Sunday, 11 Ford Ave., third Sunday in members' homes. Call (807) 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**—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12603. (914) 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, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.

**SCHENECTADY**—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

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

## North Carolina

**ASHEVILLE**—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. 298-0944.

**BEAUFORT**—Worship group; 728-5005, 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: Martha Gwyn. Phone: (919) 929-3458.

**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. Call (919) 294-2095 or 854-1644.

**GREENVILLE**—Unprogrammed meeting and First-day school 10:30 a.m. 758-6789 or 752-0787.

**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**—Raleigh Friends Meeting, unprogrammed, (919) 782-3135.

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

**WILMINGTON**—Unprogrammed meeting 10 a.m. New Horizons School, 4903 Oleander. 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. Elizabeth G. Parker, clerk. (919) 587-3911.

## North Dakota

**FARGO**—See Red River Friends, Moorhead, Minnesota.

## Ohio

**AKRON**—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 867-4968 or 253-7151.

**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. Roland Kreager, 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, first and third First Days at 10:30. Betsey Mills Club Parlor, 4th and Putnam Sts. Gerald Vance, clerk. (614) 373-2466.

**OBERLIN**—Unprogrammed worship 10:30 a.m. Religious Activities House, Oberlin College campus, 152 W. Lorain, Oberlin. Ruth Schwaegerle, clerk, (216) 323-1116.

**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 and 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. S.W. corner College and Pine Sts. (216) 262-8533 or 345-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Paul Wagner, (513) 767-8021.

## Oklahoma

**NORMAN**—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 364-1958, 329-6673.

**OKLAHOMA CITY**—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 631-4174.

**STILLWATER**—Unprogrammed, 10:30 a.m. (405) 372-5892 or (918) 372-4230.

**TULSA**—Friends church 10:45 a.m., 6 p.m. 13322 E. 31. Larry and Glenna Mardock, (918) 663-4496.

**TULSA**—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 366-4057.

## Oregon

**ASHLAND**—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

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

**EUGENE**—Religious education for all ages 9:45 a.m., meeting 11 a.m. 2274 Onyx St. Phone: 343-3840.

**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 a.m. 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 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**—Meeting for worship 11 a.m.-12. First-day school 11:15 a.m.-12. Lahaska, Rtes. 202-283

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

**CHAMBERSBURG**—Meeting for worship 10:30 a.m. (717) 263-5517.

**CHELLENHAM**—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.

**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.

**ELKANES**—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forkville 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 Pennsbury reconstructed manor home of William Penn.

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

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

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

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

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

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

**HUNTINGDON**—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4408.

**INDIANA**—Unprogrammed worship group. 349-3338.

**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.

**LANSDOWNE**—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Lansdowne and Stewart Aves.

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

**LEWISBURG**—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

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

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

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

**MARSHALLTON**—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

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

**MEDIA (Providence Meeting)**—Worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Worship at 11 a.m. every Sunday in July and Aug. Joint First-day school 9:30 a.m. at Providence MM Feb.-June; at Media MM Sept.-Jan. 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. Seventh and eighth months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

**MILLVILLE**—Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gilton, (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 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 and Aug. 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 German-town Ave.

**GREEN STREET MEETING**—45 W. School House Lane.

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

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

**PLYMOUTH MEETING**—Worship, First-day school 11:15 a.m. Germantown Pike and 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 N.W. of New Hope. 297-5054.

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

**SPRINGFIELD**—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Maple 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 and 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.

**MEMPHIS**—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College. 767-4956.

**NASHVILLE**—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Steve Meredith, clerk, 2804 Acklen Ave., Nashville, TN 37212. (615) 889-7598.

**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. Jennifer Riggs and William Walters, clerks, 452-1841.

**BRYAN/COLLEGE STATION**—Unprogrammed worship every Sunday. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan TX 77802.

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

**CORPUS CHRISTI**—Unprogrammed worship 10 a.m. 1015 N. Chaparral. (512) 884-6699 or 854-2195.

**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. (915) 542-2740.

**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: Melvin H. Boeger, (713) 664-8467.

**MIDLAND**—Worship 10:30 a.m. 2515 West Ohio. Clerk, John Savage, Phone: 682-9355.

**RIO GRANDE VALLEY**—Winter worship group. For time and place call (512) 464-4617 or 423-5504.

**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**—Unprogrammed worship, Sundays, 10:30 a.m. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 563-3345 or Allen Stokes 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m. Taylor-Wright Childcare Center, 1063 E. 200 S. Phone: (801) 583-2287, 583-3207, or 484-8418.

## Vermont

**BENNINGTON**—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

**BURLINGTON**—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439 or 863-3014.

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

**PUTNEY**—Worship, Sunday, 10:30 a.m. Putney Central School, Westminster West Rd., Putney.

**SOUTH STARKSBORO**—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., second and fourth Sundays. Off Rte. 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**—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

**CHARLOTTESVILLE**—First Day worship with child care, 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

**LEXINGTON**—Discussion 10 a.m., First-day school and unprogrammed worship 11 a.m. Phone: (703) 463-9422.

**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., children's First-day school 11:20 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 Rd., Virginia Beach, VA 23451.

**WILLIAMSBURG**—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (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 Ave. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

**OCEAN PARK**—Unprogrammed worship, 665-4723.

**OLYMPIA**—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-3855.

**PULLMAN**—See Moscow, Idaho.

**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. The River School on the campus of Univ. of Charleston. (304) 345-8659 for information.

**MORGANTOWN**—Monongalia Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

**PARKERSBURG**—Unprogrammed worship, first and third First Days at 10:30. Phone (304) 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 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

**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

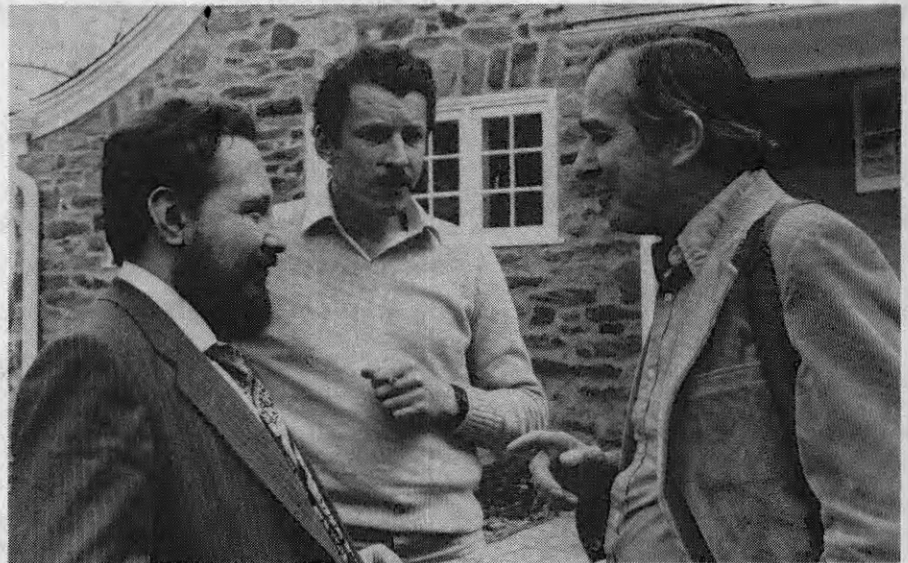
**CASPER**—Unprogrammed worship in Friends' homes at variable times. Phone Sharon Hiltner at (307) 234-7028.

# ...and the twain shall meet

**"If there were a war, and if there were any survivors, they would not be able to tell the socialist ashes from the capitalist ashes....**

**I recognize that not everything is wrong with America and we have much to learn from you. But you must recognize the same about us. We are not monsters. Do not treat us as an unwanted child."**

*—Soviet participant at an American Friends Service Committee reciprocal seminar, Pendle Hill, 1985*



For decades, the AFSC has worked to maintain a dialogue with Soviet officials and people through reciprocal seminars, high school teacher exchanges and a work-study program for youth leaders. Many who participated in these programs in the 50's and 60's were deeply affected by them. Many of these people are now in positions of some influence in their respective countries.

With the deterioration of U.S.-Soviet relations in this decade, AFSC has resumed intensive work to enhance U.S.-Soviet understanding. Two reciprocal seminars have already been held, one at Pendle Hill, one in the Soviet Union. Another is planned for 1987. U.S. and Soviet academicians, journalists, government officials and activists have met for prolonged, off-the-record discussions of major issues through these seminars.

In addition, two major conferences in our own country have brought together 200 community leaders from forty

states to engage in intense, three-day experiences of learning and discussions about the Soviet Union and U.S.-Soviet relations. Entitled "Across the Abyss," conferences in Philadelphia and Des Moines have featured major speakers from universities and research institutes. Many conference participants are now planning local conferences and programs with the help of AFSC staff and resources.

As our Soviet friend at the Pendle Hill seminar said, "Many things separate us, but we must look for the many things that bring us together."



To: **AMERICAN FRIENDS SERVICE COMMITTEE**  
**1501 Cherry Street, Philadelphia, PA 19102**

- ☐ Please send me a copy of *Initiatives for Bettering Soviet-American Relations* and any other materials available on U.S.-Soviet Relations.
- ☐ I enclose \$\_\_\_\_\_ to support AFSC's East West Programs.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

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