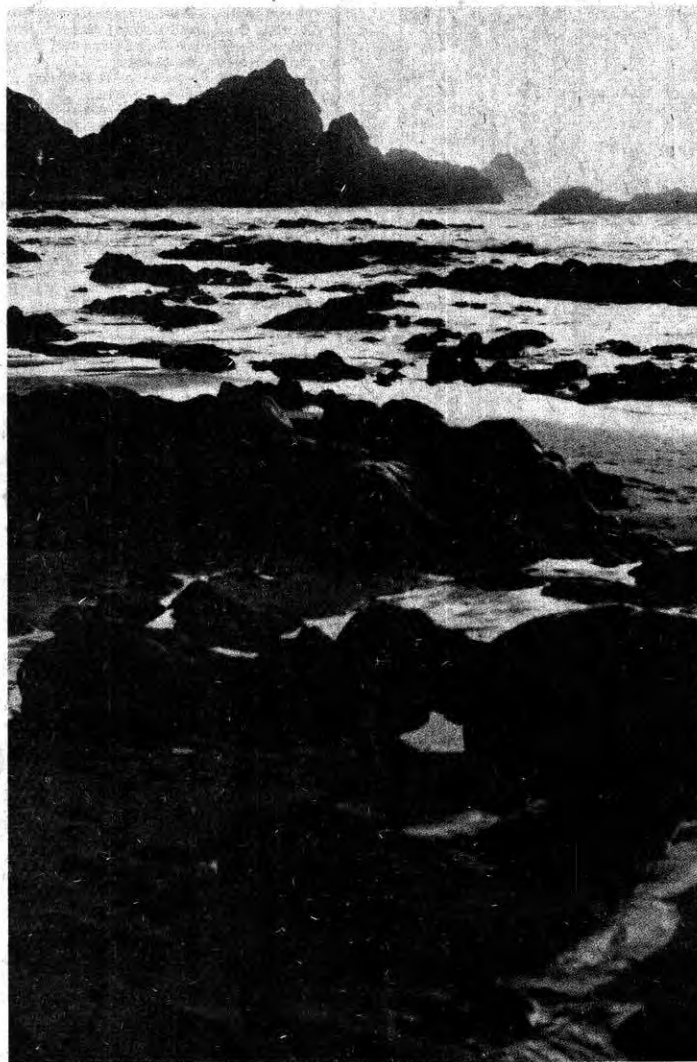


August 1/15, 1980

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



The world is awaiting
its own rebirth. With each new dawn,
with each new day, the peoples
of the Earth have risen with the morning star,
hoping that today
will bring news of peace.

Contents

August 1/15, 1980
Vol. 26, No. 12

| | |
|--|----|
| Radiation: A Liturgy for August 6 and 9 | 2 |
| —Margaret Gibson | |
| Hiroshima in the Eye of the Media | 5 |
| —Rodney Barker | |
| Hiroshima | 9 |
| —Vickie Aldrich | |
| On Following the Law of Love | 10 |
| —Elspeth Monro Reagari | |
| A Call to Wage Peace | 12 |
| —Tom Boudreau | |
| Some Quaker Roots | 16 |
| —Vickie Aldrich | |
| Now the Draft Begins to Blow | 18 |
| —Betty Cole | |
| Statements of Conscience Regarding | |
| Registration for the Draft..... | 19 |
| Friends Around the World | 21 |
| Book Review | 22 |
| Announcements | 24 |
| Calendar | 25 |
| Classified Advertisements | 25 |
| Meeting Directory | 27 |

Cover photo by Larry Schwink. Cover quotation from page 12.



FRIENDS JOURNAL

Friends Journal (USPS 210-620) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends.

STAFF

Ruth Kilpack and Susan Corson-Finnerty, *Editors*
Susan Corson-Finnerty, *Business Manager*
Nina Sullivan, *Advertising and Circulation*
Barbara Benton and Dorothy Jackson, *Design*
Vinton Deming and Rick Posmantur, *Typesetting*
Nellie Howard, *Bookkeeper*
Ruth Laughlin, *Administrative Assistant*
Vinton Deming, *Book Reviews*
Volunteers: M.C. Morris (*Friends Around the World*), Marguerite L. Horlander and Donald G. Rose (*Office Assistance*), Lili Schlesinger (*Index*).

BOARD OF MANAGERS

1978-1981: Stephen Anderson, Marjorie Baechler, Carol P. Brainerd, Eleanor B. Perry, Marian Sanders (*Secretary*), Patricia McBee Sheeks, Eileen B. Waring.
1979-1982: Joseph Adcock, Gertrude MacIntosh Brett, Elizabeth Cooke, Peter Fingesten, William B. Kriebel (*Assistant Clerk*), Kenneth Miller, Emily B.H. Phillips.
1980-1983: Elizabeth R. Balderston, Henry C. Beerits, Miriam E. Brown, James Neal Cavenor, Rowland K. Leonard (*Treasurer*), Linell McCurry, Eleanor B. Webb (*Clerk*), Elizabeth Wells.

HONORARY MANAGERS

Eleanor Stabler Clarke, Daniel D. Test, Jr., Mildred Binns Young.

FORMER EDITORS

James D. Lenhart, Alfred Stefferud, Frances Williams Brown, William Hubben.

• *Friends Journal* is published the first and fifteenth of each month (except January, June, July, August and September, when it is published monthly) by Friends Publishing Corporation, 152-A N. 15th Street, Philadelphia, PA 19102. Telephone (215) 564-4779. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

• Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34.50. Foreign countries (including Canada and Mexico): add \$4 per year for postage. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1.00; samples sent on request.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by *Friends Journal*.

Copyright © 1980 by Friends Publishing Corporation. Reprints of some articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

Postmaster: send address changes to *Friends Journal*, 152-A N. 15th St., Philadelphia, PA 19102.

RADIATION

A Call to Worship

Stand in the sun long enough to remember
that nothing is made without light
spoken so firmly
our flesh is its imprint.

Whirlpool nebula, the eye of the cat, snow
crystals, knotholes, the x-ray diffraction
pattern of beryl—all these echo the original
word that hums in the uncharted mine.
Listen and answer.

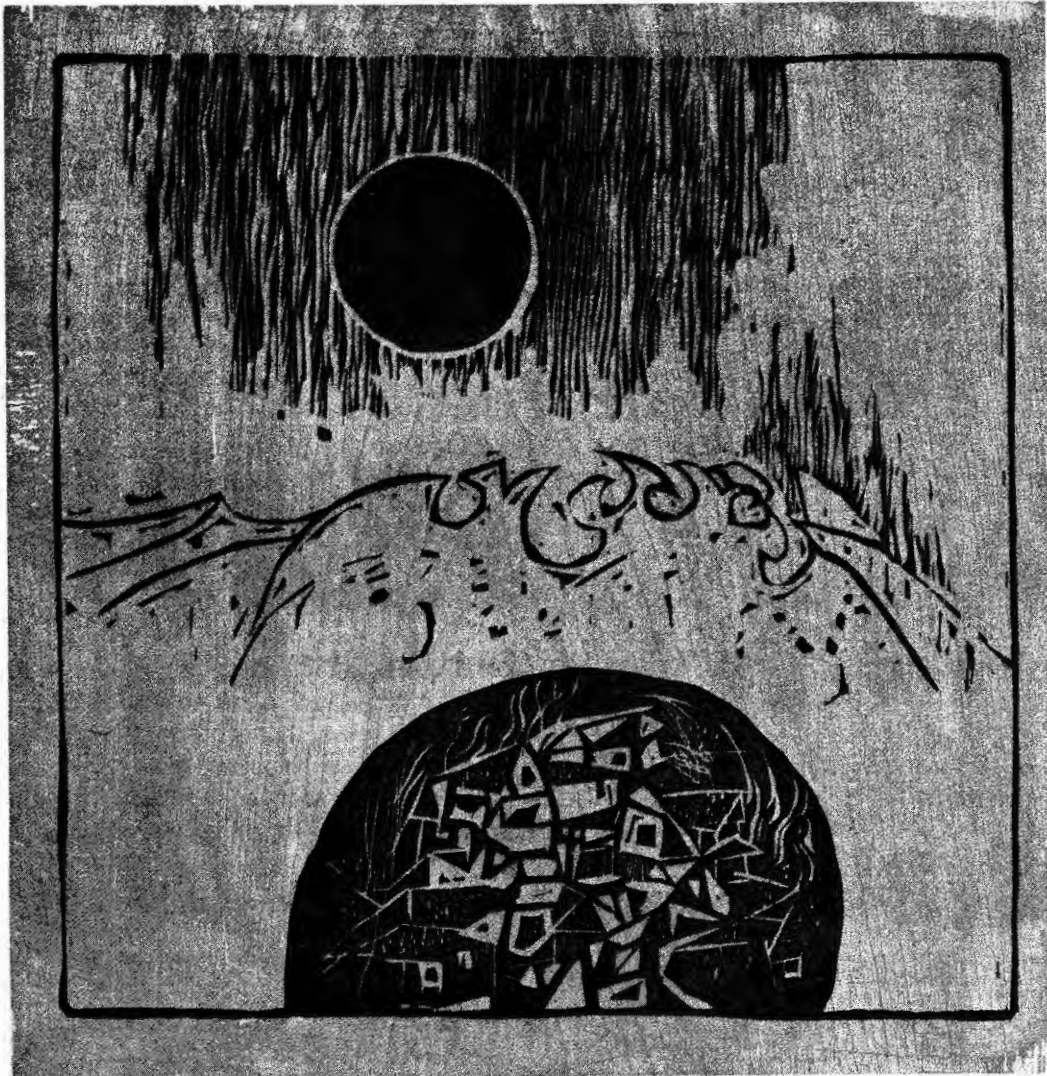
A Liturgy for August 6 and 9 by Margaret Gibson

Responses

If the corn shrinks into radiant air and our bread
is a burning cinder
like chaff we will wither and burn

If the thrush and oriole vanish, borne off in the wind,
unhoused and barren
we forget how to sing and to mourn

If our cities and mountains fall into the fields
and sleep with the stones
how can we leaf through old photographs and letters
how summon our lives
our hands will be smoke



"Eclipse of the Sun," by Yo-Dink

Confession

The bomb exploded in the air above the city destroyed hospitals markets houses temples burned thousands in darkened air in radiant air hid them in rubble one hundred thousand dead. As many lived were crippled diseased they bled inside bled from the mouth from sores in the skin they examined their children daily for signs scars invisible one day might float to the surface of the body the next red and poisoned risen from nowhere

We made the scars and the radiant air.
We made people invisible as numbers.
We did this.

An Ancient Text

There is a dim glimmering of light
unput out in men. Let them walk, let them walk
that the darkness overtake them not.



Private Meditation

(Shore birds over
the waves dipping and turning their wings together,
their leader invisible, her signal their
common instinct, the long work of years
felt in a moment's flash and veer—
we could be like that.)

Margaret Gibson is a part-time instructor in the English departments of Connecticut College and the University of Connecticut. An attendee at New London (CT) Meeting, she has written Signs, a book of poems published by Louisiana State University Press in 1979.

Common Prayer

And when we have had enough profit and loss
enough asbestos, coal dust, enough slick
oil and dead fish on the coast; enough
of the chatter and whine and bite
of stale laws and the burn
of invisible ions

then we are ready to notice
light in the gauze of the red dragonfly's wing
and in the spider's web at dusk; ready to walk
through the fallen yellow leaves, renaming birds
and animals. The Earth is our home.

Then we revise old laws, bind wounds.
We will not forget our dead. We sharpen
the scythe until it sings loud

our one original name. □

HIROSHIMA IN THE EYE OF THE MEDIA

by Rodney Barker

The way Hiroshima remembers August 6, 1945, is given front page prime treatment in the news media throughout Japan. Even if nothing happens of special news significance other than the annual commemoration repeating itself, the media is there, television crews and newspaper reporters attaching themselves to the proceedings like shadows under the hot August sun. So predictable has the press coverage become that long-time newspaper reporters quip you can tell tomorrow's news by picking up last year's papers.

It begins in early July when the national papers get a month's jump on the ceremony with a daily series of articles that runs through August 6th—interviews with prominent survivors, poignant descriptions of continuing suffering, discussions of peace movement issues, international nuclear dangers and Hiroshima's special responsibilities.

Toward the end of the month the Atomic Bomb Hospital, whose only patients are diseased survivors of the blast, will be featured in the news for the first time since the previous August. Updated reports on new types of radiation-induced cancers are released, as well as figures on patient mortalities over the intervening period so they can be added to the total count of people killed by the A-bomb.

The emotional buildup reaches a citywide crescendo on August 6th, when the mayor places a wreath before the memorial grave of the 100,000-plus people believed to have died from the atomic explosion, and reads his annual peace declaration before a crowd of thousands assembled in the Peace Park. There follows an afternoon conference of national and international organizations condemning the arms race and urging a convention banning the production, testing and use of nuclear weapons. And that night the concluding ritual is held on

the rivers of Hiroshima: Japanese lanterns made of colored paper, wood, and lighted candles, each bearing the name of a person killed by the atomic bomb, are launched onto the slow tidal currents in a traditional expression of solace for the corpses that once filled these rivers from bank to bank.

In a way, it was inevitable that after enough years the media would earn its share of cynicism from within; any story ages with repetition. In part, that explains how I happened to attend last year's August ceremonies. Out of recognition that new material was needed to stimulate interest in Hiroshima's legacy as the first city to experience an atomic attack, the *Chugoku Shimbun* and *Chugoku Hoso*, respectively the major newspaper and broadcasting companies in Hiroshima, decided to underwrite a proposal submitted by a Japanese professor at Tufts University. Professor Tadatoshi Akiba, from conversations and observations, felt that a disturbing number of U.S. citizens had never considered the human issues raised by the atomic bombing of Hiroshima and Nagasaki, and that this ignorance had diminished the national awareness of the horrific realities that accompany war in the nuclear age. His highly original plan recommended that three U.S. journalists, representing hometown newspapers in communities in middle America, be brought to Hiroshima for the month of August to meet with survivors of the A-bomb as part of their comprehensive research into what happens on the human side when these weapons are used.

As one of the journalists selected to spend "the Thirty-fourth Summer" in Hiroshima (they date the year by counting the summers since the bombing), I was writing for three Colorado newspapers, among them the daily in my former hometown, Durango. A western frontier town even today, considering its distance from the nearest metropolitan area and proximity to wilderness, Durango has a mining history that has placed it at the top of the Environmental Protection Agency's highest health risk category. Uranium ore was dug out of the hills around Durango in the 1940s, and the radioactive material processed in 1943 went to the Manhattan Project. When the industry eventually closed down, it left behind a 1.6 million ton mountain of radioactive tailings, less than one-half mile from the central business district of town. There was a moral to the connection between the unusually high cancer rate in Durango and the annual statistics released by the Atomic Bomb Hospital in Hiroshima, I believed.

But my reportorial focus was also keyed to a personal connection with Hiroshima that goes back to 1955, when twenty-five young Japanese women known as the "Hiroshima Maidens" were brought to the U.S. for plastic and reconstructive surgery to repair injuries and disfigurements suffered in the atomic blast. It was

Rodney Barker is a freelance writer from Washington, D.C. who received a grant in 1979 from the Hiroshima International Cultural Foundation, and is currently writing a book on the Hiroshima Maidens. He is a member of Wilton (CT) Meeting.

perhaps one of the most audacious humanitarian gestures ever attempted. The operations were performed at Mt. Sinai Hospital in New York City, and the hospitality was handled by Quakers. As members of the Wilton Monthly Meeting, my parents invited two of the Maidens to share our Connecticut home while recovering from surgery. I was nine years old at the time of their stay, and that experience left an indelible mark: I was introduced to war by its victims. I saw my coming to Hiroshima as completing a circle that had begun twenty-four years earlier.

The day I arrived in Hiroshima I became aware that the relationship between A-bomb survivors and the media had become an exceedingly difficult one. The news editor of the *Chugoku Shimbun* met me at the train station, and, after escorting me to the main office building and leading me through a ceremonious round of civilities with department heads, it was casually suggested that we pay a visit to one of the Hiroshima Maidens I knew.

We were sitting in an office packed with reporters. I had expected this to come up—it made a good reunion story—but not so soon nor in this manner. I said I preferred to wait. There had been no communication with my Japanese friend since a Christmas card postmarked seven years earlier; etiquette alone said I should talk with her first and clear such a meeting.

My hesitation seemed to take them by surprise. Surely, as a fellow reporter, I could see the value of an immediate visit, an experience captured live.

It was assumed, I think, that we would all have roughly the same *banzai* attitude toward news. But as a reporter I could also picture a scene of popping cameras, mikes poked in our faces, questions. It took some doing to convince them I had no intention of going along with their plan, and I was deliberately vague about giving assurances I would inform them of my plans so they could have a television crew standing by.

Language problems prevented us from talking directly, but that evening, with the help of a young Japanese girl I had met at an international boarding house, I called Suzue Hiyama, one of the Hiroshima Maidens. She was expecting my call; she had seen my picture in the morning paper, and reporters had been phoning her for weeks. I said I was anxious to talk with her alone about that, and we arranged to meet the following evening.

Suzue Hiyama had been an eleven-year-old schoolgirl when the bomb stole her youth, her prettiness, her dreams. But now I found she was married and the mother of two daughters, as well as being a grandmother. She is the proprietress of a beauty parlor named after the Connecticut town of my upbringing and her home in the U.S.: "The Darien Beauty Salon." Smiling and bowing in front of her small shop, she looked the same to my eyes. But until I flashed a childhood picture of the two of

us, her eyes seemed a little unsure of me. Bringing out her family album from the U.S., she produced her own photo of the same freckle-faced boy. Her uncertainty was understandable; I had grown up and had grown a mustache since posing for my fourth grade graduation picture.

Through the interpreter I asked her to tell me how she felt about meeting me with the press. She looked down, in apparent distress. She said she had cooperated with the making of a film about the Hiroshima Maidens several years earlier, as a way of showing people she was doing fine. She had not been happy with the way it turned out.

Before coming to Hiroshima I had seen that film. It was titled "The Scars of Hiroshima." Suzue had not granted an interview, but she had permitted camerapeople to film her at work, styling a patron's hair. The camera angles and close-ups took every advantage of the irony of her work as a beautician to highlight the horror of her



Courtesy of the Chester Times



Courtesy of the Chester Times

Left: Howard Brinton and Hideko Sumimura, youngest of the Hiroshima Maidens, surrounded by Pendle Hill students Yukio Irie, Motoko Hayakawa, and Minoru Oda. Below left: The Hiroshima Maidens on their arrival at Pendle Hill (Wallingford, Pennsylvania), where they received a two-week orientation to life in the U.S. Welcoming them are Dan Wilson and Gilbert Kilpack. Below: Rodney Barker with the two Hiroshima Maidens who stayed in his parents' home in Darien, Connecticut. All three photos were taken in 1955.



Courtesy of Rodney Barker



past: zooming in on hands' still semi-contracted into claws; filling the screen with the side of her face scarred the worst.

Her time in the U.S., her work, her family, all had brought wonderful reconciliations; but seeing her disfigurements displayed in that manner was mortifying.

Nevertheless, she said she was willing to meet the press with me, if that was what I wanted. I believe she would have; but it is also a form of Japanese consideration for others to tell them what you think they want to hear. I told her what I wanted was to keep business separate, and our time together private.

When the evening ended, as I stepped out of the guests' slippers back into my shoes, Suzue dropped to her knees and tied my laces. It was as if I were nine years old again—but there was a strong measure of gratitude in the gesture, too.

I had gone to Hiroshima to learn what nuclear warfare did to the people who lived through it. The questions I

had formulated in advance centered on the after-effects of the bombing: the way ionizing radiation worked on the human body to produce cancer; the kinds of health problems later generations inherited. In the weeks that followed, I discovered that in the thirty-four years since the bombing, media coverage itself had created a fallout in some ways as damaging to the lives of survivors as the radiation from the bombs.

It helps to know some of the history. When Hiroshima was wiped out by one bomb in a matter of seconds, the national news media, which was manipulated by military authorities to maintain national spirit, downplayed the awesome destructive power of this new weapon. After the war, with the U.S. occupation of Japan, a press code was issued and all publication of information relating to the A-bomb and its after-effects was subject to censorship, classification or confiscation. In the national interest; our national interest. For seven years, stories about Hiroshima concentrated on the reconstruction of the city, with only perfunctory mention of the reasons why it had to be rebuilt from the ground up.

This changed immediately and dramatically when the Occupation ended in 1952. The press, as if to compensate for the "blank period," took an intense interest in the Hiroshima bombing. The devastation was described in vivid detail. Woeful stories were written about survivors living in wretched circumstances, haunted by frightening memories and an everlasting fear for their health. The "reality" of the atomic bombing was the alleged focus, but frequently the treatment would dramatize the situation with artless sentimentality. In short, the coverage was sincere in its caring, but too often smacked of sensationalism.

The publicity had its positive side. It expressed sympathy to survivors by recognizing their plight. It brought national attention to their lingering illnesses and difficulties of livelihood in a way that helped prompt the national government to pass a relief law specifically for A-bomb victims. It served as a warning to the world. But in time those lurid reports backfired.

Survivors resented the exaggerations and stereotypes that were a staple of media reports. When they saw the drama added to their stories they felt their pain was being commercially exploited. Perhaps it moved readers when reporters played up the horror of the bomb with all its hideous secrets that kept coming out carcinogenically, but it could also be overwhelmingly depressing to hear.

The term used to refer to A-bomb survivors—*hibakusha*—was disturbing because it seemed to collect all survivors into a single character composite that did not consider individual distinctions and nuances. There were differences—in experience, in consciousness. While some talked about the A-bomb compulsively, others wanted to forget the past. More than a few felt that accepting

government welfare assistance was the moral equivalent of begging, and they did not want to be identified with those on the government dole. In 1945 the bomb had reduced everyone to rags and struggles, but by the early fifties wide social stratification had developed between rich and poor survivors.

Moreover, by dwelling on the physical after-effects, both known and feared, the media was generating a devastating set of social side-effects. Maybe television brought the misery of *hibakusha* into the homes of people throughout the country; but when the set was turned off, an after-image lingered of *hibakusha* as being bodily inferior. The women would bear congenitally weak, if not deformed, children; the men were prone to illnesses that often prevented them from completing a full day's work. In time these generalizations had shaped public opinion around prejudices and patterns of discrimination that doubly victimized the survivors of the atomic bombing, and such attitudes became the major problem inherited by their children.

The paradoxical effect of media exposure found its epitome in the recovery process. Many survivors felt a subtle relationship with those who died on August 6th: they believed that their own survival was somehow purchased at the expense of those they might have saved, and working to save the world from future atomic bombs was their way of settling a debt to the dead. For these people, participation in peace activities was rehabilitating; telling others about their personal tragedies gave them wider significance; and the media helped their cause by raising their voices and spreading their words.

On the other hand, there are many survivors for whom transcending the past means not letting the bomb get the best of them or preoccupy them. They are focused on everyday existence and want to be accepted as *people*, not singled out as victims.

I was particularly interested in those concepts and experiences that helped rebuild the spirit, and two stories stand out in my mind. One is the high school calligraphy teacher whose face was so tugged out of shape by shiny, rubbery keloids that it looked like a tribal mask. Few people who ever saw him forgot him. For years, he said, he had anguished over ways to escape from his physical appearance. He wanted to be free to be seen as himself—but his face never let the world forget he was a *hibakusha*. Finally, he found that by passing his feelings on to the students of the next generation he could achieve a certain dignity; and his solidarity with others involved with "peace education" gave him a new identity.

Another was the woman who came to the U.S. in the late fifties as part of a Peace Pilgrimage, so people elsewhere could meet *hibakusha* firsthand. She talked to church groups and schools about the experience that crippled her and wrecked the lives of so many others, and

the genuine, heartfelt sympathy she received was gratifying. But it didn't do as much for her, she said, as the black marketeers and unscrupulous taxi drivers in India, who tried to cheat her just as they would a normal tourist. They were oblivious to her status as a survivor, and for the first time since the bomb, so was she.

The power that has prevented the further use of nuclear weapons comes out of Hiroshima. Its source is a knowledge of the immediate and continuing effects of the atom bomb on the lives of human beings. Meeting with survivors, we found that an A-bomb story is transmitted on a far more complex frequency than a conventional war story. They don't *tell* the story, they *go through* August 6, 1945, again—all of it—in order to put you through it. The process is more than a powerfully affecting experience; a personal transmission takes place that makes one want to write about Hiroshima in a way that causes readers to reject completely all nuclear weapons.

But it also causes one to ask: What does it mean that the general citizen in Hiroshima is sick of hearing about the atomic bomb and resents the publicity that perpetuates the dark image of Hiroshima as a city built on a graveyard? How does one deal with the opinion that any reconstruction of August 6, 1945, is apocryphal because the tale has been refracted with the telling, re-experienced through the media—and surely a memory of nearly all pain requires some mental doctoring?

Knowing that the world sees Hiroshima through the eye of the media, how should one take the admission of the managing editor of Hiroshima's largest daily:

Whenever we try to express the feelings of hibakusha, they complain it comes out different than what they really felt. In order to let people know how bad August 6th was, we conjure up the horror and misery; and, when they read the articles, they are shocked and accuse us of furthering discrimination. But when we write that in spite of their difficulties they are doing well and leading a life of peace, the national government turns around and tries to limit its assistance programs. . . . Sometimes I doubt whether words or images can capture the truth of the A-bomb.

Or the sad confession of the publisher:

There is a smell of oblivion to this issue. Maybe you can't see it in the number of articles, but it's there, in the spirit of the reporters. Covering August 6th has slackened to a seasonal duty.

These questions I still don't have the answers for. I go back to my own introduction to war—through its victims—and think we must not lose the human center to

the story. And it should not be told as a sob story, for that has diminishing returns: it finally trivializes, neglects the whole complicated condition while adding another layer. But what are the rules of writing when your credibility is eroded, access to survivors lost, emotions all used up, and the continued existence of humanity is at stake?

Our struggle to reconcile the conflicting viewpoints and find the right expression for Hiroshima was a dilemma shared by the people we were writing about, reminding us in one more way that we are all survivors of Hiroshima. □

HIROSHIMA

1

Straw sandals hang upon my wall
A gift from a farmer in Japan
Who asked if we had tomatoes in America
And served me an apple cut in eighths
Upon a plate with a fork
And the peels cut back like the tail of a man's coat.
We ate them by the ditch beside the greenhouse
And our fingernails still held the dirt
From the plants in the mountains of Hiroshima.

2

At night
The lights came
Upon the river
In the city
Masses of fireflies floating
Thousands of stars
Going out to sea.

A woman in dark kimono
And wooden sandals
Steps down to the edge
To place another lantern
Bearing another name
In the water
To join the others
On their yearly voyage
Of remembrance.

—Vickie Aldrich

On Following The Law Of Love

by Elspeth Monro Reagan

*Whichever way I look I see a cross,
And yet 'tis but the shadow of the crossing
of a flower and leaf.
As time does pass,
And sun strikes cattails from another view,
The shadow's form will change,
Yet in my eye the cross is planted firm,
Reminding me of paradox—
Of richness in the poor,
Of healing in the pain,
Of oneness with the "other."*

*The cross's arms spread out—apart,
Yet central to a cross—
The point of touch.*

Elspeth M. Reagan is a pediatrician who is developing interest and involvement in "wholistic" healing (including scientific medicine). A member of Lloyd Harbor (NY) Meeting and a resident of Friends World College, she comes from a truly international family (India, England, U.S., Switzerland, Australia, Asia).

I grew up in England for the first half of my childhood, and for the second half I was separated from my family by 3,000 miles of ocean. I lived in England for long enough at the beginning of World War II that I knew what it was, and I lived without my parents for long enough that my life was affected too.

Last night we went to see the first film released to the U.S. from The Peoples' Republic of China—"The Opium War." I chose to see it because I'm interested in China, in its history, and in current views of history. I did not go thinking about it as a "war" film. And I think most people viewed the "war" part as one would a game. But it wasn't, and isn't. It is *never* a game and it is *never* good for either side. The thing that upset me the most was that this was apparently a very popular film in China—and I can imagine the "people" thinking to themselves—"that's how we'll work together for the good of the people, to thwart the enemy, if we should be threatened." Of course it's not that simple. But it is a film of "war mentality," as so many are. And our audiences come out jesting with each other, sometimes laughing, with no awareness that they have been shown, once more, that violence is the way to resolve problems. When will we begin to find ways of popularizing the ways of love?

In a discussion after the film, one person felt that there are always going to be people who see wars or other violence as the means of attaining their own ends (my words). As I've pondered this, I've realized that each one of us who cares, and truly believes that "love takes away the occasion of all wars" must live as if this is indeed true—for, as soon as we doubt, we put ourselves on the side of non-love, and in that moment war becomes one person closer.

My friend argued that groups and nations behave differently from individuals and often feel they must fight to maintain their continuity. I contend that a group or nation is made up of you and me. It is not a being in itself—nor will it be if each of us who is a part of it chooses to follow the law of love.

So—this is how I felt last night:

**Terrible tears of agony,
Pouring forth from my heart
Upon the unseeing world.**

**I cry with my whole being
For the lost years of my childhood,
For the fear we lived in all the time.**

**I weep from out of my depths
For all those lonely years without a mother or a father,
For an ocean too deep to cross.**

**The tears pour forth
To bathe the hungry and the hurt,
And those who sorrow for a loved one dead.**



And yet the very ones who suffered from the war
Now live and work as if another war shall come,
"What other way is there?" they say.

And all my being sobs
For those who know not what they've done
To shatter our belief in love.

If I can care, then so can you.
If I can love, then you can too.
I know because I've seen.

But when I cannot see
Then I must try and try again
Till faith erases doubt as love wins through.

My tears may not be
warm enough to melt the evil in the world,

But Oh, Great Spirit,
let the light of love shine through me
Till the darkness comprehends,
And people know that war can never be again.

....

For thirty years or more I've lived,
avoiding books and films of war,
But now the world must know
that sorrow from a war does grow,
Until we all do show
there is another way.
For war brings death and hate,
But love brings life,
and overcomes the agonies of strife.

A DECLARATION OF PEACE

The world is awaiting its own rebirth. With each new dawn, with each new day, the peoples of the Earth have risen with the morning star, hoping that today will bring news of peace. Yet each day is a disappointment, as nations continue to arm, preparing for war, and looking upon their neighbors with hatred and suspicion. Our leaders—and the leaders of other nations—continue to escalate the arms race, and to prepare for nuclear war. Those in power seem to forget that, in a world of separate and sovereign nuclear nations, the use of a single atomic weapon could trigger a catastrophic chain reaction that would end only with the extermination of the last innocent child, woman and man.

For too long the weak and the forgotten of the Earth have hoped that their leaders would give up their weapons, forsake war, and learn to live with other nations in peace. Yet this has not happened. Instead, peace has been forsaken and cannot find an enduring home among nations. Even future generations are being held hostage by the current nuclear threat, potential victims of present disputes. Like a threatening storm, the unseen shadow of nuclear weapons looms before us and fills our future with fear.

Because of the incomparable evil presented by the threat of nuclear war, we are moved to bear a passionate witness for life and peace. As Christians, we believe that the example of Christ's life, death and rebirth requires among us and all peoples a rebirth of love and peace. So, with humility and hope, we seek to confront and overcome the evil of nuclear weaponry. We believe that the presence of nuclear weapons in our midst threatens all of humanity and is incompatible with the life and living spirit of Christ.

Determined to bear witness to our faith, we are moved to declare our belief that the existence of a nuclear weapon is a crime against God. Fearing for our future, yet filled with faith, we are moved to *declare peace* against nuclear weapons and to wage peace against these weapons of mass destruction.

We believe that peace between peoples is a reflection of Divine love, and we call upon Friends everywhere to renew our Peace Testimony and to speak out against the incomparable evil of nuclear weapons. To give life to this Declaration, we ask Friends to consider and support the following principles approved by the Syracuse Monthly Meeting of Friends.

A) Noting the new generation of nuclear weapons, such as the MX, the Cruise Missile and the Trident submarine, we actively reaffirm our commitment to life by struggling against the escalating arms race. We do this by, first, trying to develop a life-affirming vocabulary that more concretely expresses the religious, moral and political values of peace in a nuclear age. Furthermore, we seek to delegitimize, through our words and works, the evil of nuclear weapons in every available forum. Finally, we seek to resist and transform a security system that ultimately depends upon the nuclear bomb.

B) Believing that nuclear weapons are inherently aggressive and threaten innocent life everywhere, we declare our belief

that the production, arming, testing or deployment of a nuclear weapon is a crime against peace.

C) Noting that nuclear weapons, if ever used again, will cause unparalleled destruction of life, we declare our belief that the *actual use* of a nuclear weapon constitutes a war crime.

D) Believing that there is no difference between a nuclear "balance of terror" and terrorism, we declare our belief that the production, testing, arming or deployment of a nuclear weapon is a crime against humanity.

E) Noting that nuclear-armed nations are striving for a first-strike capability, we urge the international community assembled at the United Nations to examine ways of outlawing first-strike weapons and counterforce strategies.

By approving these principles, we are urging that the mere existence of nuclear weapons be recognized by Friends everywhere and by the international community as an incomparable evil. We urge the Quaker United Nations Office to seek ways of bringing our beliefs before the international community. We urge Friends everywhere to consider these principles and to think of creative ways of bearing witness against nuclear weapons.

In making this Declaration of Peace, we recognize that a season of suffering may be upon us. We recognize that a Declaration of Peace is a call actively to renew our traditional peace witness against all forms of violence and war. Since the Declaration to Charles II in 1660, Friends have ceaselessly struggled against the evils of conventional arms and armies, and this struggle continues.

Yet a new evil is upon us, and we must expand our efforts to meet the dangers of the nuclear age. The non-nuclear nations of the world look toward the nuclear-armed nations for leadership in disarmament efforts; they believe that disarmament must begin with the most powerful countries and the most powerful weapons.

However, nations armed with nuclear weapons believe that such weapons are vital to their security and show no willingness to end the arms race. They see no evil in possessing nuclear weapons nor in planning to use such weapons against entire societies.

So, by making this Declaration, we fundamentally challenge the legitimacy and logic of any national security system that ultimately depends upon the nuclear bomb. In this new age, in which nuclear weapons can end all life, our peace witness becomes a testimony of love as we struggle against the dangers of world holocaust. The future will demand new sacrifices if we are to redeem the past.

Accordingly, we go forward filled with the faith of Paul, who urges us to "Stand your ground, with truth buckled around your waist and integrity for a breastplate, wearing for shoes the eagerness to spread the gospel of peace."

*The Syracuse Friends Meeting
February, 1980*

A Call to Wage Peace

by Tom Boudreau

The world is awaiting its own rebirth.

On this hopeful and longing note, the Syracuse Friends Meeting's *Declaration of Peace* begins. The Declaration has been named by the inversion of a traditional practice among nation-states; conventionally, it is the custom of nations, when their vital interests are threatened, to issue a declaration of war. Conversely, Friends and other pacifists should, when *our* vital interests are threatened, issue a declaration of peace. Accordingly, the Syracuse Meeting's *Declaration of Peace* makes clear that our vital interests are threatened by nuclear weapons and the danger of nuclear war.

After this opening sentence, the preface of the Declaration attempts to describe the current nuclear policies of nation-states. It also describes the unparalleled danger to innocent people that these policies represent. The picture painted in the first part of the preface is depressing yet truthful. Despite the founding of the United Nations and the hopes of the early postwar years, there has been no cessation of the arms race; every year new nuclear weapon systems are developed and more bombs produced. Currently, the United States is moving ahead with new missile systems—such as the MX or the Cruise Missile—that boggle the imagination. The chances for peace and for a world without nuclear weapons are not getting better—they are getting worse. So the second part of the preface is a call for Friends actively to renew our peace witness, and unequivocally condemns nuclear weapons as a “crime against God.”

The phrase *To Declare Peace*, the heart of the Declaration, is symbolically significant. “To Declare Peace” should not be confused with a “peace treaty” which we would simply agree to, affix our signatures and go home. A *Declaration of Peace* is a call to gather ourselves together, actively to renew our peace witness, and spiritually to prepare ourselves as members of a religious society for new struggles and sacrifices. It is a call to transform the energies required for a massive war system based upon the nuclear bomb to a peace system based

upon mutual understanding and love. A *Declaration of Peace* is a call to wage love on hate, to wage forgiveness on anger, to wage peace on war. “To Declare Peace” thus poses a challenge to each of us as Friends to consider what living the Peace Testimony really means in the modern world. Are we doing enough to transform our current national “security” system, or are we passively benefitting from the temporary security of the nuclear *status quo*? In short, the Declaration is intended to raise profound questions about our present peace witness, and not to provide comforting reassurances about our past accomplishments.

The preface establishes the religious and moral context in which the Syracuse Meeting views nuclear weapons. The Declaration then specifies the practical principles flowing from our moral and religious perspective. The following part of the Declaration could be called an “action agenda,” and contains five proposals.

A key aspect of Proposal A is to develop a life-affirming vocabulary. This is crucial, since Friends use words rather than rituals as symbols of a deeper spirituality that exists beyond the realm of language. We must try to develop a new moral language that corresponds to our intuitive aspirations for a more peaceful world, an example of this being the phrase “To Declare Peace.” We need many more such examples of the creative use of words.

Furthermore, a life-affirming vocabulary is needed because we must ultimately define ourselves and our peace witness by what we *affirm*, not by what we oppose. If we advocate a more peaceful world, we must be able to present our views with a creative and positive vision that actively contributes to the realization of peace. If we simply define ourselves by what we oppose, we run the risk of losing our identity, especially if we are successful in our opposition. This is what happened to the peace movement following the Vietnam War. The movement seemed to end with the Paris Agreements. Also, if we simply define ourselves by what we are against, we surrender the search for the Inner Light which, alone, can redeem the present.

Proposal B argues that the development, production, testing or deployment of a nuclear weapon is a “crime against peace.” The concept of a “crime against peace” comes from the Nuremberg Charter (1945) and represents an attempt by international law to outlaw acts of aggression by nation-states. The key aspect of the “crime against peace” is that it unequivocally condemns aggression. The drafters of the Nuremberg Charter were not aware of the imminent advent of the atomic age; thus, the application of the “crime against peace” concept to nuclear weapons is a new approach.

Yet, we can plausibly argue that nuclear weapons are “inherently aggressive” if we simply consider the purposes and effects of nuclear bombs. The main purpose of nuclear weapons, we are constantly told by the Pentagon,

Tom Boudreau is a doctoral candidate in nonviolent studies at Syracuse University. One of the organizers for the “Cruise-control Action Project” (trying to stop first deployment of the Cruise Missile at Griffiss Air Force Base), he is a member and assistant clerk of Syracuse (NY) Meeting.

is to threaten entire societies with extermination; this is, by any standard, a monstrous aim, and must be radically rejected by all civilized nations as inherently aggressive. But surprisingly, the planned use of nuclear weapons against entire societies is accepted by statespersons, diplomats, and even civilians as a legitimate purpose of national military policy. It appears that national leaders are as complacent about possessing nuclear weapons as plantation owners once were about owning slaves. This idolatry of militarism is radically rejected by the Declaration.

Proposal C argues that the actual use of a nuclear weapon is a war crime. As amazing as it may seem, all civilized nations regard the murder of one citizen by another as a crime; yet no nation—with the possible exception of Japan—considers the murder of millions of innocent people by nuclear attack as an illegal act. Somehow, the rules of warfare have progressively been blurred or ignored to the point that now entire civilian populations are considered legitimate military targets. War is horrible enough when limited to military combatants, yet the declared aim of nuclear-armed nations is to destroy a potential enemy's entire population—including children, the aged and the infirm. In approving this proposal, the Syracuse Meeting utterly rejects this kind of thinking.

Proposal D, like the Crime against Peace, is a concept developed in the Nuremberg Charter. The Declaration argues that the "nuclear balance of terror" is an act of national terrorism against another society. Whole populations are, in effect, held hostage by the nuclear threat, and face complete extermination. Thus, one can argue that the nuclear balance of terror constitutes an undifferentiated, insidious threat against innocent civilians and violates basic human rights, including a fundamental freedom—the freedom from fear. As such, proposal D argues that the threat of nuclear annihilation by any country constitutes a crime against humanity.

The last proposal—the shortest—is, perhaps, the most important. In many ways Proposal E climaxes the arguments made in the first four proposals. Proposal E assumes that there is an inner dynamic to the nuclear arms race that *inevitably* places a premium on actually using first-strike weapons, such as the MX or the Trident. Fueled by technological innovation and continuing political instability, the nuclear arms race insatiably demands that a country develop—and actually consider using—a first-strike missile against a potential enemy. As such, first-strike strategies and weapons represent a "logical" outcome, once national leaders have accepted the illogic and madness of seeking security through the arms race. The purpose of Proposal E is to challenge first-strike strategies and weapons, and to seek international support for banning them from the globe.

When the *Declaration of Peace* was considered at New York Yearly Meeting last year, concern was raised about the use of the Nuremberg principles in the Declaration. After all, the Nuremberg tribunals were orchestrated by the victors against the vanquished at the end of World War II, and men were condemned to death. In response to this concern, a distinction was made between the Nuremberg Charter—which established the principles referred to in this Declaration—and the Nuremberg trials, which declared the verdict against the vanquished. The Declaration focuses upon the principles of the Nuremberg Charter, deliberately omitting any reference to enforcement; in fact, the Declaration makes no attempt to assign individual responsibility or blame. Rather, it is hoped the Declaration will raise questions within the minds of individuals in industry and the military who are responsible for developing and deploying nuclear weapons.

It is obvious that should there be a nuclear war, there will be no Nuremberg trials following the conflict; in fact, there will quite likely be no life, let alone societies, nations or international tribunals. Thus, in a very real sense, the Declaration is an exercise in "preventative politics."

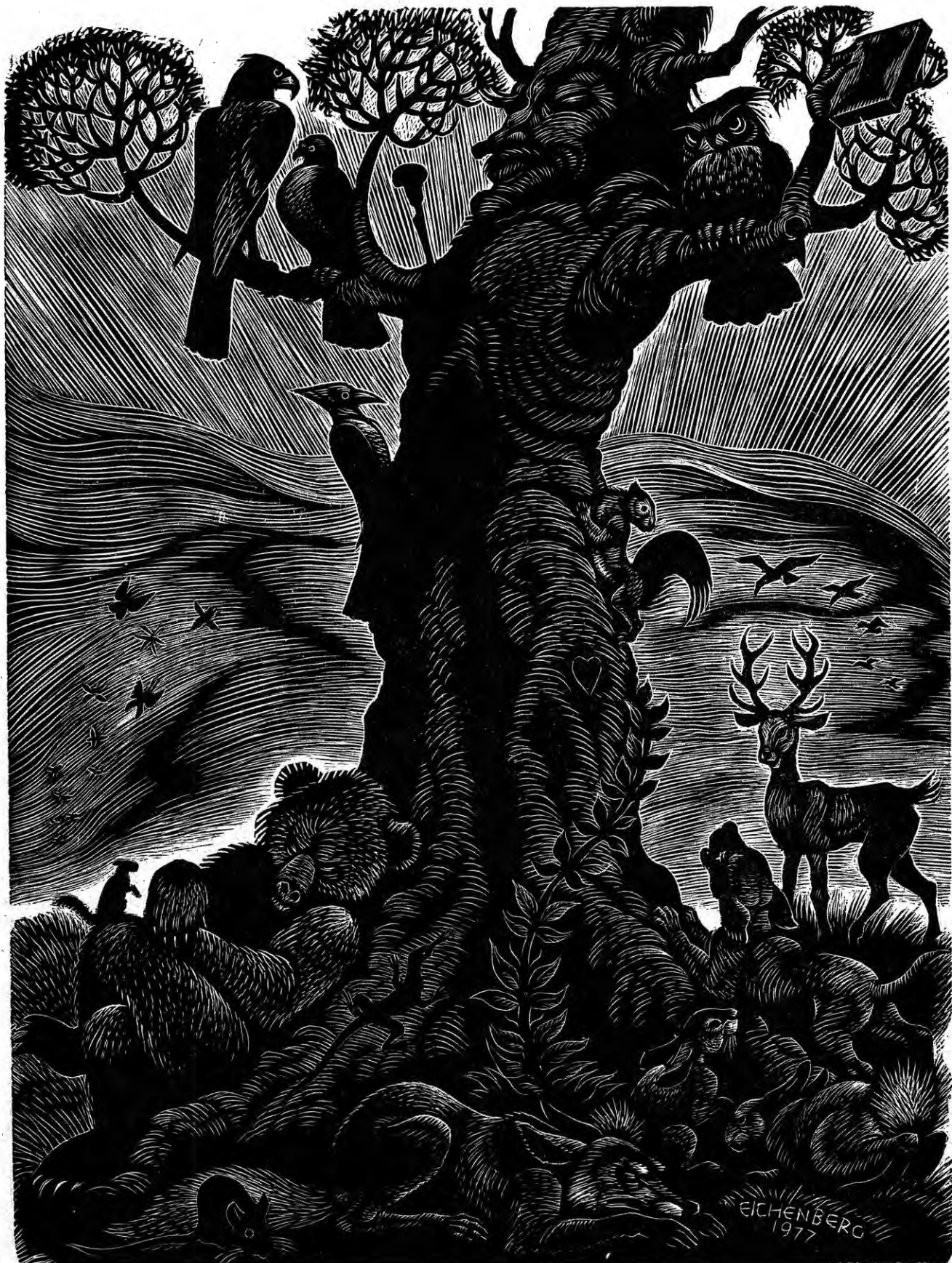
In the covering letter sent out with the original Declaration last year to every Friends meeting in North America, the hope was stated that Friends would carefully consider the Declaration, asking that the meeting either approve it or write a Declaration of its own. Thus, every Friends meeting could develop its own *Declaration of Peace*, in order to focus its energies for the 1980s, with the Syracuse Friends' Declaration offered only as a catalyst, not as a dogmatic response to the deep searchings of Friends.

Whatever Friends' response, without question, as a religious society, we face enormous challenges in the years ahead. As the final paragraph of the Declaration notes, Friends have traditionally struggled against conventional arms and armies. Yet a new danger is present in the form of the nuclear arms race, a race that is getting increasingly out of control. The final part of the Declaration recognizes this danger, but it ends—as it began—on a note of longing and hope:

In this new age, in which nuclear weapons can end all life, our peace witness becomes a testimony of love as we struggle against the dangers of world holocaust. The future will demand new sacrifices if we are to redeem the past.

Accordingly, we go forward filled with the faith of Paul, who urges us to "Stand your ground, with truth buckled around your waist and integrity for a breastplate, wearing for shoes the eagerness to spread the gospel of peace." □

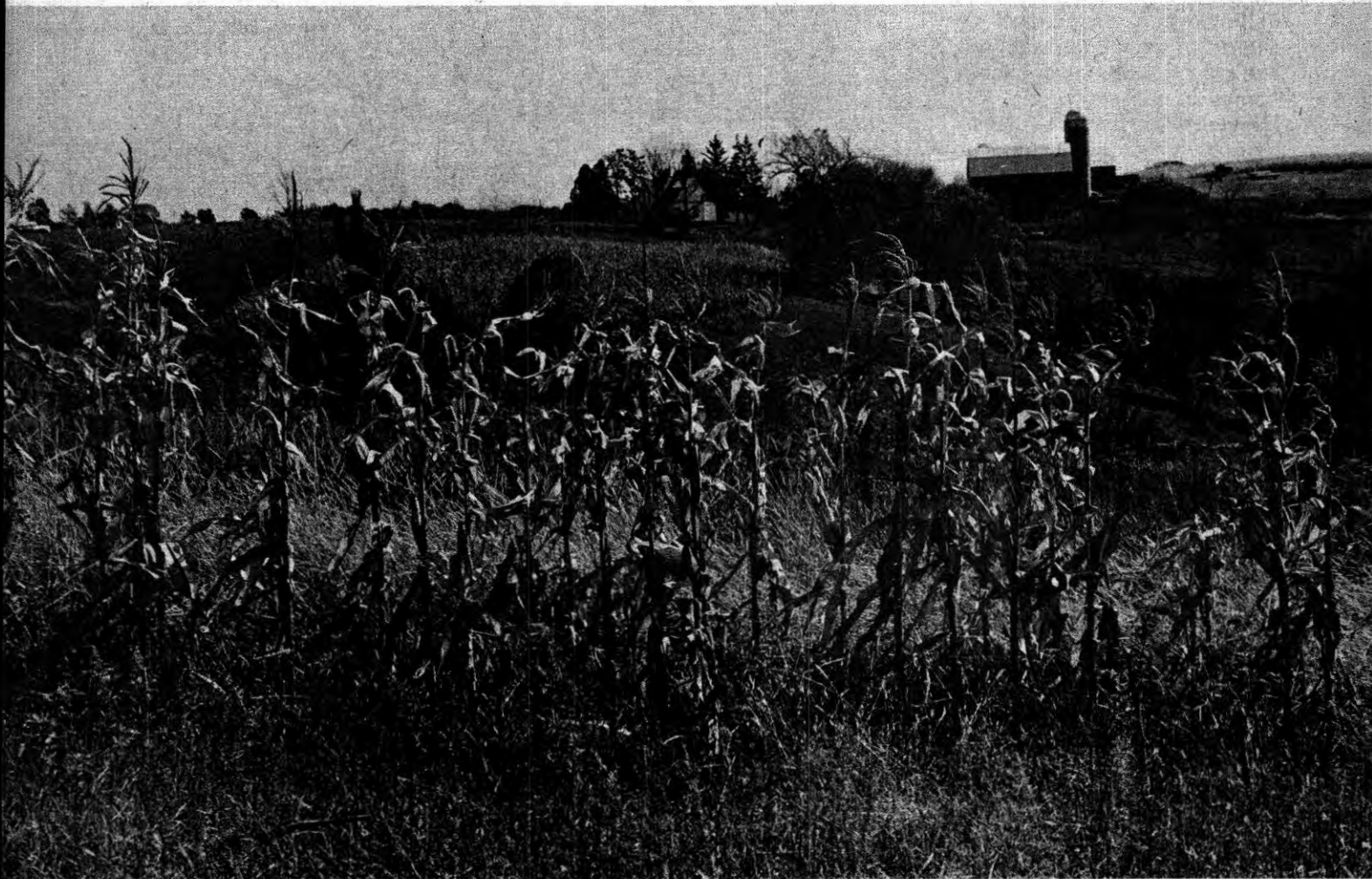
Fritz Eichenberg. "The Kingdom of the Tree." © 1978



Some Quaker Roots

1

His rifle lies broken, hammered and smashed in two behind the barn. Rust begins to eat at its edges as war ate away at peace, two hundred years ago. I do not know his name, only the story my grandmother told. She never fought in a war. Her relative destroyed his gun once it had been used to kill; he could not stop the killing then.



2

Our weapons
Are kept behind miles of fence
They hide beneath mounds of dirt
Out of sight
Stockpiled,
Like Campbell's soup cans
In my mother's cupboard,
Until of necessity they must be used.
We call this peace,
The absence of war.

3

Peace is the farm in Iowa
Fields which stretch clear to the horizon
Covered with snow and no mountains in sight.
Me rising early
Rolling over like a snowball
Out of Grandma's too soft bed.
The crisp warm smell of bacon
Comes up from downstairs
Mingled with women's voices.
I touch my feet to the cold hardwood floor
Am quick to pull on pants and shirt,
Tiptoe downstairs to the warmth of the kitchen
Where Grandma in her purple dress
Stands no taller than me,
Reminds me of the rolls she bakes
Warm and soft with layers
We peel off like leaves of an artichoke.
Grandma's in the kitchen cooking bacon
Which I no longer eat but did then
Enjoying it and the Sunday morning before church.
My grandmother's a Quaker
So was Nixon's
But sometimes it makes a difference.
A picture of her father and mother hangs on my wall.
Sitting there on a piece of cardboard
At the turn of the century
Surrounded by greyish white
As if taken on a smog-filled morning
Their faces and shoulders peer out
Stiff and frozen
Albert with his mustache, short hair,
Suit jacket and no tie
Effie a bit below him
Her hair in tight curls
To match the ruffles on her dress.
They stare out from their Quaker straightness
At me
A greatgranddaughter they never knew.

4

Sometimes I look at Effie and Albert,
Think of the broken rifle,
Stop to watch Marine helicopters overhead
And I know
Not in words
That are spoken in a poem
Or shouted in a slogan
But passed down
As some would pass along a medal
Or a sword
That they've passed on to me
The dream of a world without the violence of war.

—Vickie Aldrich

Vickie Aldrich is partner and manager of Sattvic Foods (a small business making yogurt and growing sprouts). She is also a member of the New Mexico Peace Conversion Project which is working toward the conversion of Sandia Labs in Albuquerque. She is an attendee at Albuquerque (NM) Meeting.

Now The Draft Begins To Blow

by Betty Cole

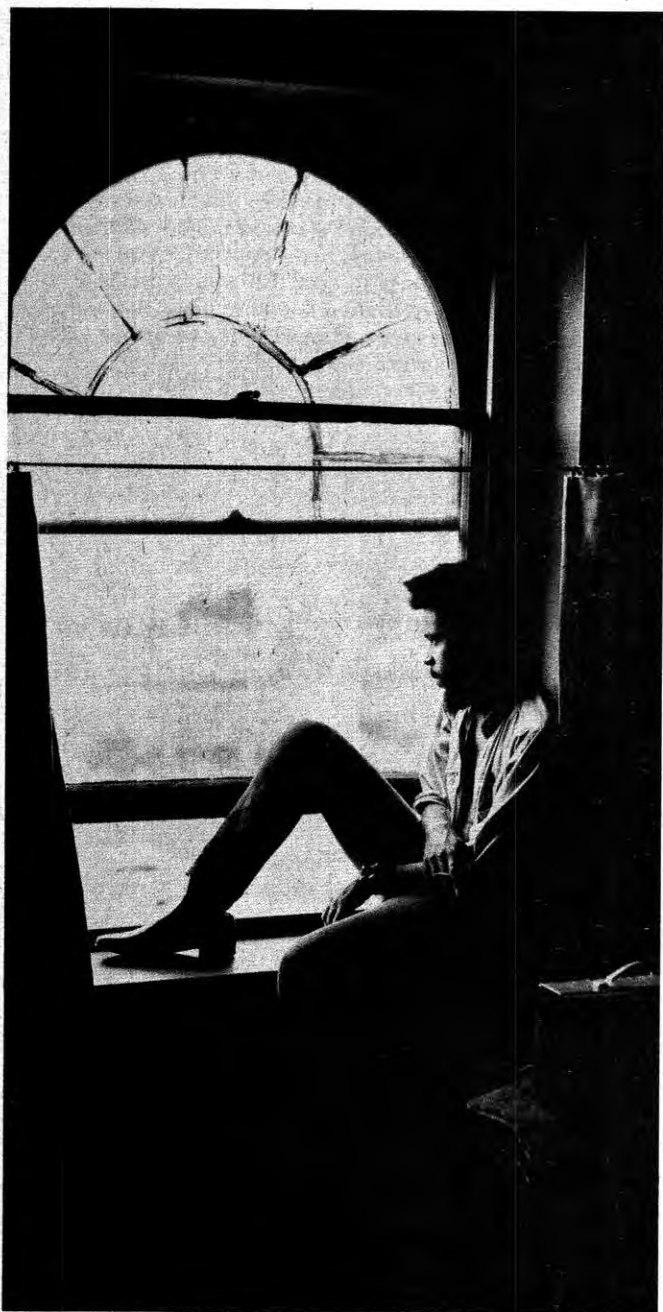
Surely an insidious aspect of the Friends Peace Testimony is that it has become dogma. And with it, the experience of life lived richly, born from a Divine Joy, becomes an abstraction. The work of peacemaking becomes duty and drudgery.

Now the draft begins to blow, and one by one, people seventeen, eighteen, nineteen, twenty, twenty-one years old may have to make life and death choices—or they will not even know what choices they have made. Military recruiters are stepping up the pace. The poor, especially, are shown joblessness and poverty on one side, the draft on the other—a shining road to glory just on the other side of the dotted line. For those with more money and a sense of a hopeful future, the fear is of the law and the capriciousness of the draft itself. For both, the choices are too often made in fear, desperation, ignorance, or bravado.

One of the great hopes of this moment is that the close-up picture of these young people as live-in victims of militarism prompts thousands of people to act, to reach out, to speak for a peace that is not just a testimony but a love of life and service. It is not just a time of protest from those who reject being drafted themselves—we have received as many calls offering help from those who will *not* be drafted: people who have been helped by Friends in the past, people whose children might be affected, people who know and care about young people. They want to help. They will write to their legislators and encourage others to write. If they are confident enough or determined enough, they may even form delegations to visit congressional representatives. But they want to do more, and they want to direct their concern to the young people themselves. They want to be draft counselors.

Of course, it is too soon to be doing draft counseling *per se*; there is no draft. But there is counseling to be done, nevertheless. For if there ever was a time to offer the young the best you have, it is now. Now, when they see the shadows of Armageddon as a nuclear show-down reaching across their horizons. Now, when they are asking whether their choices are between being Communist or coward or radioactive dust. Now, when many are questioning what is worth living for, dying for, killing for, risking jail for. I hear some Friends saying, "But I'm afraid too! I don't know what to do. What can I say?" That is just the point: "What sayest thou?" Here, suddenly, the dusty dogma fails and bumpersticker

Betty Cole is program director of countermilitarism and peace studies for the American Friends Service Committee's Pacific Southwest Region. A member of Flagstaff (AZ) Meeting, she writes, "The real need is for love that can grapple with the world, face despair and possible futurelessness, and still sing and hold on."



George Louis Creed

jargon sticks in the throat. Here, facing these people who have to be ready to choose peacemaking, jail, war, or exile, one has to be honest and dig down into the very fiber and soul of belief.

Here, up against honest reality, you may find doubt, anguish, rage, inadequacy. But here is the source of Friends' faith: that when the seeking becomes a matter of life and death, the Presence will be there, will direct, will uphold, will move you one step. To refuse to risk the encounter is the great blasphemy.

Draft-age young people need Friends. They need people to come forward to listen, to give moral language to instinctive reactions, to share experiences of conscientious objection and resistance and war itself, to give witness to whatever Life has been known. But, at least as much, Friends themselves need those young people. We need to hear our own children. We need to hear the street-wise and the cynical and the frightened. They are young. They are being told that they need to be ready to die. They may touch us as no bulletins or "minutes" can. They may wake the slumbering.

How to begin? Make sure the meeting has accurate information about draft proposals, including the stand-by draft regulations, and legal definitions of conscientious objection. Most regional offices of the American Friends Service Committee (AFSC), Friends Committee on National Legislation (FCNL), or the Central Committee for Conscientious Objectors (CCCO) national offices can provide this. Circumstances do change, so make sure you are on a mailing list that will keep you up-to-date.

Advertise. Use the newspapers, school papers, or disc jockeys on rock stations to get out the word of meeting-sponsored events to help draft-age people think about their choices, learn about conscientious objection, hear alternative points of view.

Reach out. Find veterans, conscientious objectors, resisters and fighters of different persuasions, but of good will, to meet with young people asking questions about military duty. Build connections with other religious youth group leaders, community youth projects, counselors, and teachers to extend personal bridges between the meeting and the community.

Be a place where people can put their conscientious objection to war on record. Let people know it.

Look for opportunities to be of service in your community—tutoring, repairing, being with the handicapped or shut-in. Involve young people in these efforts. If they decide to be conscientious objectors, their record of service may be invaluable in establishing their sincerity. If they don't, the service and work with you may be a wonderful opportunity to know a spirit of service that "delights to do no evil."

Above all, offer the best you have. □

Friends General Conference Gathering at Ithaca Addresses Question of Militarism, Conscription, and Conscience

7th Month, 4th Day, 1980

To All Friends:

Although no person or group speaks for the whole Religious Society of Friends, we, members and attenders gathered during Friends General Conference at Ithaca, NY, are moved to address the issue of militarism, conscription and conscience. We testify against rendering unto Caesar that which is God's.

After discussion and personal testimony, we are led to call upon every Friends Meeting to provide for and support draft counseling for Friends and others as an expression of our deepest religious concern. We realize that this entails a commitment of time, energy, and financial resources.

We call upon Meetings to establish a presence at Post Offices while draft registration is taking place, to witness prayerfully for peace and against registration and to offer information about alternatives.

Finally, we believe that Friends must reach out to others in these efforts. To this end, we call for a gathering, in the spirit of the Richmond Conferences of 1948 and 1968, to bring all Friends together to consider the dilemmas raised by the resurgence of militarism. Under Divine guidance, we believe we will find practical and affirmative responses.

A Statement of Conscience By Quakers Concerned

Issued at Friends General Conference
Gathering at Ithaca, New York, July 4, 1980

BACKGROUND

The law now states that those persons aiding and abetting young men in refusing to register for the draft are liable for up to five years in prison and/or a fine of up to \$10,000, the very same penalty set for those refusing to register.

A concerned portion of the nation's four million youth of draft age are wondering if they can register in good conscience in July, thus supporting the military system. *The pressures on them are enormous.*

More than anything, they need models. Are we able to provide these nineteen- and twenty-year-olds with our backing and support—by saying "We're behind you" not in words alone, but with our bodies and our deepest convictions, our willingness to go to prison if necessary?

(continued on next page)

Our hope is that out of this FGC gathering at least 100 men and women will sign this statement of conscience and that they and others will take this statement home with them and use it there.

THE COMMITMENT

I am signing the following statement of conscience clearly recognizing the possibility of criminal prosecution or other consequences.

I also understand that my name will be used publicly in announcing this group action.

I realize that young people considering non-registration must make up their own minds and that by this action we are not telling them what to do.

I am taking this step because it is something I feel I must do for reasons of conscience and/or inner spiritual guidance.

The following is a list of those who have signed this statement, as of July 7, 1980. If you wish to join in signing, or if you need further information regarding assistance, please contact Friends Peace Committee of Philadelphia Yearly Meeting of the Religious Society of Friends, 1515 Cherry St., Philadelphia, PA 19102. Phone 215-241-7230.

Maria Arrington
Pamela Sue Ashley
Marjorie Baechler
Shirley Bechill
Verne C. Bechill
Lee C. Bennett, Jr.
Barbara A. Benton
James S. Best
Bruce A. Birchard
Eugene Boardman
Robert B. Bowers
Robert S. Bowers
David M. Boynton
Judith B. Bradford
Marilyn J. Brice
Gary A. Briggs
James Bristol
Ellen Kate Brooks
F.E. Broughton
Richard Broughton
William O. Brown
John D. Brubaker
Robert D. Burdick
T. Sidney Cadwallader
Michael Cain
Mary Ann Carnell
Florence Y. Carpenter
Mary-Ray Cate
Leonora Balla Cayard
Elizabeth Minga Claggett
Lorraine Claggett
Peter Clay
Jo Clayson
Roger C. Conant
Shirley F. Conant
Sidney Lowell Cook
Anne Cope
Sara P. Cory
Carol Coulthurst
Frances Crowe
Edward W. Davie

Pamela J. Davis
Joy deLeon
Vinton Deming
Deborah DeRosa
Charlie Diamond
Barbara M. Dixon
Marian S. Dockhorn
Hi Doty
Henry Dyer
James Farquhar
Ross Flanagan
Mary Ellison Folk
Marvin I. Fridley, Jr.
Geraldine Gourley
Robin Harper
Edward Myers Hayes
Dick Hess
Megan Hess
Joan T. Hicks
John Hirshberger
Leonore Hollander
Irving Hollingshead, Jr.
Jennifer Hollingshead
Paul Hood
Mary Hopkins
Larry Ingle
Judith Inskeep
Betty O. Irish
Donald P. Irish
Bernice S. James
James A. Johnson
Joan Jolly
Thomas M. Jones
Wilbur W. Kamp
Felicity Kelcourse-Brock
Eldon Kelley
Evalyn A. Kellum
Ruth Kilpack
Ruth P. Kirk
Helen D. Kirkpatrick
Lee Maria Kleiss

THE STATEMENT

We advocate conscientious refusal to register for the draft and wish the young men of draft age throughout the United States to know that if, after thoughtfully considering the reasons and consequences, they refuse to register, we will give them practical and moral support in every way we can, even though our willingness to do so may result in our prosecution, fines and possible imprisonment for disobeying a man-made law that leads us in the direction of war.

We are aware that there has never been a draft registration without a draft and there has seldom been a draft without a war. The Peace Testimony central to our religious faith leads us to take this stand. The killing and preparation for killing that take place in modern war are immoral and, we believe, contrary to the will of God.

Randy Korda
Eric W. Kristensen
Christine C. Larmi
Kent R. Larrabee
Diana K. Lauffer
Edward A. Lawrence
Joseph T. Lippincott
Esther G. Littrell
Charlotte W. Locke
Edwin Lucash
Patricia E. Lyon
Robert A. Lyon
Paul C. Mangelsdorf, Jr.
Ronald E. Mattson
Michael Mongeau
Robert Wesley Morris
Melva L. Mueller
Patricia Hayes Myers
Virginia I. Neuhauser
Ruth Hyde Paine
Paul Parkinson
Debra Peasley
D. Michael Peasley
Regina H. Peasley
F. Penny
Harry Persinger
Paul E. Pfuete
Glenda B. Poole
Chip Poston
Viola E. Purvis
J. Thomas Reagan
Joanna Reese
John A. Reeves
Dorothy M. Reichardt
Scott T. Rhodewalt
David S. Richie
Henry W. Ridgway
Arun Rivingston
Ross Roby
Mary Ellen S. Rugg
Agnes Sailer

Olcutt Sanders
Frances P. Schutz
Lynne Shivers
Joyce E. Singh
Barbara T. Snipes
Edwin R. Solenberger
Eldora Spiegelberg
Herbert Spiegelberg
Lurline Squire
Pauline F. Stabler
Aleen Starkweather
Charlotte S. Stevenson
Jan Waggoner Suter
Susan Lees Sutphen
Marjorie S. Swann
Charles J. Sweet
Emily W. Sweet
Lloyd B. Swift
Harold E. Taylor
Susan T. Taylor
Joan Duvall Thompson
Dorothy M. Thomsen
Warren J. Thomsen
Keith Tingle
Lorena Jeanne Tinker
Esther Todd
L. Robert Trotta
David F. Turner
Beth Volk
Earl J. Volk
Charles C. Walker
Marian G. Walker
Alice Walton
George H. Watson
Eleanor B. Webb
Brett White
Erick Williams
Anna Mary Wilson
Ann E. Wyckoff

FRIENDS AROUND THE WORLD

Among Friends Meetings which, according to their newsletters, have recently been writing letters to other churches, newspaper editors, members of Congress and/or President Carter regarding reinstatement of the draft for military or national service, expenditures for armaments, or interventionist policies of the government, are: Eugene (OR), Madison (WI), Mt. Toby (MA), Pittsburgh (PA), Plainfield, (NJ) and St. Louis (MO).

St. Louis was particularly concerned about draft registration and handgun control, Plainfield about the risk of nuclear war, Pittsburgh about interventionism and expansionist policies, Mt. Toby about militaristic "solutions," Madison about unilateral action based on violence, and Eugene about training for war as a violation of the sacredness of human life.

Charles Walker is looking for copies of *Quakers And The Draft*, of which he was the editor and principal writer. Published in 1968 after the Richmond (IN) Conference, the book is still relevant to the impending problems we all face (not just young people). Charles Walker will either buy back, or receive as a gift, copies which can then be donated to special uses.

Of special note: the new AFSC publication, *Register For the Draft, Some Say "NO,"* contains a section quoted from the above work. Charles Walker's address: Box 92, Cheyney, PA 19319.

Seven organizations in Philadelphia are objecting strenuously to reinstatement of the draft and possible revisions in conscientious objector status there-

under. They are: Central Committee for Conscientious Objectors, 2208 South St., (19146); American Friends Service Committee, 1501 Cherry St., (19102); Friends Peace Committee, 1515 Cherry St., (19102); SANE Education Fund, 1411 Walnut St., (19102); Women's International League for Peace and Freedom, 1213 Race St., (19102); Women Strike for Peace, 145 South 13th St., Rm. 407, (19107); and Mobilization for Survival, 3601 Locust Walk, (19104).

CCCO predicts massive resistance if a Selective Service memorandum of September 21, 1979, revealed by Representative Robert Kastenmeier, actually goes into effect. According to this memorandum, conscientious objector exemption would again be limited to members of religions specifically prohibiting serving in the military; the requirement that local draft boards give reasons for denying CO claims would be eliminated; and draft board decisions would not be subject to review by other agencies, including federal courts. Tax assessments on property and confiscation of income over \$5,000 was also threatened. AFSC coordinator James Bristol called draft registration "a war-preparing step... totalitarian in its impact." Meanwhile the national Interreligious Service Board for Conscientious Objectors, with headquarters at 550 Washington Bldg., 15th and New York Avenue, N.W., Washington, D.C. 20005, held a "Draft Counselor's Workshop" in June in Washington which focused on the religious, moral and ethical problems of young persons who will be facing draft registration, and the options that will be available if the draft returns.

For the first time in its sixty-three-year-old history, the American Friends Service Committee has appointed a woman as its chief executive officer. Asia A. Bennett, forty-seven, of Swarthmore, Pennsylvania, succeeds Louis W. Schneider as executive secretary of AFSC. She has served for two years as associate executive secretary for personnel in the national office in Philadelphia and prior to that was regional executive secretary of AFSC's Pacific Northwest office in Seattle, Washington. In that capacity she had a hand in developing extensive work in the criminal justice field and also in resolving legal jurisdictional questions on Indian reserva-

Residence for Chronic Psychiatric Patients

A new residential program for long-term psychiatric patients will start in Philadelphia this summer. Situated in a handsome fieldstone home, this specialized program promoting each resident's independence and skills, will be under the guidance of *Friends Hospital*, America's first private nonprofit psychiatric hospital, founded by Quakers in 1813. 13 patient limit. \$80 per day.

For more details, write:
Diane Attenborough, R.N. M.S.N.
Greystone House
Friends Hospital
Roosevelt Blvd. and Adams Ave.
Philadelphia, PA 19124
Phone: 215-831-4600

Small Adirondack Inn for Sale

Excellent condition inside and out; fully insulated, storm sash, solar panels. Main building former family home sleeps maximum twenty-five guests in seven rooms plus four sleeping porches; additions for five owner/staff. Furnished, equipped and ready to operate; complies with State health and fire regulations. Owner retiring after seventeen happy years. Established year-round clientele eager to return. On direct bus route from New York City. Many hiking and ski trails accessible without car. For further information call or write Elizabeth G. Lehman, Box 4, Keene Valley, N.Y. 12943; Tel.: 518-576-4757.

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.) For information write or telephone HENRY BECK 6300 Greene Street Philadelphia, PA 19144 — V1 3-7472

building health through Spirit

Fall Residential Experience

September 5 - Nov. 29

Through study, meditation, prayer, work, play, nutrition, attunement to nature, relaxation, learn the tools for taking positive control of one's own health and growth. Personal evaluation and counsel for every participant. Community living and sharing with staff on Koinonia's 45 acres of garden and woodland. Pool.

Regular program includes choice of specialized weekend and one-week intensives — many of which can be taken separately.

KOINONIA

founded 1951

1400 Greenspring Valley Road, Stevenson, Maryland 21153 (301) 486-6262

Highlights

- | | |
|-------------|--|
| Sept. 5-8 | The Experience of Healing |
| Sept. 22-26 | Conscious Creation — Garden to Kitchen |
| Oct. 5-10 | Healthy Personality |
| Oct. 19-24 | Programming for Success |
| Nov. 2-7 | Handling Cancer Creatively |

Write or phone for full program including evening classes and lectures.

accredited by State of Maryland
non-degree college level courses

tions in the Northwest. She has also had experience in educational and social work.

While admitting that women's issues such as the Equal Rights Amendment are not separate from human rights issues in general, Asia Bennett maintains that they are of particular importance just now and that the AFSC has a special responsibility in this direction, as well as continuing its struggle against oppression at home and overseas and in favor of a social order based on peace and education and economic opportunity for all.

The new executive secretary is married to Lee C. Bennett, Jr., marine geophysicist and consultant. They have three children.

BOOK REVIEW

Valiant Friend: the Life of Lucretia Mott by Margaret Hope Bacon, *Walker and Company*, New York, NY, 1980. 265 pages. \$14.95

For afternoon tea, she loved oysters, pickled tongue and ice cream. What does this say of the dyspeptic feminist, abolitionist, religious reformer, Lucretia Mott? Perhaps that her nature blended a great, tender sweetness with tart spoken words and a depth of understanding as primal and eternal as the sea.

Margaret Bacon's well-researched biography of Lucretia Mott not only chronicles the life struggles of this powerful figure, but also conveys much of the inner nuances of Quaker life in the last century. It is a loving portrait, with the aura of innocence remembered and the busy hopefulness of the nineteenth century reform movement.

Lucretia Mott's life from 1793 to 1880 is portrayed as a unified tapestry, woven in two predominant colors: energetic love of her extended family and social network, and indomitable devotion to equality and freedom as reflected in the leadership she gave to feminism, abolition of slavery and of capital punishment, prison reform, Native American



Oakwood School

America's Oldest Coeducational Boarding
and Day School

Oakwood is a Quaker educational community with a college preparatory academic program. The unique senior program, "Adventure in Quaker Education," combines intensive academic work with manual skills and community service projects.

Grades 9-12—Tuition Reduction for Friends—100 Students
Carolyn J. Tomlins, Director of Admissions
Oakwood School, Poughkeepsie, NY 12601 • 914-462-4200

WESTTOWN SCHOOL

BD 9-12

Day K-10

Westtown School's quest for excellence in education centers on a maturing search for Truth in a loving, worshipping, and understanding Friends' community. Westtown's education is predicated on mutual involvement of teacher and student in the learning experience. In this process each person refines his or her ideals, and endeavors to practice them. For the older students, the School's boarding program provides an environment in which adolescents can mature into caring and competent young adults.

For further information write Westtown School, Westtown, Pa. 19395

concerns, and other causes. Both themes are integrally bound up with her membership in her Quaker meetings, and her struggle to nurture a Society of Friends that lived according to its testimonies. Margaret Bacon's portrait makes clear what we often forget about our great Quaker forebears: that while they often demonstrated serenity, they also walked hand-in-hand with conflict in the familial, religious and political spheres. Though Mott sometimes served as a peacemaker (for instance, among feminist factions), she was also perennially in danger of disownment by her meeting for her obstreperous speaking-out. Most of her children, in adult life, left the Society or were disowned.

Several qualities of Lucretia Mott stand out as useful for contemporary Friends to recall. One of these is her capacity to work practically for reform with people whose theories were not her own, yet never herself to abandon a principle once she had fully grasped its importance. For instance, when arson and mob violence attended early abolitionist conventions, and many therefore urged that blacks be excluded from the gatherings, she would not back down. Peace was not to be bought at the price of human equality and solidarity. Her attitude toward the Civil War was one of extreme ambivalence: though she hated the recourse to arms, she often wished that it be prosecuted vigorously enough to win freedom for the slaves (which, at first, was not the issue).

Also striking is the importance of housework in Lucretia Mott's life, both as a balance to stressful activities and because it wove a soft, warm blanket of nurturance for her family and friends in a time when their society was dissolving into animosity and violence.

One final quality bears marking. In her younger days, Lucretia deeply resented the authority of the Quaker meeting, ministers and elders, who often disowned her friends and relatives for what seemed to her trivial causes. As she developed in her own ministry, however, she became a practiced "elder" herself, and did not hesitate to tell others their duty, nor to scold them for what she perceived as their moral failings. We take on some of the characteristics of what we dislike—and yet with her there was a distinction. However bitter her quarrels with this or that antagonist, Lucretia Mott seemed able to go on communicating with that person, including him or her in her affections.

Margaret Bacon has done us all a loving service in recapturing the spirit of this—truly—valiant Friend.

Cynthia Adcock

COUNSELING SERVICE Family Relations Committee of Philadelphia Yearly Meeting

A Confidential Professional Service
For appointment call counselors
between 8 and 10 PM

Nancy Darling, ACSW
Reading 582-3783

Frances T. Dreisbach, ACSW
Easton 258-7313

Rachel T. Hare-Mustin, Ph.D.
Wayne 215-687-1130

Josephine W. Johns, M.A.
Media LO6-7238

Arlene Kelly, ACSW
988-0140 (10 AM-10 PM)

Helen H. McKoy, M.Ed.
Germantown GE8-4822

Christopher Nicholson, ACSW
Germantown VI4-7076

Annemargret Osterkamp, ACSW
Gwynedd 646-6341

George A. Rogers, M.D.
609-365-1119 (9 AM-5 PM)

Alexander F. Scott, MSS
Wynnewood 642-0166

Charlotte P. Taylor, Ph.D.
Wilmington 302-655-0412

Lindley Winston, M.D.
Malvern 647-4216

Consultant: Ross Roby, M.D.



Abington Friends School

Abington Friends School is a coeducational day school, Four-year-old Kindergarten through Grade 12. For more information about admissions, or about employment opportunities, call or write:

James E. Achterberg
Headmaster
575 Washington Lane
Jenkintown, Pennsylvania 19046
(215) 886-4350

FRIENDS' CENTRAL SCHOOL OVERBROOK, PHILADELPHIA 19151

A Coeducational Country
Day School

Four-year kindergarten through 12th Grade; College Preparatory Curriculum. Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD
Headmaster

Mohonk

You'll love us for
what we are.
And
what we aren't.

You'll love Mohonk's superb natural setting, its lake and cliffs and thousands of unspoiled mountain acres. Its delicious food, and sports for all seasons, from tennis, golf, swimming, hiking, horseback riding and carriage rides to skating and cross-country skiing. You'll love Mohonk, too, for not being chrome, plastic, artificial or contrived. For being, in fact, itself. Naturally. Come soon. See your travel agent or call direct: (212) 233-2244.



Mohonk MOUNTAIN HOUSE

Lake Mohonk, New Paltz, N.Y. 12561
(914) 255-1000
90 miles from N.Y.C., Thruway Exit 18.
Direct transportation available.
Ask our Reservations Office.

Personal Supervision
of a Firm Member

Fyfe & Miller

FUNERAL SERVICE
7047 Germantown Ave.
Chestnut Hill 7-8700

James E. Fyfe Edward K. Miller
Cremation Service Available

COOPERATIVE HOUSING

with Friends in Philadelphia
near center city

Parking—Public Transportation
1 Bedroom Apartments—Children Welcome
Friends Neighborhood Guild
703 North 8th Street
Philadelphia, PA 19123—215-923-1544

RE-UPHOLSTERY / SLIPCOVERS

Mr. Seremba will go anywhere within 30 miles of Media, PA, including Wilmington, DE, area and South Jersey.
Phone (215) 586-7592



CHALLENGE IN CREATIVE LIVING AND LEARNING

Established 1957

- QUALITY ACADEMICS - SMALL CLASSES
- QUAKER PRINCIPLES - SIMPLICITY
- INDIVIDUAL GROWTH ENCOURAGED THROUGH COMMUNITY COOPERATION
- SHARED COMMUNITY DECISIONS
- STUDENTS LIVE IN FACULTY HOMES
- FINE AND APPLIED ARTS
- FARM AND FOREST PROGRAMS

CO-ED - BOARDING
NONDISCRIMINATORY
COLLEGE PREP - GRADES 9-12

THE MEETING SCHOOL

Rindge, N.H. 03461
(603) 899-3366

FRIENDS SELECT SCHOOL

17th and The Parkway, Philadelphia
Established 1689

A coeducational Day School enriched by an urban environment and a diversified student population.

The School encourages creative thought, open discussion, and the search for truth. Spiritual values and Quaker principles are emphasized along with academic achievement and the development of good learning habits in preparation for college and beyond.

Kindergarten through Grade 12

Truxtun Hare, Headmaster

Calligraphic Art

- marriage certificates
- awards • inscriptions •
- birth announcements •
- greeting card designs •
- invitations • scrolls •

Harry R Forrest

609-786-1824

ANNOUNCEMENTS

Births

Kinchy—Jonah Brady Kinchy was born May 29, 1980, to Sue and Jerry Kinchy. All are attenders of Elmira (NY) Monthly Meeting.

Livingston-Keyes—Seamus Jupiter Livingston-Keyes, on May 28, 1980, in Tucson, AZ, to Deborah Livingston and Dennis Keyes. Deborah and family are attenders at Pima (AZ) Monthly Meeting in Tucson. Maternal grandparents, Dorothy and David Livingston, are members of Ridgewood (NJ) Monthly Meeting.

Snyder—On May 17, 1980, Hannah Cumming Snyder to Joseph and Jane Snyder, members of Multnomah (OR) Monthly Meeting. The Snyders and newcomer are sojourning for a year in Corvallis (OR) Monthly Meeting.

Marriages

Cazden-Kleinschmidt—On May 25, 1980, Richard Kleinschmidt and Elizabeth Cazden, in Manchester, NH, under the care of Concord (NH) and Monadnock Meetings. Betsy is a member of Concord Meeting, and Richard is a member of Monadnock Meeting, Peterborough, NH. The bride's mother, Courtney Borden Cazden, is a member of Friends Meeting at Cambridge (MA). The groom's mother, Eleanor Loos Kleinschmidt, is a member of Buffalo (NY) Meeting. Betsy is retaining her own surname.

Kietzman-Nicklin—On April 27, 1980, David Evan Nicklin and Amy Outlaw Kietzman at Lloyd Harbor Meeting, Friends World College, Huntington, NY. The bride is a birthright member of Byberry (PA) Meeting, and the groom is a birthright member of Westbury (NY) Meeting. After a honeymoon in Cuba, the couple has respectively resumed their work in medicine and education of the disadvantaged.

Deaths

Cocks—On April 13, 1980, William Bull Cocks, of Cornwall on Hudson, aged ninety-four, in his sleep. Born on August 10, 1885, William was a lifelong member of the Cornwall Religious Society of Friends. He attended Swarthmore College, served as a director of Cornwall National Bank for forty years and of the Cornwall Hospital for forty years as well as serving as town justice for

thirty years. Until 1971, he operated, with his son, Charles, Cocks Store in Cornwall, founded in 1850. William is survived by one son, Richard M. Cocks of Guam.

Cook—On May 28, 1980, after a short illness, Marion Engle Cook, aged ninety, in Red Bank, NJ. She was a member of Shrewsbury Friends Meeting for the last ten years, and before that of Montclair Friends Meeting, being one of its founding members.

The daughter of Margaret Clothier and David Darnell Engle, Marion was born in Mt. Holly, NJ. She graduated from Westtown School in 1908 and in 1912 married Joseph Alexander Cook, who died in 1972. They lived in Montclair until 1970 when they moved to the Navesink House, a retirement home in Red Bank.

Marion is survived by her daughters, Margaret C. Tomkinson of Sayreville, NJ; Marion C. Ladd of Eatontown, NJ; and Elizabeth C. Hill of Colorado Springs, CO; ten grandchildren and thirteen great-grandchildren.

Foster—On May 13, 1980, aged ninety-one, Elizabeth Foster, a birthright Friend and a member of Providence (RI) Monthly Meeting. Elizabeth had served as companion housekeeper to several elderly persons. She is survived by one brother, Henry C. Foster, and was the beloved aunt to many nieces and nephews.

Glenn—On May 23, 1980, Margaret (Peggy) Woodruff Glenn, aged fifty-nine, in Bellingham, WA. A member of Palo Alto Friends Meeting, she was associate clerk at one time, but had not attended meeting for a number of years. Memorial contributions or notes may be sent to her daughter, Laurie Glenn, 724 N. Forest Street, Bellingham, WA 98225.

Morris—Elliston Perot Morris, on March 5, 1980, aged eighty, at home in Southampton, PA, member of Southampton Monthly Meeting. Elliston obtained a B.S. degree from Haverford College, and an M.F. from Yale University. He was active in the Society of Friends throughout his life; he did AFSC work in France after World War I and in the West Virginia coal fields during the Depression; he was an early resister in his age group to draft registration during World War II, leading to time in federal prison in Danbury, CT. He was for many years a member of the Westtown School Committee, and a member of Haverford College and Friends Hospital Corporations. He served in a variety of ways in Southampton Monthly Meeting, Bucks Quarterly Meeting, and Philadelphia Yearly Meeting. He is survived by his wife, Anna S. Morris; four children, William P. of Parowan, UT; Eleanor M. Cox of Brevard, NC; Jonathan W. of Forest Grove, OR; and David M. of Coupeville, WA; eight grandchildren; a sister, Janet M. Butler; and a brother, M.C. Morris.

Satterthwaite—On September 15, 1979, Margaret Voorhees Satterthwaite, aged seventy-three, wife of Willis H. Satterthwaite and mother of Ridgway Satterthwaite, Ellen

S. Seibert and Ann Satterthwaite. She was born in Trenton, NJ, and graduated from Douglass College. She was a valued member of Abington (PA) Monthly Meeting and served on the Overseers Committee and the Committee of Representatives to the AFSC.

Satterthwaite—On May 8, 1980, *Willis Hibbs Satterthwaite*, aged seventy-four. Born in Trenton, NJ, he was a graduate of Yale University and the University of Pennsylvania Law School. He was a member of the law firm of Dechert, Price and Rhodes and former Vice President and General Counsel for the Penn Mutual Life Insurance Co., having served with the company from 1935 until his retirement in 1971.

Willis was an active member of Abington (PA) Monthly Meeting and had served as clerk of the meeting and secretary of the trustees of the meeting for many years. He had also served as clerk of Abington Quarterly Meeting and chairman of the Economic Development Fund for Disadvantaged Minorities of Philadelphia Yearly Meeting. He had been a member of the Board of Jeanes Hospital and president of the Fox Chase Medical Center.

Willis is survived by two daughters, Ellen S. Seibert and Ann Satterthwaite; a son, Ridgway; and six grandchildren.

Schwieso—On May 18, 1980, *Clara M. Schwieso*, aged seventy-nine, member of Palo Alto (CA) Friends Meeting. At a memorial service held at the meetinghouse, many members and attenders spoke, all expressing the beauty and joy of Clara's character, and her ability to make the best of every situation. Even in her last illness she reached out to others with her loving consideration and was loved by all, including the nurses who served her.

Clara's husband preceded her death by six months. Survivors include a son, Charles, from Miami, FL, a daughter, Gretchen Ferrin of Arcata, CA, who has three children; Ian, Douglas and Margaret. Memorial contributions are suggested for Palo Alto Meeting or a favorite charity.

CALENDAR

August

July 30-Aug. 3—Ohio Valley Yearly Meeting to be held at Earlham College, Richmond, IN. Contact Merritt S. Webster, 225 Connelly St., W. Lafayette, IN 47906.

4-9—Pacific Yearly Meeting will be held in Chico, CA. For information write Eleanor Foster, 118 Miles St., Santa Cruz, CA 95060.

5-10—Baltimore Yearly Meeting at W. Maryland College, Westminster, MD. Con-

Instructions and List of Readings for a

PEACE CONVERSION STUDY GROUP



Newly revised, this 12-page booklet describes how to organize a study group on peace conversion, which covers such topics as "U.S. Military Policy and the Military Economy," "Jobs, Economic Development and Economic Democracy," "Obstacles to Conversion," and others. Readings on each topic are described, most of which are available from Friends Peace Committee.

Copies of "Instructions and List of Readings for a Peace Conversion Study Group" are available for 80¢ each (includes postage) from Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102.



Montessori Preschool Day Care

7:30 a.m. to 6:00 p.m., Monday to Friday
Starting September 1980
in West Philadelphia
Call Brad Sheeks: (215) 349-6959

tact person is David H. Scull, 17100 Quaker Lane, Sandy Spring, MD 20860.

5-10—Iowa Yearly Meeting will be held at Scattergood School, West Branch, IA. Contact Robert Berquist, Rt. 1, West Branch, IA 52358.

6-9—Illinois Yearly Meeting near McNabb, IL. Contact Rodney Ross, 1602 Oak St., St. Charles, IL 60174.

9-20—Central Yearly Meeting at Central Friends Campground in Muncie, IN. Contact: Arthur Hollingsworth, 302 S. Black St., Alexandria, IN 46001.

11-16—New England Yearly Meeting at the University of Southern Maine, Gorham, ME. Contact: Sylvia S. Perry, 40 Pleasant St., Dover, MA 02030.

13-18—Ohio Yearly Meeting at Stillwater Meetinghouse, Barnesville, OH. Contact: William L. Cope, 44550 State Rte. 517, Columbiana, OH 43228.

15-Sept. 4—"The Russians and Ourselves: From Conflict to Coexistence to Community" will be the theme of a trip to the Soviet Union which will be led by Russell and Irene Johnson. The tour, which will visit the cities of Moscow, Leningrad, Kiev, Odessa and Volgograd, costs \$1,525 and will be sponsored by Promoting Enduring Peace. For more information: Russell Johnson, 2161 Massachusetts Ave., Cambridge, MA 02140.

CLASSIFIED ADVERTISEMENTS

CLASSIFIED RATES

MINIMUM CHARGE \$6.00. 30¢ per word. Please send payment with order. (A *Friends Journal* box number counts as three words.) Add 10% if boxed. 10% discount for 3 consecutive insertions, 25% for 6.

Appearance of any advertisement does not imply endorsement by *Friends Journal*.

Copy deadline: 30 days before publication.

Accommodations

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

Guests. Colonial home ½ mile from Friends Community. Room with house privileges by week-end, month, weekdays. Contact Virginia Towle, Friends Community, North Easton, MA 02356 or 238-7679.

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.

Announcements

A Worship Group is forming in Port Huron, Michigan—Sarnia, Ontario. Call 313-385-4293.

EVENING WORSHIP

Philadelphia Area

At 5 p.m.

Unami Meeting

See FJ Meeting Directory under Sumneytown, PA for location and phone number.

Books and Publications

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

Looking for a book? Free Research Service. Please Write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Sta., New York, NY 10113.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

Legislative leverage letter seeks active subscribers. Friends Peace Committee's Policy and Legislation Subcommittee offers Legislative Alert mailings with background and action recommendations on peace and international issues. To subscribe send

(continued on next page)

\$2.00 to Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102.

Quaker collector of books is closing out his collection and wants other collectors to have as much fun as he did. Write for lists of books for sale, or make inquiries about special ones. Box 598, Woodbury, NJ 08096.

Nineteenth-century Quaker books free, on payment of shipping charges. List available on request; send self-addressed envelope to Yearly Meeting Library, 1515 Cherry Street, Philadelphia 19102.

Church of the Brethren Annual Conference minute booklets, 1888 through 1938—\$1 each; Church of the Brethren Yearbooks and Directories, 1931 through 1975—75¢ each. Specify year(s), add 15% postage/handling; send payment with order. Brethren Historical Library and Archives, 1451 Dundee Avenue, Elgin, IL 60120.

Books For Sale: Quaker Books—a large collection of out-of-print volumes currently available, including several writings of early Friends which are rich in source material. For details send for list to Harold Myers, 71 The Harebreaks, Watford WD2 5NE Hertfordshire, England.

Pendle Hill: A Quaker Experiment in Education and Community by Eleanore Price Mather. An informative and entertaining look at the first 50 years. Foreword by Douglas V. Steere. 128 pages, hardbound, \$7.00 plus 65¢ postage. Pendle Hill Publications, Wallingford, PA 19086. Write for our catalog of books, pamphlets and tapes.

Islam, the Misunderstood Religion: What every truth lover and knowledge seeker, what every Friend should know about one major world faith, but the media doesn't let people know. Informative package on Islam whose main purpose is to fight misrepresentation and increase understanding between cultures. Send \$1 for your package to: Muslim House, 4744 Larchwood Ave., Philadelphia, PA 19143.

Communities

Quakers and like-minded persons forming rural intentional community in western North Carolina mountains. Beautifully located between river and adjoining national forest. Near Friends meeting. Private homesites and community areas on 32 acres. For information write: Toehold Farm, Box 482, Rte. 5, Burnsville, NC 28714.

For Rent

A choice furnished rental in Friends Community, North Easton, Massachusetts September 1980-June 1981. New, one floor, solar-heated condominium. Lovely woods view. Large living-dining room, kitchen, bath, 2 bedrooms. Near village and public transportation, 25 miles to Boston or Providence. \$450 per month plus electricity, water. 617-238-7679.

Like month in Costa Rica with Quaker contacts? Livable apartment available, moderate cost, August 15-November 15. Betty Ridgway, 1331 Bartine St., Harrisburg, 17102. 717-234-7485.

For Sale

Downeast Maine. 1-2 acre wooded shore lots. Sandy, rocky beaches. Magnificent views. Last

reasonable American shore-front left for grandchildren and/or protection against inflation. Selling only 2 lots per year. From \$14,000. Box 183, RFD 1, Milbridge, ME 04658. 215-649-7037 or 207-546-2414.

Three-bedroom apartment, Friends Housing Co-op—inner Philadelphia garden community sponsored by Friends. Write or call Paul and Marie Turner, 714 North Franklin Street, 19123. 215-922-6218.

Personal

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

Going to England? Spend some time at **WOODBROOKE, Quaker study centre**. Come for a term, a few weeks or a weekend course. Enjoy the all-age international community; gain from worshipping and learning within it. Single or double rooms. Beautiful grounds. Good library. Easily reached. Details of dates, courses and fees from Woodbrooke, 1046 Bristol Road, Birmingham B29 6LJ, England.

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Positions Vacant

Resident Executive Clerk (director), Pendle Hill, a Quaker study center. Position begins September 1, 1981. Compensation includes modest salary, housing, food, other benefits. To apply, phone or write Search Committee, Pendle Hill, Wallingford, PA 19086, 215-566-4507, before October 15, 1980.

Senior coordinator/director. American Friends Service Committee Chicago-based region of this Quaker, peace, service, and social action agency seeks person with experience in social agency administration and fundraising. An equal opportunity employer. Send resume to Anne James, AFSC, 407 S. Dearborn, Chicago 60605.

Rural community with mentally handicapped adults seeking co-working staff. House-parenting responsibilities plus work in weavery, bakery, woodshop and gardens. Room, board, medical, dental and living expenses provided. One year commitment. Innisfree Village, Crozet, VA 22932.

Business manager wanted for community controlled, collectively run, rural health center. Normal business responsibilities plus ability to work well in a collective. Equal hourly salary, now \$6.00. Suislaw Rural Health Center, Swisshome, Oregon 97480.

Friends Meeting of Washington seeking Meeting Secretary. Full-time position involves coordination of the work of the meeting, staff supervision, program development, supervision of property. Apartment on premises. For further information or to submit a resume, write: Gary Singleton, Search Committee, Friends Meeting, 2111 Florida Ave. NW, Washington, DC 20008.

Johannesburg Meeting (unprogrammed), South Africa, seeks Quaker couple as wardens from September, 1980. No salary, but rent-free two-bedroom apartment. Details from Alice Hawkins, P.O. Box 3790, Johannesburg, 2000.

Opportunity for Christian pioneer to teach math, science, and manual arts, grades 1 through 8 in small new rural Friends school. No pay—just room, board, and loving friendship. Sunrise Friends School, Route 1, Seymour, Missouri 65746.

Retirement

The Harned, a Friends boarding home, has three rooms available for elderly guests; near public transportation. Provides warm, friendly atmosphere for those who no longer wish to live alone or assume household responsibilities. Two rooms adjoin and would be ideal for couple. Small admission fee, reasonable rates. 215-566-4624, 9 a.m.-3 p.m., or write The Harned Manager, 505 Glenwood Ave., Moylan, PA 19065.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Olney Friends School, Barnesville, OH 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curriculum, dairy farm, individualized classes. Welcoming students from all racial backgrounds. Brochure. 614-425-3655.

Services Offered

Re-upholstery and slipcovers—special rates for Friends—Philadelphia suburban area and northern Delaware. Seremba, 215-586-7592. *Friends Journal* advertiser since 1955.

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

Summer Rentals

South Newfane/Marlboro, Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis and all summer enjoyments nearby. Minimum rental—two weeks. \$125 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

MEETING DIRECTORY

Argentina

BUENOS AIRES—Worship and monthly meeting one Saturday of each month in Vicente Lopez, suburb of Buenos Aires. Phone: 791-5880.

Canada

TORONTO, ONTARIO—60 Lowther Ave. (North from cor. Bloor and Bedford.) Meeting for worship every First-day 11 a.m. First-day school same.

Costa Rica

MONTEVERDE—Phone 61-18-87.
SAN JOSE—Phone 29-11-53.
Unprogrammed meetings.

Mexico

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

OAXTEPEC—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone: 221101.

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Connie LaMonte, clerk, 205-879-5715.

Alaska

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

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

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

PHOENIX—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

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. W. Russell Ferrell, clerk. Phone: 602-886-1674.

Arkansas

LITTLE ROCK—Unprogrammed meeting, alternate First-days. Ph: 661-9173, 225-8626, or 663-8283.

California

BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

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

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

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

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

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone 415-651-1543.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 453-6836.

LONG BEACH—Meeting for worship, 10 a.m.,

Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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

MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 624-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., worship and child care 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone 714-552-7691.

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

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

REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9676.

RIVERSIDE—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15. Dialog, study or discussion, 11:15. Business meeting first Sundays, 11:15. Info. 781-4884 or 683-4689. 3920 Bandini Ave., Riverside, 92506.

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 925-6188.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 296-2264.

SAN FERNANDO—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 752-7440.

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

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

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center Street, Clerk: 408-423-2605.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9372. P.O. Box 1443, Vista 92083.

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

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

Colorado

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

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.)

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

DURANGO—Worship Group Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday. Phone 434-8364 or 249-9587.

Connecticut

HARTFORD—Meeting and First-day school, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3631.

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 776-2164.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. Phone: 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone 263-5321.

Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.

Subscription Order/Address Change Form

FJ811580

Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$12 Two years ☐ \$23 Three years ☐ \$34.50 (Extra postage outside the United States, \$4 a year.)

☐ Enroll me as a Friends Journal Associate. My contribution of \$_____ is in addition to the subscription price and is tax-deductible.

☐ Change my address to: (For prompt processing, send changes before the fifth of the month and indicate your old zip code on this line _____.)

Name _____

Address _____

City _____

State _____

Zip _____

☐ This is a gift subscription in my name for:

Name _____

Address _____

City _____

State _____

Zip _____

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

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

REHOBOTH—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship First-day 10 a.m.

WILMINGTON—Alapocas, Friends School. Worship 9:15, First-day school 10:30 a.m.

WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m., babysitting 11 a.m.-noon; First-day school, 11 a.m.-12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

DAYTONA BEACH—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 677-0457.

GAINESVILLE—1921 N.W. 2nd Ave., Meeting and First-day school, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

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

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone 843-2631.

SARASOTA—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-896-0310.

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

Georgia

ATLANTA—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. Jim Cain, clerk. Ouaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-6529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn singing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 988-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treawday, 878-6562, 231 Kahoea Place, Kula, HI 96790.

Idaho

SANDPOINT—Unprogrammed worship group forming. Meeting in members' homes. Call Lois Wythe, 263-8038 or write 504 Euclid Ave., 83864.

Illinois

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

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

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 664-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

DEKALB—Meeting in Friends homes. Phone:

758-1985, 758-7084.

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

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 234-4645.

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

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

OAK PARK—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 or 524-0099.

PARK FOREST—Thorn Creek Meeting. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

PEORIA-GALESBURG—Meets in homes every Sunday. Phone 692-4909 (Peoria) or 342-0706 (Galesburg).

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Iris Bell, clerk. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 217-328-5853 or 217-344-5348.

Indiana

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

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

INDIANAPOLIS—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Tharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

VALPARAISO—Unprogrammed worship Sundays, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave.

Iowa

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

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

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

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone: 913-843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. Phone: 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2853.

LOUISVILLE—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 563-3464 or 563-8265.

ORONO—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

Maryland

ADELPHI—Near U. of MD, 2303 Metzger Rd. Worship 10 a.m., First-day school 10:20 a.m. 301-434-9644. Tom Wetherald, clerk, GR4-8411.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

BALTIMORE—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Claggett, 822-0669.

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

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

UNION BRIDGE—Pipe Creek Meeting. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, Elizabeth Muench. Phone: 862-2839.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone: 253-9427 or 268-7508.

BOSTON—Worship 11 a.m. (summer 10 a.m.), First-day, Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

DORCHESTER-JAMAICA PLAIN—(Circuit), First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

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

NORTH EASTON—Worship 11 a.m. First and Fourth Day at Friends Community. Phone 283-0443; 2244; 2282.

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Clerk, Barbara Day, phone 255-7419.

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

WEST FALMOUTH, CAPE COD—Rt. 28A, meeting for worship, Sunday 11 a.m.

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

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-646-7022.

DETROIT—Meeting, Sundays 10:30 a.m., 7th floor Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church Library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone: 616-363-2043 or 616-854-1429.

KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone: 349-1754.

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 926-6159.

ROCHESTER—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

COLUMBIA—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4311.

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call 816-931-5256.

ROLLA—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2464.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone 443-5165 or 443-4333, or Box 314, Helena, MT 59601.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

RENO—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

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

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willits, clerk, phone 603-868-2629.

GNIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

WEST EPPING MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone:

KEENE—Meeting for worship, Sunday, 10:30 a.m. Unprogrammed. Hildebrandt residence, 97 Wilber St. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

CAPE MAY—Beach meeting for worship 9 a.m. Sundays during July/August. In open air on the sand near the Grant St. jetty. Phone 884-8852.

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

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

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

CROSSWICKS—Meeting and First-day school, 10 a.m.

DOVER—Meeting for 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. Phone: 201-627-3987 or 584-4574.

GREENWICH—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

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

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

MEDFORD—Main Street Meeting for worship 10:30 a.m. June through September: Union Street. Phone: 609-654-3000.

MICKLETON—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-468-5359 or 423-0300.

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone 201-744-8320. Visitors welcome.

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

MOUNT HOLLY—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.

MULLICA HILL—Main St. Sept.-May FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

NEW BRUNSWICK—Quaker House, 33 Remseh Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

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

PRINCETON—Meeting for worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone 201-995-2276.

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

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

SALEM—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.). Route 35 and Sycamore. Phone 741-7210 or 671-2651.

SUMMIT—Meeting for worship and First-day school, 11 a.m. (July, August, 10 a.m.) 158 Southern Blvd., Chatham Township. Visitors welcome.

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

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. William Myers, clerk. Phone: 266-2328.

LAS CRUCES—Worship, 10 a.m. at 2511 Chaparral. Cynthia Moore, 382-5475.

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

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-1238.

New York

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

ALFRED—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayles Sts.

AUBURN—Unprogrammed meeting, 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 e.m., 72 N. Parade. Phone: TX 2-8645.

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

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

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-9303.

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

HAMILTON—Meeting for worship, 9:30 A.m., chapel House, Colgate University. Phone: Andy Young, 315-824-0700.

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

ITHACA—10 a.m., worship, First-day school, nursery; Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

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

FARMINGDALE-BETHPAGE—Meeting House Rd., opposite Bethpage State Park Clubhouse.

FLUSHING—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th, and 12th months.

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 106 and 107.

LOCUST VALLEY-MATINECOCK—Duck Pond and Piping Rock Rds.

MANHASSET—Northern Blvd. at Shelter Rock Rd. July and August 10 a.m.

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 518-261-6082 or 516-941-4678.

SHELTER ISLAND—10:30 a.m., Shelter Island Public Library. Phone: 516-749-0555.

SOUTHAMPTON—Eastern L.I.-Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone 518-ED3-3178.

MT. KISCO—Meeting for worship and First-day

school 11 a.m. Meetinghouse Road.

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone 914-255-5678 or 255-6179.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (15th St.), Manhattan. Others 11 a.m. only.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-746-2844 for location.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

PQTSAM—Call 265-5749 or 265-7062.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570, 914-769-1720.

QUAKER STREET—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

ROCHESTER—Sept. to June, meeting for worship 9:30 and 11, First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

ROCKLAND—Meeting for worship and First-day school, 11 a.m., 60 Leber Rd., Blauvelt.

RYE—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

SCARSDALE—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd. Clerk: Mary Margaret Bailey, 1187 Post Rd., Scarsdale, 10583.

SCHENECTADY—Meeting for worship 10 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwarz, clerk, Galway 12074.

SYRACUSE—Meeting for worship at 821 Euclid Ave., 10:30 a.m. Sunday.

North Carolina

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

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone: 929-5201.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

DURHAM—Unprogrammed meeting 10:30, First-day school, 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Sholar (485-3213).

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Anne Welsh, 273-4222.

GREENVILLE—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette. 834-2223.

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

WINSTON-SALEM—First-day unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. For information call 725-8001 or 723-4528 (Jane Stevenson).

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

Ohio

AKRON—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg., 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

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

COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Crosman, 846-4472, or Ruth Browning, 486-8973.

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

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

KENT—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 873-5336.

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

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

WAYNESVILLE—Friends Meeting, Fourth and High Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. Sterling Olmsted, clerk. 382-4118.

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiorne, 513-767-1039.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 46th. Information, 632-7574. Clerk, Paul Kosted, 525-2296.

Oregon

EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone 232-2822.

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

BUCKINGHAM—At Lahaska, Routes 202-263. Meeting for worship, Sunday 11 a.m.

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. of 562, 1 and 6/10 miles W. of 662 and 582 Intersection at Yellow House.

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 each month. Five miles from Pennsbury reconstructed manor home of William Penn.

GOSHEN—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

GWYNEDD—Sumner Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

HARRISBURG—Sixth and Herr Sts. Meeting for worship and first-day school, 10 a.m. Forum, 11 a.m.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Rd. First-day school and meeting for worship, 10:30 a.m., followed by Forum.

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

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

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANDSDOWNE—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m., First-day school 11 a.m.

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

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of month Sept. thru May. Clerk 717-523-9224.

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

MEDIA—125 W. 3rd St. Worship 10 a.m. through Sept. 7.

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

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

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

MIDDLETOWN—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Gilton, 717-458-6161.

MUNCY at PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only, 968-3811.

NEWTOWN SQUARE-DEL. CO.—Rte. 252 N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

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

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

NORTHWESTERN PA—French Creek Meeting (Preparative), 970 S Main St., Meadville 16335. First-days 10:30 a.m. Contacts: Conneautville, 587-3479; Erie, 474-2455; Meadville, 333-4151.

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, 11:15 a.m. July & August 10:30 a.m. Chestnut Hill, 100 E. Mermaid Lane.

Fourth and Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Sts., 11 a.m.

Germantown Meeting, Coulter St. and 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 Rt. 23. Worship, 10 a.m. Forum, 11:15.

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

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

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

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

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

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

SOUTHAMPTON (Bucks County)—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk's phone: 357-3857.

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays. Phone: 544-3624.

STATE COLLEGE—611 E. Prospect Ave., 16801. Adult discussion 9:30 a.m. Meeting for worship and First-day school 10:45 a.m.

SUMNEYTOWN—Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 234-4670.

SWARTHMORE—Whittier Place, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5936.

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

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m. (except summer); meeting for worship, 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month.

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

WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.

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

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., New-town Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

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

Rhode Island

NEWPORT—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

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

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

WESTERLY—57 Elm St. Unprogrammed worship, 11 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

South Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Unlimited. 2580 Gervais St. Phone: 776-7471.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 57105. Phone: 605-334-7894.

Tennessee

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

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

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

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

EL PASO—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

GALVESTON—Galveston Preparative Meeting. Unprogrammed worship Sundays, 7 p.m., peace study group 8 p.m. except 1st Sunday business meeting. Phone: 744-6206.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

LUBBOCK—Worship group (unprogrammed), 1 p.m. Sunday. Forest Room, John Knox Village, Norfolk. Clerk: Michael Wenzler. Call 762-8950 or write 2606 22nd St.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Allen F. Smith. Phone: 683-8561 or 337-8894.

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Houston Wade, clerk, 512-736-2587.

TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone: 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-862-8449.

MIDDLEBURY—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-388-7840.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone

Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

WILDERNESS—Meeting for worship, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth: N. entrance, Rt. 100. Kate Brinton, 228-8942.

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.

LINCOLN—Goose Creek United Meeting for worship and First-day school, 10 a.m.

MCLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., junction old Rt. 123 and Rt. 193.

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115. June-August, worship 10 a.m.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

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

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 667-8497.

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

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME 2-7006.

SPOKANE—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

TRI-CITIES—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone 304-345-8659.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0988.

MADISON—Sunday 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 962-2100.

OSHKOSH—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

WAUSAU—Meeting in members' homes. Write 3326 N. 11th or phone 842-1130.

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. F information call: 672-6368 or 672-5004.



X
JUL 29 1980
FRIENDS JOURNAL
152 A NORTH 15TH ST
PHILA PA 19102

Travel With Us

In spite of gasoline prices, Friends are traveling this summer, as they so frequently do. One of the pleasures of travel is breaking the usual routine, taking time to see things one might otherwise neglect, finding moments to reflect.

Friends Journal is a good traveling companion. It fits easily into a suitcase or backpack; it provides food for thought during those reflective moments. And the meeting directory listed in the first issue each month gives times and locations of meeting for worship in 49 states and 5 foreign countries.

Enlist the *Journal* now as your traveling companion, and it will join you 19 times throughout the year. Just fill out the form below. You'll discover it's good company.

☐ I enclose payment of \$12.00 per subscription (add \$4 for foreign postage)

☐ Please bill me

☐ This is a gift, so please send a gift card

My name _____

Address _____

City _____ State _____ Zip _____

Send to:

Name _____

Address _____

City _____ State _____ Zip _____

811580