

July 1/15, 1981

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



WE HAVE WITHIN US A CAPACITY
FOR LOVE AND CARING AND COMMUNION
WHICH TRANSCENDS ALL BOUNDARIES

Contents

July 1/15, 1981
Vol. 27, No. 11

Among Friends: Vint Moves Over	2
—Olcutt Sanders	
On Being a Quaker in Northern Ireland	3
—Joyce Davison	
Three Poems from Ancient Ireland	7
—English Version by Frederic Vanson	
The Use of Silence	8
—Calvin Keene	
Friends Weekend Workcamps: A Time for Healing	10
—Katie Caruthers	
The Way Opening	13
—Barry Morley	
Forum: Receiving Soviet Peace Delegation	17
Conference Reports	20
Friends Around the World	21
Milestones	23
Calendar	24
Classified Advertisements	25
Meeting Directory	26

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FRIENDS JOURNAL

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AMONG FRIENDS: Vint Moves Over

In our *Friends Journal* version of musical chairs, Vinton Deming is now occupying a new seat as assistant editor. During the past four and a half years he has been a typesetter here (demonstrating his grasp of fine points in written expression) and has also overseen our book reviews. We are fortunate to have this experienced colleague in a position of expanded responsibility.

* * *

I've just learned that there's another *Friends Journal*. It's published in Toronto and is aimed at what Quakers call little-F friends so there's not much competition. Nor can I quibble with its purpose: "We hope to provide a serious alternative to the vagaries of chance and booze-and-bar methods of finding friends."

While our *Friends Journal* does not publish ads from individuals seeking a mate, we're all for friendships. Many thriving Quaker families had their start in friendships that grew out of some of the activities advertised in our back pages—conferences, work camps, boarding schools, and local meetings. (I met my wife at a national Student Christian Association conference!) A gathering of like-minded persons is a pretty good place to find congenial friends, whether the purpose is matrimony or not. Of course, there are religious and educational and other values to be gained from these experiences, as well. So patronize our advertisers for *friendships plus*.

Olcutt Sanders



Tom Foley, a U.S. worker with the Peace People, stands with Joyce Davison (center) and Mairead Corrigan outside Fredheim, Peace People headquarters in Belfast.

ON BEING A QUAKER IN

NORTHERN Ireland

by Joyce Davison

Before I got to Northern Ireland I had read about the violence. What I didn't know was how pervasive the violence is and how deeply it would affect me. I expected to do my workshops for the Children's Creative Response to Conflict Program in Belfast the same way I had done them in Belgium, Holland, and England. I expected to see the sights and meet fantastic people. I did conduct the CCRC workshops, see the sights, and meet fantastic people. Unexpectedly, I also got involved.

The physical beauty of Ireland can make you cry. The music can make you cry. The children—emotionally, physically, and socially fearful—can make you cry. I cried a lot. The realization that Ireland was going to be different came gradually. Everywhere else in Europe the workshops had gone very well, and I had a marvelous time being the absolutely perfect tourist. I arrived in Ireland after a stop-and-go trip across Scotland via the Trans-Clyde Railroad.

I was met by Gabrielle, a young woman who teaches in a Catholic school in Belfast. Gabrielle and I chatted amiably for the forty-five-minute ride into Belfast. She noted that the ride would take a little longer than ordinary because she didn't want to drive through the restricted neighborhoods. As we rode through Belfast, there were large areas without streetlights. Gabrielle said

Joyce Davison has led conflict resolution workshops in Newark, NJ, and in the South Bronx. She is a member of Montclair (NY) Monthly Meeting.

the lights were deliberately left out because the British foot patrols were afraid of sniper fire.

Gabrielle indicated the neighborhood where her school is located. The streets were dark. Where there were once doors and windows the houses had cement blocks. At the end of each block there were barricades. These barricades were made of cement posts, steel sheets, and barbed wire. They are called "peace lines." Gabrielle reported that in some areas there is a massive disregard for law and order. Both the British army and the police are reluctant to enter through the peace lines. The graffiti we saw, often written in Gaelic, dealt with H-Block, Protestants, and the British army. It was a grim ride on a Sunday night.

We arrived at Gabrielle's home, a place she rents with two other persons in a lovely middle-class neighborhood. It is a substantial brick house with wood paneling throughout, leaded glass windows, and a charming garden. I felt very serene and secure sitting by the fire with a cup of tea and plate of biscuits.

The next morning we went to St. Joseph's College of Education for the first day of CCRC workshops. We drove back past the peace lines, other graffiti, and more buildings with their windows and doors filled with cement blocks. New elements for me were the armored troop carriers and British soldiers wearing jungle camouflage, face shields, with automatic weapons at the ready.

At St. Joseph's it looked like any other CCRC workshop except that the majority of the participants were in clerical garb. Up till then I hadn't realized that the religious segregation in the schools extended through the teacher training institutions nor that St. Joseph's was a Catholic institution. The workshops ran normally. It

was only as a result of conversations during lunch that I began to realize that the impact of segregation was by no means limited to religion.

Around the lunch table bright, articulate, engaging educators defended the educational system as it exists in Northern Ireland:

- Absolute segregation of Catholics and Protestants in schools. Children can easily go through all their schooling without speaking to someone of a different religion.
- Segregation of boys and girls.
- The eleven-plus exams. These tests, given when children are eleven years old, permit fifteen percent of the children to go on for grammar school education. Grammar schools provide the preparation for sitting for the university entry exams and are considered the means for becoming a professional. The eighty-five percent of the children who fail this exam go to secondary schools, where few have the opportunity to take the exams for university entrance. Secondary education is similar to our vocational programs, and the certificate earned has little value in finding employment.

Recently the continuation of the eleven-plus exams came under scrutiny, and both the middle-class Protestants and Catholics defended the system heartily. So the system remains.

As I discussed the schools with both Catholics and Protestants it became clear to me that the segregation exists on many levels:

Academic—passed eleven-plus, failed eleven-plus.

Religious—Catholic, Protestant.

Sexual—male, female.

When I talked to a young teacher about it, I found that educated Catholics defended the religious segregation in terms of the Catholic "ethos." It was clear that she didn't understand what this "ethos" is, and whatever it is, she feels she doesn't teach it, and if it is present in her "Catholic" classroom it must seep in through the keyhole. I spent a bit of time asking others about this "ethos." There seems to be no definition. A vague, "Oh you know..." was the most substantial bit of information I received. The presumed existence of the Catholic "ethos" was also used by Protestants to justify maintaining segregated schools. They didn't want any of that seeping into their schools. Fear of the Catholic "ethos" and strange rites keeps the Protestants firm in "not giving an inch."

Following the workshop Gabrielle and I went to dinner at one of the only two open restaurants in downtown Belfast. Our pocketbooks were searched as we went into the restaurant. All men were frisked. After dinner we saw

"Dockers," a play about the unionization of the Belfast docks. Again there was the frisking and the pocketbook search routine. "Dockers" is a bittersweet play with a lot of "in" humor. Most of the humor I missed because a sentence would begin and then the laughter would swell so I couldn't hear the conclusion. My interpreters were three Catholic girls sitting next to me who took great delight in explaining things to the American tourist. When these Catholic girls, about twenty years old, enrolled in the integrated drama school, it was their first opportunity to speak to Protestants. While they mixed amicably in the classes, they admitted that all it would take was an offhand remark to cause an incident.

Taking a taxi home after the play, I saw British army patrols walking through dark streets with automatic rifles trained. When I mentioned my shock at seeing so much force, I was repeatedly told how much better Belfast was. It was obvious that they had become so used to the

At the annual Witness for Peace last October more than 2000 crosses represented persons killed in the troubles.



**Because of absolute segregation,
children can easily go through all
their schooling without speaking to
someone of a different religion.**

situation that they forgot how abnormal it is. Those who live in Belfast especially noted how quickly one falls into the routine, so that compliance becomes automatic. As you get accustomed to the loss of freedom, you forget that it is not "normal." The hard choice between security and personal freedom is constantly being weighed. In response to the outbreak of violence in 1969, emergency laws were passed by Westminster. These laws include: detention without giving reasons, imprisonment by identification of a British soldier, imprisonment through "confession," and no trial by jury.

The next evening we ate at the Europa Hotel. This rather glossy new building, situated on a corner in downtown Belfast, has been bombed more than seventeen times in the last two years. It is ringed with twelve-foot-high cyclone fencing and topped with rolled barbed wire. You enter through a wooden security shack. Once inside you feel like you're in a hotel anywhere in the world. It's all business as usual.

After dinner, I was picked up by Derick Wilson, the director of Corrymeela, a retreat center on the Antrim Coast. Corrymeela means "Hill of Harmony." It perches high on a northern tip of Ireland near Ballycastle, overlooking the sea. I asked Derick what he was going to do about school for his children. In the absence of an integrated choice, this decision for him was agonizing. He finally settled for the state school because there was a slightly more relaxed atmosphere than the available Catholic primary education in Ballycastle. All he could hope for, he said, was that the spirit of Corrymeela would compensate for the lack of integration opportunities. It is possible, he felt, that his children might identify only with Protestant friends. As we rode through Ballycastle, a small resort town, Derick pointed out the ruins of a recently bombed hotel. Here as elsewhere the Irish Republican Army (IRA) seems intent on destroying the economy so that the British will leave Northern Ireland. Even in this tiny, predominantly Catholic town, the bombing campaign goes on.

At Corrymeela a Protestant school class of eleven-year-old girls was in residence for five days. The girls were bouncy and bright, full of peace songs and get-up-and-go. A bus ride with them to a Norman castle and the Giant's Causeway was an absolute joy. Their two teachers were lovely. After the youngsters were in bed,

the teachers joined with the staff in the kitchen for a 10:00 p.m. snack called supper. I asked them questions, similar to the ones I had asked the Catholic educators. Their answers were nearly identical. They based their defense of the education system on the "We did it and turned out fine, so what's wrong with it?" theory. What really astonished me was the absolutely adamant attitude against any change at all. "We will not give an inch" is the stand of all sides.

A woman with five children was staying at Corrymeela. She was brought by her welfare worker to learn "to relate better with her children." The children were pasty. They seemed anemic—socially, emotionally, verbally, and physically—clinging to the mother, staring, barely talking. A six-month-old baby looked as if she were three months old, no muscle tone at all. The ten-year-old girl looked about seven. When compared with the energetic school girls, she was especially pathetic. These children were not allowed to play outside at home because of the "troubles." They showed intense apprehension about going outside even at Corrymeela. From infancy these children are taught fear. The mother was overweight, had ghastly teeth, and was generally unkempt. She was from a small town nearby. One of her complaints was neighbors persistently throwing rocks through her windows. She lives with little money, with consistent urban guerrilla warfare around her home, and frequent bombings. Her resiliency reserves are dangerously low. Childcare is her refuge and her trap. At Corrymeela she insisted on sleeping in the same room with her children, which required doubling up in beds. There was plenty of room for everyone to have a bed to themselves. For this family, the continuing cycle of the "troubles" is a disaster.

When I got back to Belfast, I visited a Protestant secondary school with a teacher who is a member of the Corrymeela Community. The boys were about seventeen years old and in that small group that had failed eleven-plus exams and were still intent on getting to the university. Initially they were fairly suspicious, convinced I was on some kind of fact-finding tour. During our conversation they began to share some of their beliefs:

- New York is much more violent and difficult to live in than Belfast.
- Given the situation of a U.S. state wanting to secede to Mexico, the U.S. would react exactly as Great Britain did.
- It is absolutely necessary for Protestant security that the current emergency laws continue to be enforced.
- The quality of life in Belfast is normal because just like in New York City everyone knows the areas they cannot cross.
- In New York City the fight between blacks and whites is raging with an intensity that far exceeds the conflict in Northern Ireland.

- Harsh punishment for anti-British activity is the right and only answer for settling the situation.
- The troubles are likely to continue throughout their lifetime because "they" won't give an inch.
- The only real conflict is between those loyal to Britain and those who wish to unite with Ireland. "They" are traitors and should be punished as such, including the death penalty.

The overwhelming feeling I had from this exchange was of the boys' unshakable belief in the inherent superiority and "rightness" of the Loyalist position and the total disregard of their considerable loss of personal freedom and childhood. These boys have known nothing different. They were brought up immersed in the current wave of violence.

At a meeting later with another Corrymeela member, I became aware of the vast unemployment problem. She worked with out-of-school, out-of-work Catholics, eighteen to twenty-five years old. These young people have:

No marketable skills—School and training programs have not prepared them for employment.

No prospects—There is over forty percent unemployment in this group in Northern Ireland. Even when two girls were offered jobs in a hotel in Wales, they refused to go. They were too anxious about being separated from their families while the troubles continued.

No hope—Identification of schooling clearly designates religion, and Catholics have scant chance of employment. On the dole, these youngsters go to the bookies and hang out. "If it wasn't for the riots, life would be dead boring."

I then went to buy a needle and thread and a map. In the course of this shopping my pocketbook was searched six times. I crossed into heavily barricaded downtown. This is an area just north of the city hall where cars and buses are searched, men frisked, bags opened, and people detained. Checkpoints at the entrance to each street are manned by the British army and the Royal Ulster Constabulary (police). After 6:00 p.m., entry to the downtown area is completely closed except for two checkpoints. The effect is numbing. The area bristles with armored troop carriers, young British soldiers, Royal Ulster Constabulary, and weapons. There are 25,000 police and soldiers in Northern Ireland, one for every sixty people.

The next day I met with Mairead Corrigan of the Peace People. She was a 1977 recipient of the Nobel Peace Prize. The Community of the Peace People was formed in 1976 in reaction to senseless violence after the killing of Mairead's sister's children in Belfast. A British army officer shot the suspected IRA driver of a car, and the car

ran over and killed the three children. Just last year, Mairead's sister committed suicide, leaving three young children. Mairead and her brother-in-law are now sharing the responsibility for bringing up the children. The two younger children were at the office on Lisburn Road, busily playing and tickling willing victims with feathers.

Again came the question, "What about school?" The answer: these two children will attend a state school. This entails a considerable risk because Catholic children who do not attend a Catholic school are threatened with loss of the sacraments. Actually, with some difficulty, if the parents can find a brave parish priest willing to defy the Catholic hierarchy, the priest may provide the sacraments if the parents have made a strong commitment to educate their children in the Catholic tradition. A lot of ifs to deal with. The Catholic director of a peace committee has also made the decision to send his child to a state school. Nobody was comfortable with the choices available. Some Catholics I talked to would like to send their children to state schools but were afraid of putting them in the position of possibly being human sacrifices.

On to Dublin. In the first restaurant there I automatically handed the headwaiter my pocketbook to be searched. He handed it back to me saying, "Oh, just in from Belfast are you?" Dublin was fabulous, no barricades, no searches, no automatic rifles. What a warm, cheerful welcome! Individuals continually voiced

For people living in Northern Ireland, seeking change is difficult if not dangerous. Good people are terrified and silent.

a deep concern for the troubles in Northern Ireland but also admitted that they avoided going north.

Out in the Wicklow Mountains, at Glencree Reconciliation Centre, Ulster's problems seemed far away. In talking with the participants at a heavy CCRC weekend workshop I learned some new things. Quakers are considered neutral, neither Catholic nor Protestant, and "an American accent is as neutral as the Red Cross." Leo Murray, a religious brother from Detroit, has recently been named executive secretary of Pax Christi Ireland. The Irish members of Pax Christi call him "the Irish answer to Haig." He said he believes that being a Quaker and American is an excellent base from which to do something in Northern Ireland.

This belief was later supported by Quakers I talked to in Dublin. There are few Irish Quakers, but they are highly respected for the work they have done. Starting with food distribution during the famines in the 1840s,

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neither Catholic nor Protestant, and
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Quaker activists now include a family reception center at the Maze Prison near Belfast, work with the itinerant people, care of the elderly, and work with teenagers.

I went back to Belfast to talk to the staff of the Ulster Quaker Service Committee. Again I was confronted with the difficulty involved in choosing a school in Northern Ireland. At the primary level there are only Catholic or state schools. There is one Quaker grammar school. Ninety-eight percent of the children attend religiously segregated schools. The other two percent are mainly those established for children with physical handicaps, which serve both Catholics and Protestants. All schools are supported financially by the state.

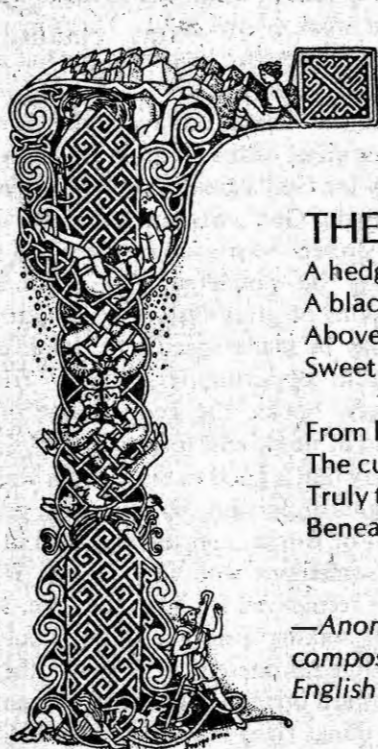
For people living in Northern Ireland, seeking change is difficult if not dangerous. Good people are terrified and silent. Even in small towns where there is not an obvious military presence there is bombing,

rockthrowing, fear, and the all-pervasive segregation—political, religious, racial, economic, and academic.

The British soldiers fear the Irish and believe that they are protecting British interest. The Catholics/Celts/Republicans see both the British soldiers and the Protestant/Scots-Irish/Loyalists as oppressors. The Protestants have intense fear about loss of privilege, land, and jobs and are fiercely pro-British. All of these fears are constantly fanned by fantasy and fact. So the cycle of fear keeps repeating, implanting prejudices generation after generation. Children absorb the myths, fears, and bigotry at home and at school.

Where and how can the cycle be broken? I would like to explore the possibility of setting up Friends pre-schools, with the objective of developing them into integrated primary schools through sixth grade. Such a project would clearly require financial and administrative help from outside Northern Ireland. The resources for setting up such a third strand of education are just not totally available through Quakers there. The Quakers I talked to could support such a project primarily through trustee committees and boards.

I believe the possibility of establishing Friends primary schools in Northern Ireland offers American Quakers an opportunity to do other than sit silently by and cry. Can we try? □



THREE POEMS FROM ANCIENT IRELAND

THE SCRIBE

A hedge of trees about me,
A blackbird sings his lay;
Above my written pages
Sweet birds sing roundelay.

From high there in the branches
The cuckoo shouts for me;
Truly the Lord doth shield me
Beneath this greenwood tree.

—Anonymous. These poems were
composed about 700 A.D.
English versions by Frederic Vanson



BLACKBIRD

Blackbird, you are quite content
Where your nest lies, high, remote,
You, small hermit, need no bell,
Soft, full of peace, and sweet your note.



THE PILGRIM TO ROME

To make a pilgrimage to Rome
Is heavy trouble, little profit.
Unless you bring the True King home
There's small advantage of it.



THE USE OF SILENCE

by Calvin Keene

Both newcomers and members sometimes express their need for fuller understanding of how the silence of the Friends meeting for worship can best be used. These brief suggestions from my personal experience are presented in the hope that they may be of some value in answering this need. They are not intended to be exhaustive, nor is there any suggestion that Friends ought to be bound by a schedule in silent worship, for freedom in worship is essential.

Friends worship at its best intends to be a gathering of persons who come together to worship God in the various ways that this may be done. This form of worship provides a rare opportunity—one almost unknown in the Western world outside of Quakerism—for group inner searching, commitment, experiencing the Light of Christ, and discovering direction and guidance for life. It is too valuable an opportunity to be spent simply in enjoying a relaxed, comfortable hour with friends, although that too may have its value! It is probably the most important inward activity of our lives, which should be valued accordingly.

Ideally, preparation for the work of worship should be undertaken with the kind of intention and seriousness with which other great opportunities are approached. Such preparation might well include daily worship, study, and thought, and the reading of appropriate materials. It is a group activity, we note, for in the group each supports the other, and the presence of God is more readily known than in individual worship.

Calvin Keene occupied the Jesse Holmes Chair at the Howard University School of Religion for fifteen years. Retired now from university teaching, he is a member of Lewisburg (PA) Meeting.

To begin the worship, it is important that one arrive in time to join with others in settling into the silence. Many find it helpful to close their eyes as a way of avoiding distractions and of providing a proper atmosphere for inner activity. As one settles down, one usually experiences the manner in which the mind moves swiftly over a number of thoughts, memories, and intentions, all demanding attention. Some of these may at that time be of such importance that they should be given consideration. However, most such ideas after receiving courteous attention should be dismissed to make way for the more important work of the hour. The aim at the beginning is to "collect oneself," centering the self about God and our relation to the Divine.

As one moves into the silence, one recognizes that the Spirit of God is in the midst of the meeting. One may then wish to praise God—for God's greatness, God's love and concern for each person, God's wisdom and creativity in the past and in the present—for each of these and other qualities. They may be pondered and given silent expression. Expressions of gratitude for God's gifts are most proper and may be made specific in thankfulness for life itself, health, opportunities, ability, friends, family, work, beauty, books, the good things of our culture, help in time of need, and forgiveness of sins.

The worshiper may find it good to move from worship of God to thoughts of persons, holding them prayerfully in the light of Christ, considering them in love and openness and sometimes with forgiveness. Wrong relationships may be recognized for what they are, along with the intention of making them what they should be, as far as that is possible for oneself. Injuries to others or lack of sensitivity toward them may come up in memory, and the need to set things right may be accepted. (Jesus said that if our neighbor has anything against us then we will find the way to God blocked.)

Gratitude for friends and recognition of their courage

and goodness in the face of their problems and situations may find expression. At times one will sense a need to write, telephone, or speak to another in love. Prayers for persons who stand in physical or spiritual need may be offered, along with prayers for those sitting with us in the meeting. This part of worship may well be extended beyond concern for individuals to concern for society and the world in which our lives are lived.

Another area for prayerful consideration may be that of one's own self. Intense self-analysis should not be undertaken generally, either in worship or otherwise, but there are times when it is necessary. Examining and evaluating prayerfully and honestly the conflicting desires and motives found within one's self and holding these also before the light of Christ and Scripture may lead to needed confession of guilt and a new beginning. Where such confession is sincere, reaching to the roots of the issue in question, we do receive forgiveness and cleansing.

Prayers for oneself may be made more generally and are surely justified as one asks for fulfillment of the ideals for which one longs. One may pray for physical health; for forgiveness; for patience; for the ability to see clearly what the important issues of life truly are; for the guidance and power to achieve these great goals; for relief from narrow selfishness and for widening concern for other persons, starting within one's own family; for greater faith in the Christ who can speak to our condition; and for trust that all things do work together for good when we trust God.

Much of the work of the meeting lies in what in former times has been designated as meditation and contemplation. The purpose of meditation is deepening understanding and intuition concerning Christ's relationship to us and becoming spiritually sensitive to what is implied in our faith. Millions of persons before us have sought for truth along the paths of religion. The worshiper does not start as though these spiritual guides do not exist. It is important that one discover and profit by what may be learned from these through meditating upon the great revelations and insights available in the writings of distant and recent past, particularly in the Bible, whose truths are deeper ones than those of science and philosophy. Other sources of spiritual insight may be called upon, but, as understood by Christianity and Quakerism, the New Testament is basic for us. Used as starting points for meditation, these Scriptures have the power to awaken and deepen insight and faith.

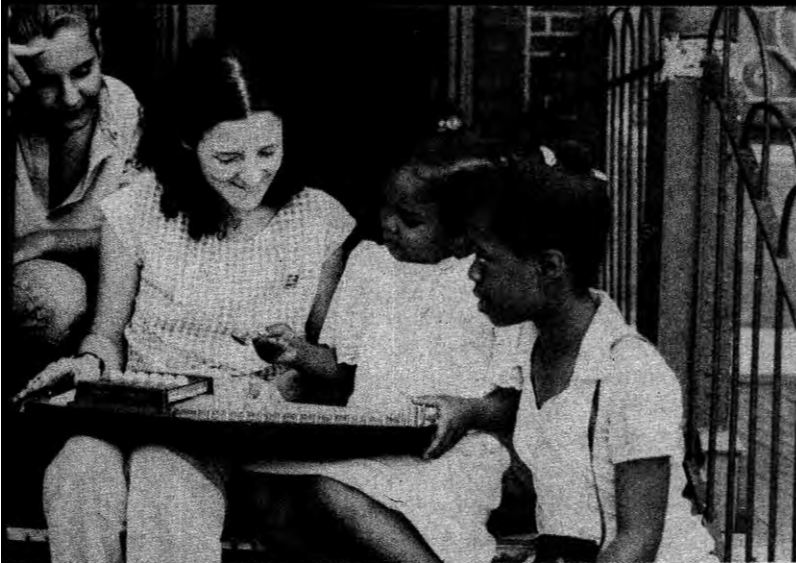
According to the richness of our reading and study of books of spiritual value, we may find in our worship that any one of a great variety of passages rises up in the quiet. The one that does come up and is accepted for meditation is closely examined in search of its deepest meaning and significance. It is turned this way and that and is allowed to gather other ideas to itself and so become a spiritual

"opening" to us. Truth is understood not to be simply as an external verse or passage but as that which, existentially, has special meaning for our living.

Some topics that might be used for meditation are these: the parables of Jesus; the Golden Rule; narrow is the gate that leads to salvation; love the Lord with all your heart and mind and strength; a house built on rock (or sand)...; our Lord, Jesus Christ; God was in Christ, reconciling the world; faith, hope, and love; the prodigal son. In unhurried, searching consideration of such thoughts as these, one's apprehension deepens and their meaning and values are appropriated.

The deepest point of worship is that of "wordless prayer," which might be thought of as spiritual openness. This kind of worship is difficult to describe to those who have not experienced it, but one can say that in it the attempt is made to lay aside all concerns for self and others along with meditation. One enters into a state in which the spirit is simply waiting and watching, relaxed yet very alert and expectant. In the deep silence the worshiper may become aware in a marked way of the presence of the Inward Christ. As fuller knowledge through experience of God appears, greater love and devotion to the Divine Spirit in the world and in human life will also develop. Strong concerns and responsibilities reflecting God's love and care for all Creation may be laid upon the worshiper, to be acted upon in the future. Something like the above is what, ideally, Friends worship may be. When it is like this, then it is truly the way that leads from us to God and back to humanity and the world. It brings deep joy, trust, courage, and power, because through it and all that flows out from it life has found something of its rightful pattern.

Finally, Friends meeting as group worship exists for and is dependent upon each person who attends. It is a fragile form of worship containing the potentiality of great strength and of weakness just because it depends so thoroughly upon each individual. Since the structure, trained leadership, and ritual of other Christian bodies is lacking, it follows that when attenders fail to carry the responsibility of worship in its most basic form spirit will be largely absent, distractions will be sensed, and spoken messages, if there are any, will tend to be shallow and superficial. It is in this regard that it is true that no form of religious expression makes so great a demand upon the worshiper as does the Friends meeting for worship. On the other hand, as attenders are spiritually prepared, sensitive, alert, responsive, then spirit merges with spirit, inspired by the Divine Spirit. If there is speaking, it will be expressive of the spirit of the entire meeting. However, words are not essential for those worshipping in silence to experience the Presence in the midst and to be strengthened and uplifted to serve the Lord. □



Friends Weekend Workcamps:

A Time for Healing

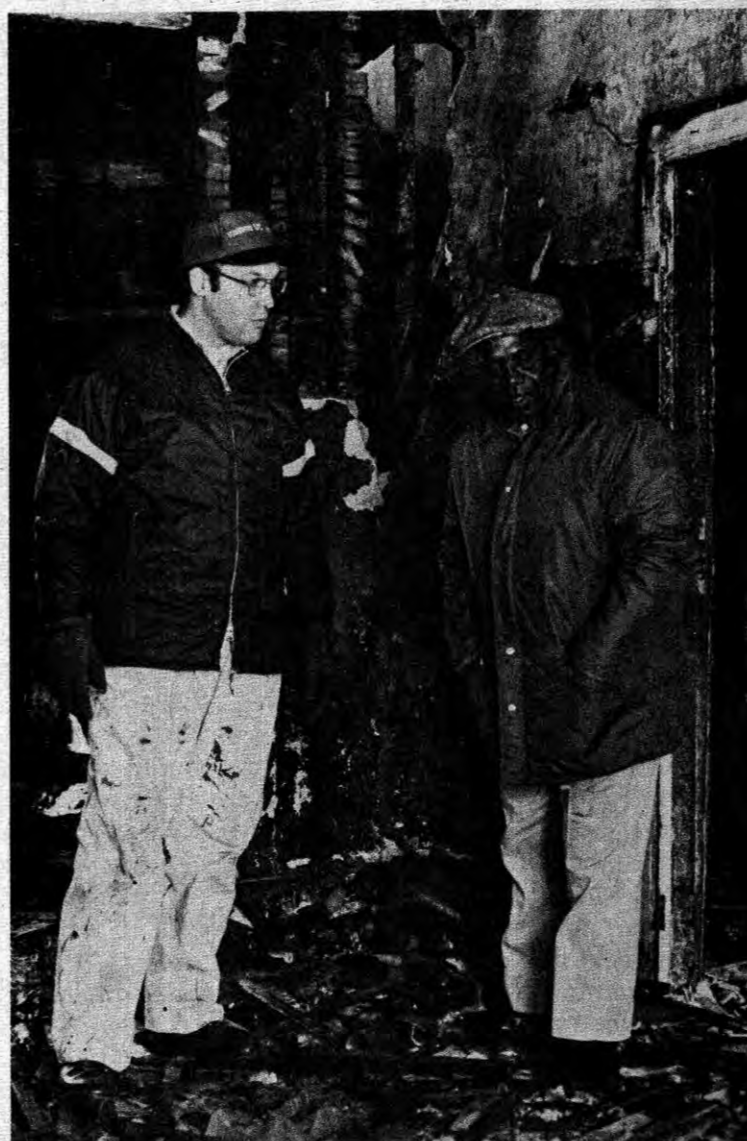
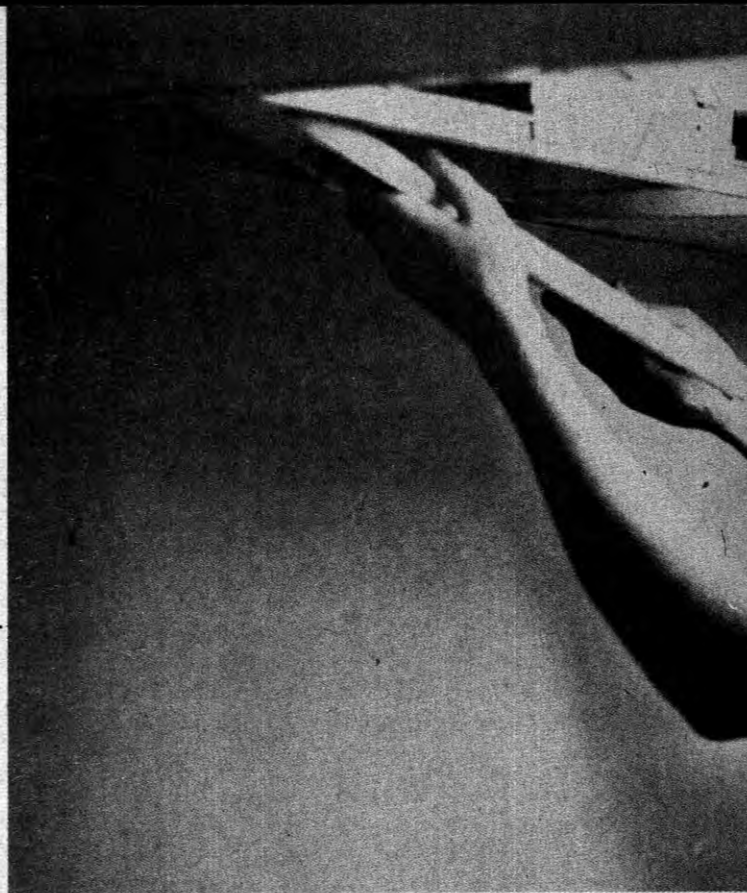
by Katie Caruthers

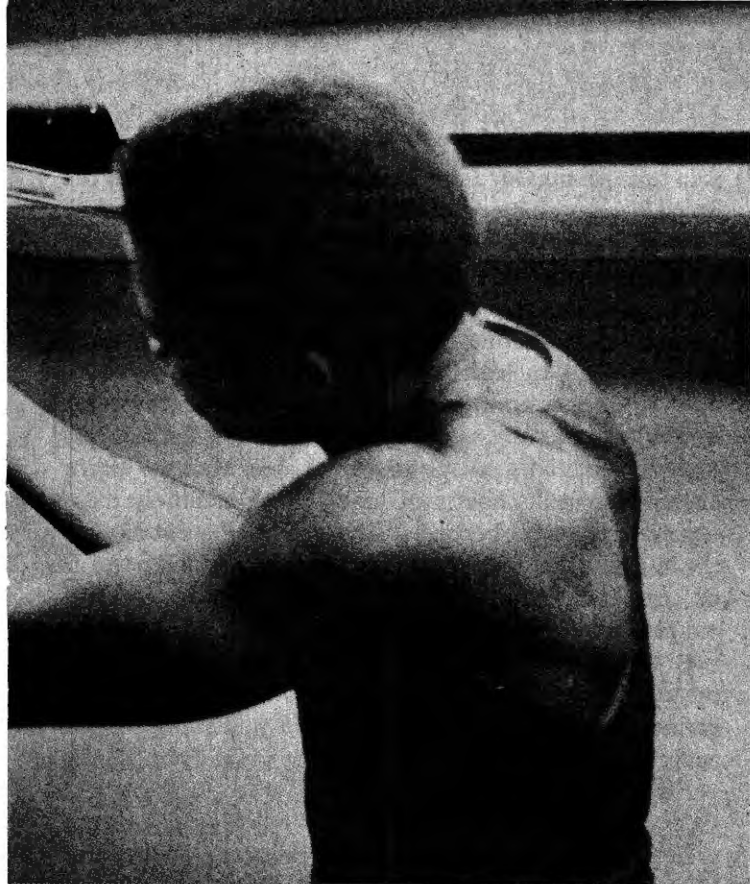
Eric came to a Philadelphia Friends Weekend Workcamp without knowing what to expect. He had driven through poverty-stricken urban areas before, seen the broken-down houses and street-wise kids, but never before had he confronted face-to-face the people whose homes are there in the inner city. On his way to workcamp, Eric felt very strongly the remoteness of it all and began to have second thoughts about the whole venture. On Saturday morning he went with two other workcampers and a community worker to begin cleaning out an abandoned house. The community worker was equally uneasy, having only recently been referred to the workcamp program through an acquaintance.

As the day wore on, however, the initial uneasiness turned into a realization that communication would be necessary if they were to work together. That soon turned into downright enjoyment of one another. After the day of hard work, the four had a few minutes to sit on the stoop before being picked up by the workcamp van. It was that moment which stuck in Eric's mind as the highlight of his weekend. "Never again will I see the same thing when I drive through the city and pass the people sitting on their stoops," he said. "I thank the workcamp for putting faces on the crowd."

The workcamp movement began in Europe after World War I as one response to the urgent need for two

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Photos by Joy Hopson

kinds of healing: a physical rebuilding of war-torn Europe and a healing of the divisions between nations and between people. In the 1930's David Richie saw a parallel situation in the impoverished areas of U.S. cities, and the Friends Weekend Workcamp Program was born of that vision. The physical destruction and decay in Philadelphia had not been the result of war but of the violence that comes of an unjust social order, and the divisions and hostility so urgently in need of the healing power of God's love were not between national enemies but between races and classes of people in the same nation.

Today the Friends Weekend Workcamp Program is quietly struggling in much the same way as ever. Workcamps last from Friday afternoon to Sunday afternoon. They are open to anyone fifteen years old or older who is willing to participate in the entire weekend. Friday and Saturday evenings are spent in discussion among participants and with community leaders. During the day on Saturday, workcampers are brought in pairs or small groups to pre-arranged work projects. These projects range from painting in the homes of local residents, to working with senior citizens in a nursing home, to joining a community clean-up day, and they afford opportunities for service and communication. Sundays begin with a housing tour, looking at some of the broader demographic shifts in Philadelphia and their effects on the neighborhoods, and a visit to the municipal court to observe the arraignment process. Later we worship at a local church or a Friends meeting. Then we return to the workcamp center to attempt an evaluation of the weekend and begin to pull together the diverse

experiences.

The few changes in program that have occurred since the original weekend workcamp in 1939, however, have not altered our basis in a certain approach to learning and a faith in human potential. While realizing the need for quantification in understanding a world as vast as ours, workcamp organizers reject the attempt to describe human problems in social-scientific ways alone. The essence of a forty percent rate of unemployment among black teenage job-seekers, for example, lies not in the number itself but rather in the personal experiences of those teenagers. Any understanding of red-lining is incomplete without some thought given to the frustration felt by individuals who are denied a loan simply because they live within certain boundaries. The inadequacies of the welfare system can have full impact only when we have some real awareness of the individual and family tragedies that have resulted from those inadequacies. All too often, in the quest for an impartial means of evaluating social problems, our schools have taught students that human values are secondary to scientific ones, that human feelings only impede clear and rational thought. Workcamps assert the primacy of the whole human life, in the belief that the magnitude of social injustice cannot begin to be understood until there is some understanding of its human consequences.

Workcamps are personal—or I should say interpersonal—in another way as well. The divisions and differences that are maintained in this society between racial, class, and geographic groups are manifested at workcamp between individuals. I recall one workcamper who felt that he was not offered the appropriate thanks for his work and even felt undercurrents of resentment from the family that hosted him. Certainly as many, if not more, workcampers encounter the reverse situation: they are given too much thanks and feel thrust into an uncomfortably "paternal" role. Perhaps even more challenging are divisions between workcampers of different backgrounds. It is impossible today to bring poor young people together with middle-class young people without being painfully aware of differences in education and upbringing. These feelings have been the cause of much controversy over the workcamp approach. Do we have a right to make a young student from University City High endure a discussion in which he so obviously cannot use big words, or grasp subtleties, as can a student from, say, Friends Select? Do we have a right to allow that student from Friends Select to feel guilty for a social order into which she was born and over which she has no real control?

It is our belief that not only must we learn to feel the tragedy of a social order that directs some human lives into drugs and violence and others into reaping the tainted fruits of an oppressive order; we must also learn to face those divisions in our society and in ourselves. We must become aware of the costs—in concrete human

"Never again will I see the same thing when I drive through the city and pass the people sitting on their stoops. I thank the workcamp for putting faces on the crowd."

terms—of maintaining a group of people in poverty. We must come into touch with exactly how the structures and institutions of this divided society determine the very ways in which we relate to one another. This is the situation that confronts us at workcamp: it is what one workcamp leader describes as a "worm's-eye view" of our social problems; it is American society in microcosm; it is a "hole in the wall" of America's labyrinthine social order.

But if workcamps reveal to us that we live and work in a wounded society, they also open our eyes, our minds, and our hearts to that vast healing power which is God's love. As much as we are aware of the divisive feelings of guilt and inferiority, fear and suspicion, we also come to realize that we need not feel these things, that indeed we have within us a capacity for love and caring and communion which transcends all divisions. For if it is the human dimension of a weekend workcamp that reveals to us the discouraging immensity of social oppression, it is also wherein we begin to see our hope and our salvation.

There has been much discussion recently among Friends on the issue of how we can use our peace testimony as a positive, life-affirming witness. Ross Flanagan has written,

Our responsibility to witness for peace is not defined solely or even primarily by the posture we adopt in response to evil. We can choose to glorify goodness and in so doing help dispel the fear of our fellow citizens, turning their anxious attention and support away from the arms race and toward that which they know gives them life. (Friends Journal, 1/1-15/81)

Similarly, *Faith and Practice* tells us that

Fear and suspicion must give place to trust and the spirit of understanding. Thus shall we more and more become friends to all...and our lives be filled with joy which true fellowship never fails to bring. Surely this is the way in which Jesus calls us to overcome the barriers of race and class, and of exaggerated notions of national sovereignty, and thus to make all humanity a society of friends. (Philadelphia, 1955, pp. 40-41)

The seed of the Friends Weekend Workcamp Program

is in this vision. Our faith in the enduring presence of the Spirit is renewed every time we come together with people from opposite ends of the social order and see it resulting not in destruction but in nourishing dialogue and understanding. I recall one workcamper who described with tears in his own eyes how a child on his project cried when he had to leave. Another workcamper reported back to us how an old man's eyes lit up when his name was called in a song; and yet another told us with deeply moving sensitivity about the pride one Mantua senior citizen had in his hobby of violin-making. Surely these experiences go far beyond a simple speaking out against the injustice that is poverty. Workcamps are, in the words of one participant, "painful, humbling, exciting, enlightening periods of work and personship." Through the wealth of experience we affirm our ultimate membership in the human community and celebrate that divine potential for caring that is the wellspring of our peace testimony.

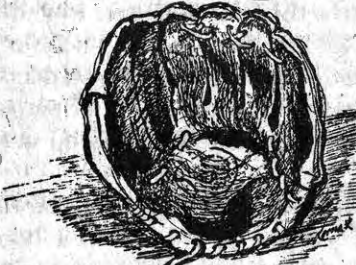
Albert Schweitzer has written,

As the wave in the ocean surges forward together with all waves, so must we feel in life the life that is around us, with its privations and its anguish. Then we will have an ethical code that is meaningful and can sustain a world philosophy. I have ventured to express the thought that the basic concept on which goodness rests is a reverence for life—the great mystery in which we find ourselves together with all living things.

It is a difficult thing to leave our comfortable homes and confront that "life that is around us, with its privations and its anguish." I have great respect for those young people from all walks of life who risk coming face-to-face with something they have been taught is ugly, oppressive, dangerous, corrupt, brutal, or arrogant. Surely it is much easier simply to abide by the barriers set up for us by this social order. But our rewards for facing the pain in this society are a richness in human experience that is inexpressible, the discovery of our potential for cooperation and understanding, and a deepening of our reverence for life.

In his "Plea for the Poor," John Woolman wrote that in our work "to lessen the distresses of the afflicted... we have a prospect of one common interest from which our own is inseparable." To nurture awareness that this "common interest" lies not in maintaining barriers, or in increasing the weapons of war and developing stronger fortresses, or in further insulating our lives from the lives of the poor, but rather in breaking down those barriers, dismantling that military apparatus, and opening our hearts to others—certainly this is the challenge of our faith. □

The Way Opening



"Give me some good news," he said.

"Okay," I said. "If you expect the way to open, it will."

by Barry Morley

I stood outside the main entrance waiting for my daughter. The headmaster, new at his job, came up beside me. He was still a student the year I taught here.

"Give me some good news," he said.

"Good news?"

"Yes. I've heard so much bad news that I need some good news."

"What kind of good news?" I asked, racing my mind through recent newspaper articles, searching for something that might suffice.

"It doesn't matter. Any good news."

"Okay," I said. "If you expect the way to open, it will."

"That really is good news, isn't it?"

"Yes," I answered. "And the more you believe it, the better it works."

At Quail Ridge Quaker Camp, Bart Simmons had a reputation for being able to facilitate the way opening. Still, he was surprised when Eileen Prentis, Queen of the Kitchen and all Adjacent Areas, blurted out, "My daughter, Jill, has been rejected at every veterinary school she's applied to except one. She's on the waiting list there. Get her in for me."

"Slow down," said Bart. "To begin with, it's not me who gets her in."

"I know, I know," she said brusquely. "Go do it."

"Okay," said Bart.

In a few minutes he came back. "Do you want Jill in veterinary school, or do you want the best possible thing to happen for her?"

Eileen pondered before she answered. "Get her into veterinary school."

"Okay," said Bart, uneasy about his assignment, "I'll do what I can."

Bart didn't feel right about being so specific in his

Barry Morley has taught in Friends schools for over twenty years and is a frequent contributor to Friends Journal. His article "Be Still and Know" (FJ 4/1/81) also explored the subject of stillness. He is a member of Sandy Spring (MD) Meeting.

asking. He went to his cabin, lay down on his bed, and dropped into meditation. Then he pictured Jill walking into her kitchen at home, saying to Eileen, "This has all worked out in the best possible way."

Bart was not pleased with the image he held. "It wasn't clear enough," he said. A few days later he tried again. Then he let it go.

Summer ended at Quail Ridge Quaker Camp, and its people dispersed for the "long overnight." Bart went home and began to close the books. As usual there was incomplete business to discuss with Eileen Prentis. Bart went to the phone, dialed her area code, and hung up. "I'll call her later," he said to himself, not knowing why he failed to complete the call. A few days later he went to the phone and cut himself off again. The following Sunday he put the call through.

The phone rang a long time before Eileen Prentis' voice jumped from the receiver. "Hi!"

"Hi," said Bart.

"I knew it was you," she said. "I heard the phone ringing as I came in the kitchen door from taking Jill to veterinary school."

I remember with embarrassment my own first, bumbling, perhaps inappropriate experiments with way opening. I lost my ball glove. We were tied for second place with an important game only half an hour away, and I had no glove. Never mind that I can borrow one. It's not the same. That's like borrowing hiking boots. They're trained to move with someone else's feet. I needed my glove. My glove is an extension of my hand.

I borrowed a glove and played poorly. We lost. In the next game I played poorly again. We lost that game too. Belatedly and tentatively I decided to ask for help. I lay on my bed and relaxed. "Look," I said inwardly, "I know this is nothing to be asking for, but I really need my ball glove." I visualized myself playing the next game with my glove on.

When time came for the game, my glove had not materialized. "So much for that," I said to myself. "It may work for Bart Simmons, but it doesn't work for me."

I arrived at the playing field. A teammate came over to me. "Is this your glove?" he asked.

"Yes," I shouted gleefully, "where'd you find it?"

"On my dining room table. I don't know how it got there. I know it wasn't there before. I spotted it a few minutes ago on my way out."

After the game I went home, apologized for my doubts, and said thank you.

School closed for the summer. In a jumbled pile of discarded articles from the dormitories I saw a battered old ball glove. Though the leather was cracked and dry, I could see that it had once been a fine glove. "Next year," I thought, "someone without one might use this." I took it home and treated it with neat's-foot oil. The glove really felt good on my hand, unlike the two I had borrowed. Then, turning it over and looking at it carefully, I realized that I had given this glove away three years ago when I bought my new one. Within a few weeks both of my gloves had found their way home. "Okay," I said in amazement, "I'm convinced."

Being convinced is a step forward in faith that makes other steps possible. Unfortunately, like Eileen Prentis, we wait until a situation seems desperate before turning to the power we should live with constantly. Part of my job each year is to lead twenty-five ninth grade students over Robert E. Lee's retreat route from Petersburg to the surrender site at Appomattox. In six and a half days we walk a hundred ten miles, immersing ourselves in history and its impact on the present. We go the last week in April when trees are dusted with new leaves and wild dogwood sparkles from the woodlines. Each morning we are awakened by the song of the wood thrush or cardinal. Springtime, in its loveliest moment, lingers as we walk westward through the Piedmont. Our slight upward shift in elevation each day holds the changing season motionless. The trees at Appomattox will look the same as the ones in Petersburg a week earlier.

A day of rain now and then is little more than a bothersome inconvenience. But don't get caught in a three-day storm with wind whipping the tents at night and driving rain up under ponchos during the day.

The rain began as we left Saylor's Creek Battlefield on the fourth full day of hiking. At first gentle and not too cold, the rain grew intermittently heavy. Still, it posed no threat further than lingering discomfort. That night, however, there was no sign of abatement. And the wind had come up. The storekeeper in Farmville, whose back field we camped on, invited us in under cover for the night.

The next morning we left in a driving rain, walking due north for five miles before swinging left and west again. Cold wind blew straight into our faces, hard enough that gusts, billowing ponchos like sails, stopped us short. As we strung out along the highway, we struggled for every

step. Chilled wet feet soon lost feeling. We had seventeen miles to go.

Behind us in Farmville, schools were closing for the day. Low-lying areas near the Appomattox River were being evacuated. Across the Blue Ridge in Roanoke ten inches of snow were falling. But we knew none of this. Leaning forward into the gale, we plodded on. Emergency vehicles passed us, their crews dispatched to clear fallen trees from the roads. This was no ordinary storm.

We finally turned left and were able to take the wind on our right side. With walking less difficult, I began to think: "The ground is sodden. Trees are uprooting easily. With this wind no tent pegs will hold tonight. Besides, the campsite is adjacent to a farm pond which will undoubtedly be flooding." Finally the inevitable question, "What should we do?" I weighed the possibilities, laying aside one after another. Finally I tried to slip into semi-meditation, asking for way to open somehow.

Sarah Devon, the young teacher who walked with me at the end of the line, had also been pondering our plight. She interrupted my modest meditations. "This is terrible," she said. "What are you going to do?"

"Well," I said putting my thoughts into words, "with this wind and rain there's no way we can camp around that pond tonight. We could rent a bus to take us home, but no bus in its right mind would come out in this. We could call home and have someone come and get us, but they wouldn't get here till tonight. On the other hand, I'd hate to have this be the only class not to make it all the way."

"But we've got to do something," said Sarah.

"I see no choice," I answered, "but to turn it over and wait for way to open."

"That makes sense to me," she said. Sarah knew Bart Simmons as well as I did. "I'll help."

We walked half a mile in silence, holding our needs in the light. Water squirted from our shoes. Wind snapped our raingear like torn flags.

Our supply van, crammed with gear and food, drove up behind us. The driver stopped and rolled down the window. "This storm is terrible," he said.

"You should be out here," answered Sarah.

"What are you going to do?"

"We're going to wait for way to open," I said.

"Oh," he replied.

"Look," I said, "there's a store four or five miles ahead at a crossroads. The man in there knows us. Ask him if we can eat lunch under his awning."

"Okay," said the driver. He rolled up the window and drove off.

"That won't do us any good," said Sarah. "The awning faces into the wind. The rain will blow right under

it."

"I know," I said.

We pushed on across another mile and a half before the van came back.

"You won't believe this," said the driver.

"Yes, I will," I answered.

"First the store owner said I could cook in the garage. When I started to take stuff in there, he came out and said that tenants had just moved out of a house he owns up the road from his store. He says I should cook on the stove in there where we can all get in out of the rain."

"Do it," I said. Then I added, "How far ahead are our people spread out?"

"About two miles."

"Are they okay?"

"They're cold."

"So are we," said Sarah.

"On your way back tell them where they should go. Then start cooking lunch."

Sarah and I walked more than an hour before we came to the store. I recognized the owner from the other years we'd been this way. "Thank you," I said. "You're the answer to a prayer."

He made light of my comment.

Almost as an afterthought I asked, "Is there any chance we can hole up in your house until this blows over? We'll be careful and leave it cleaner than we found it."

"I don't know," he said evasively. "I sure wouldn't want anything to happen to that house. That's a famous house, you know."

Just then his electricity failed.

"That's a pretty terrible storm," he said. "I guess you'd better stay."

He was right about the house being famous. Robert E. Lee had stopped there for the night. When informed that Grant was in close pursuit, he left. Instead, Grant spent the night there and nursed a severe headache while officers banged out tunes on a piano. When we went into the empty house, the only piece of furniture was an antique piano. We went to an upstairs room, sat with our backs to the walls, held a meeting for worship, and gave thanks.

George Fox, who walked closely with power, focused it in more dramatic ways. During one of his many imprisonments a young woman, convicted of stealing from her master, awaited execution. Her time was appointed and her grave dug. But when the hour arrived,

Illustrations by Lorna Kent

they "had not the power to hang her." (quoted from *Dear George* by Hanna Darlington Monahan, Franklin Publishing Company, Philadelphia, 1970, p. 28)

The power of the visualization process is rooted in faith. Needing to be shown that the way will open or believing that it might not are impediments, walls we



build which separate us from the light's possibilities. Not all of us burst into the fullness of light as George Fox did, but we can nurture faith, removing barriers gradually, stone by stone. Focusing on way opening requires discipline, but discipline grows naturally as desire leads us through the early stages. Removal of the first few stones is the hardest.

It is easy to begin, as I did, with lost and unfound. The steps taken to find lost objects are the same as those that remove mountains, though the quantity of undiluted light focused is less.

Begin by shifting gears. Slow down your consciousness, outward-looking, problem-solving mind and move toward the stillness of your inward-reaching mind, the quiet place you touch when meeting for worship works just right or when you have not quite fallen asleep. Shifting gears may come most easily if you lie on your bed and allow yourself to drift toward sleep, catching yourself this side of unconsciousness.

Hold the lost object in the light. Visualize yourself standing in the light holding the object. Feel the relief, joy, and gratitude attendant upon recovery. If you have difficulty visualizing pictures, use idea or word pictures.

Once the picture has been held clearly, let it go. Think no more about it. Allow the process to take its own course.

Be ready to respond. I have heard people speak of seemingly minor events in their lives by saying, "That was exactly what I was looking for, but I didn't realize it at the time." Recognition is vital. When you stumble across what has been lost, see it. By holding one small corner of your mind in quiet expectation, you will be ready.

Finally, be grateful. Say thank you—thank you to the process, to the light, to God, whichever feels comfortable. Say thank you at the end of the visualization and again when the object is recovered. The process appreciates being appreciated, and just as faith grows, understanding of what the process is will grow.

There are other things to be found besides lost objects. I write plays, but I never have an idea for one. So I lie down and go through visualization. I see myself receiving exactly the play I need. Sometime later, but always well before the beginning of production, I decide that the process isn't going to work this time. The way is not going to open, the play is not going to come, and why do I bother. This is the sign that the play is on its way and I'd better be ready to respond. That means pen and paper must be with me. Not coincidentally, the ideas often begin in meeting for worship. People I worship with grow accustomed to my being moved to write.

To live life fully, we must never stop growing. If we practice the process of visualization, even though we begin with the triviality of lost objects, we must sooner or later grow into realization that the way opening is more than a game of lost and found, a tool for problem solving, or a stimulus to goad reluctant inspiration. As we use the light our understanding of the light expands. The way opening becomes the Way opening.

Way. The path over which we walk hand in hand with light toward the throne of harmony. In meeting for worship I have heard the Way described as the quest of a mountain. Many paths start from many places around the base, but there is only one place to arrive. For any of us, though, there is only one Way, the path from where we are to where God is.

Finally we realize that playing lost and found and resolving crises led us to stumble onto the Way. Faith in the process has led us to walk *with* the process. Heretofore we had willed the power be used for our own purposes. Now we ask to walk with the power. No longer is it sufficient to bend the way to our own will. Our will gradually immerses itself in the greater will.

Jesus, as he prayed in Gethsemane, was clearly capable of visualizing himself released from the burden of the cross. "If it is possible," he said in anguish, "let this cup pass from me." But then, understanding his full commitment to the Way, he said, "If it is not possible for this cup to pass by me without my drinking it, thy will be done." (Mt. 26:36-42) And in Jesus' suffering and death, the moment when Way seemed most closed was the moment of widest opening.

Lie down. Begin the process again. Slip toward the place of inner stillness. See yourself walking hand in hand with light toward the place beyond time where the stars sing together. This time don't let go of the image. Hold on. □

FORUM: *Receiving Soviet Peace Delegation*

Marty Grundy's article on "Peace, Truth, and the Soviet Union" (FJ 4/15/81) drew many and diverse responses. They are grouped here in an informal forum. Slight cuts have been made in some of the longer letters.

Imperfect Dialogue Better Than None

Marty Grundy's accusation against the AFSC of a disregard of Quaker principles or of poor judgment is logically carried through but unconvincing to me.

I think that the AFSC would be willing to sponsor similar groups from other dictatorships, such as Chile, Argentina, Brazil, Cuba, or Haiti, if they could get permission to tour the U.S. And no greater degree of candor could be expected from those countries than from the Soviet Union. We in the U.S. have the precious privilege of freedom to speak out, and people living under a dictatorship dare not speak out. True dialogue cannot exist between citizens of a democracy and citizens of a dictatorship, and I'm sure the AFSC was fully aware of this fact.

I agree with the AFSC that an imperfect dialogue is better than none at all. After all, the nine "peace activists" from Russia are human beings, and they represent a vast nation composed of human beings. And they are no more eager to be wiped out by a nuclear holocaust than we are. We listen to their music, watch their dancers, read their poems and novels in translation. Why should we shy away from an attempt at better understanding and a gesture toward cooperation in place of competition?

When I was in Vienna in 1957, I heard the widow of one of Hitler's officers say that it was absurd for Russia to have Poland because it properly belonged to Germany, and she was sure that Germany would get Poland again. In view of the devastation and loss of life inflicted on Russia by Napoleon and Hitler, it is small wonder that Russia is determined to surround herself with a corridor of satellite nations. I am not intending to excuse Russia or the methods she uses. Tyranny cannot be excused, but to quote Ross Terrill, from his book *The Real China* (Dell, 1971):

"A civilized human being ought to put certain private values above the public values of either Capitalism or Communism." Another quotation, this one by Tom Boudreau (*Fellowship*, 2/81): "People in the peace movement must begin to act out of a sense of unity with other human beings rather than getting caught up in splintered arguments on ideology."

I applaud the AFSC for hosting the nine Russians who call themselves "peace activists," thereby recognizing that of God in every being.



Mildred Clapp
Earlham, IA

People-to-People Contact Important

Marty Grundy's article on the pro-Soviet bias often found among Friends is much needed. I particularly appreciate her emphasis on our commitment to serve Truth rather than to counterbalance the right wing. This, I agree, is one step toward gaining some trust among those who aren't prepared now to take the peace testimony seriously.

The Soviet Union, even by its own ideological standards, is a massive violator of human rights, at home and abroad. One simply cannot make intelligent statements about the USSR while ignoring or refusing to believe this fact. Having said this, I would like to add some cautions to Marty Grundy's article, especially with regard to people-to-people contacts.

First, the evidence is that most Soviet citizens (however cynical they may be about ideology or bureaucracy) are patriotic and basically support their government, whether or not they happen to represent it on delegations abroad. Rightly or wrongly, they generally believe their stock phrases and denunciations, and it is important for us to know *why*. Their country seems to them to be surrounded by hostile powers—NATO and China. They may also believe that most in the U.S. are not given a favorable view of the USSR as a matter of policy. Simply to attack Soviet actions without informed sensitivity will

alienate rather than serve the cause of communication. If personal contacts are to continue at all, there will be a place for tact and courtesy in order to permit deeper interaction at a later point.

Secondly, evidence also suggests that there is a small but genuine peace and disarmament constituency in the USSR, apart from the heavily compromised official peace establishment. Anti-Soviet hysteria in the U.S. only encourages Soviet militarists, while making these "doves" in the USSR seem as irrelevant as we Friends sometimes seem in the Pentagon's shadow. Ongoing personal contacts, however, will hopefully strengthen the Soviet case for continuing dialogue instead of defensive isolation.

U.S.-Soviet relations are an emotional subject for many in the U.S. Much of this emotion is reactionary (whatever the political viewpoint), based on fear and misplaced idealism. By encouraging education and communication, we will help, in our own ways, to fulfill the promise, "You shall know the truth, and the truth will set you free."

Johan Fredrik Maurer
Charlottesville, VA



Telling Ourselves the Whole Truth

Marty Grundy's article was important and necessary. For a long time I too have been troubled by what seems a double standard in Friends' views of world politics. As is due and proper, we criticize vigorously the failing of our society, yet we seem to sanction by silence societies where militarism and repression are far greater.

It's a curious thing about truth, that telling only part of it taints all of it. For too long I've had the uncomfortable feeling that we Friends have not been telling ourselves the whole truth about world affairs. Ms. Grundy's fine article supplied one part that has been missing.



Bob Hixson
Albuquerque, NM

Change Ourselves Before Condemning Others

I agree with Marty Grundy's insistence that Friends should be even-handed and be willing to criticize the shortcomings in Soviet society and behavior as we do our own. However, we must be modest in presuming that all Truth is known to us. My experience is that U.S. citizens sometimes rush to condemn without sufficient understanding of historical, cultural, and other differences in societies that help determine behavior. For example, the dominant tradition within Russia for a long time has been that of collective loyalty, whereas in western capitalist societies individualism is the dominant trend.

As a co-leader of a peace seminar which spent three weeks in five major cities of the USSR last summer, I was intrigued to find that our forty-five person group, including a number of Friends and AFSC staff, was divided about pressing our hosts on the kinds of issues Marty Grundy raises, whereas our hosts seemed willing to be "red-baited," as some of our group saw it, without rancor and were patient in responding.

While the recent Soviet Peace committee delegation hosted by AFSC was in the Boston area, issues such as Afghanistan and the treatment of dissenters there were raised by Friends in discussion. Some of the questioners may not have been satisfied with the replies, but the hard questions were asked.

It is frustrating for U.S. citizens who readily condemn our own government to meet the absence of such self-criticism by Soviet citizens in public discussion. In private conversation criticism may be made but not in public. We must try to understand the reality of that authoritarian society and why the state continues to be unable to deal with dissent as Friends would wish. In particular we must recognize how the hostility of the West to the Soviet government and party from 1917 until this very moment contributes to this problem.

In Marty Grundy's criticisms of Soviet behavior and her insistence that words like "peace," "democracy," and "coexistence" are defined differently there and here, I feel that her main emphasis is weakened and that she is too dogmatic. President Carter made the same error in his attack on the USSR for lack of human rights (as usually defined in the West) while ignoring the fundamental human rights of housing, employment, medical care, and education, especially lacking in Third World dictatorships backed by the U.S., which are stressed in that socialist state.

I would also argue that Russians, the people and the leadership, do understand peace and coexistence in a gut way which most U.S. persons simply do not understand. They know the cost of war as we don't. This came through to us vividly as we visited several common graves, each holding more than half a million Soviet people killed or starved to death in a war in which they were invaded, as has happened three times in this century. This is why "buffer states" came into being. I wish it were otherwise, but as a citizen of a nation whose people have never had to worry about being invaded, I hesitate to be self-righteous in my criticism.

We need more contact with Russians rather than less—at every level—and we must be frank with them as Marty Grundy well emphasizes. The human spirit being what it is, demonstrated so remarkably in the Iranian revolution and today in Poland, the best way for Friends to assist in the liberation of the peoples in the buffer states and of the dissidents within the USSR is to work for an end to the arms race, for coexistence, and for U.S. actions which would lessen the genuine fears of the Soviet leadership. If this happens, I am sure that change in the directions we desire will occur in that society.

Russell Johnson
Cambridge, MA



Why Are We So Restrained?

Marty Grundy is rightly critical of how some Friends dialogue with Soviet visitors. Having visited both China and the Soviet Union in recent years and having been a member of the Quaker delegation that visited the Soviet embassy in Washington last year, I have asked myself why there are these restraints.

Politeness is, indeed, one of the factors, as it is in respect to persons of any foreign country. A visitor in the USSR or China is treated as a guest of the state, and there is an understandable tendency to honor that relationship and to build upon it in the absence of deeper relationships.

A second factor is the frequent lack of solid information upon which one's opinions should be based. We are often uncertain of our facts and quite rightly are unwilling to be ideologically dogmatic and doctrinaire (as is typically the case with most Communists). In

contrast, I did have the experience, when I visited the USSR with a Mennonite group under expert Western leadership, of feeling reasonably informed and comfortable in speaking out on the issue of religious freedom.

Finally, even as I find myself agreeing with most of Marty Grundy's observations, I also find myself addressing the overarching political question of how the U.S. and the Soviet Union are going to avoid the nuclear holocaust towards which we are moving and which neither country wants. How do we make sure that Quaker candor and truth telling, when interpreted by the public press, do not drift over into that ugly spirit of anti-Communism and self-righteousness that plagues our national life and undergirds militarism and the arms race? Reconciliation between the two superpowers is obviously no easy task, but it must be our foremost objective.

Larry Miller
New Britain, PA



Peace Depends on Rights for All

I appreciate Marty Grundy's article. I, too, feel that many Friends are willing to overlook Soviet atrocities in an apparent attempt to keep the peace. Marty Grundy's article dealt largely with the moral and philosophical issues of Friends' neglect of the whole truth: our willingness to criticize our government but not the Soviets. She also pointed out that this policy of one-sided criticism is damaging our worldwide credibility.

In addition to the moral and philosophical issues, this kind of peacemaking (keeping the peace by overlooking evil) is short-sighted on a practical level as well. We will not experience world peace until every person on earth has human rights. The Soviets' policy of repression of human rights—not only of their own citizens but of citizens in foreign countries as well—will continue to cause strikes, revolts, and revolutions for as long as human rights are denied. It does the world no good for Quakers to look the other way.

Marsha Holliday
Washington, DC



To See the Person Behind the System

As someone involved in AFSC international affairs work I was very interested to see Marty Grundy's article. Her point about the turning off of critical faculties could apply to many of us who have dealt with communist governments in the past.

Still, I'm not sure that her comments fairly portray Friends' attempts to build a dialogue with those on the other side of the ideological fence. When I was a participant in the tripartite exchange with Soviet and British youth in 1969, all of us on the western side were aware that we were dealing with official "youth" selected by government organs; we even knew or thought we knew which one was the KGB man. However, this did not prevent our trying to understand the Soviets as individuals or having some very heated discussions on our respective national tragedies of the day—Czechoslovakia and Vietnam.

Looking back, I see the experience in the same light as my more recent contacts with American diplomats in Vietnam or Thailand—one tries one's best to exchange points of view, to see the person behind the fearsome system he—or she—represents. Somehow the exercise makes it much more difficult to see people or their governments in black-and-white terms. My husband and I have recently had the unsettling experience of finding that we quite like a diplomat who is known to be a "strong Khmer Rouge supporter."

The great danger of these attempts to dialogue is that they soon make it clear that the truth is much more elusive than one had thought. This is no excuse for suspending judgment; it reinforces Marty Grundy's call for more questioning and research. But at the same time doesn't the search for truth require more human contact and more reaching out? Surely Friends are respected for their commitment to the search, not because they say the right thing at the right time.

Sophie Quinn-Judge
Quaker International Affairs Program
Singapore



More Time Would Enhance Dialogue

I can appreciate Marty Grundy's concern, having taken part in dialogues with Soviets on the average of one a year for the past ten years and having participated in the press conference at

Quaker House last January with three of the Soviet "peace activists," including Eugeni Fyodorov, the chairman of the group.

There was no danger of Friends' extending overwhelming sympathy with the Russian point of view at the Quaker House meeting. Although there was a good press turnout, even the journalists got little chance to say anything as Mr. Fyodorov monopolized the conversation and castigated the U.S. for having gone back on its word and signature of SALT II. He seemed to know little if anything about the process of treaty ratification by the Senate in the U.S. and apparently did not care to learn. A Soviet spokesperson could hardly have made a worse impression. Despite the friendly atmosphere of the House, his hosts, and at the start even of the press, Mr. Fyodorov was determined to pick a fight, which he did.

Mr. Fyodorov is president of the Soviet Peace Committee and a nationally known scientist in the USSR. I have heard him in previous Soviet-American dialogues but never speaking with quite such venom. But it should be noted that Soviets are human too. Mr. Fyodorov's predecessor as president of the Peace Committee, Dr. Blokhin, was a very sweet and gentle man, the head of Moscow's most prestigious cancer research institute. Dr. Blokhin as the head of a delegation would have performed quite differently.

Friends act differently on different occasions as well. The meeting at Quaker House was a two-hour affair, including lunch, leaving one hour for discussion among thirty people. It was not a dialogue but two monologues, as Marty Grundy termed one such discussion. Friends do best when a meeting with the Soviets extends over several days, and the groups eat with each other, talk informally in corridors, and attend cultural or recreational activities together.

This is the way it was done in the programs of Soviet-American dialogues and seminars which the AFSC held for several years under the leadership of Laura Pixton. Unfortunately, for reasons of financial stringency, these have had to be laid down as a regular recurring program, but ad hoc groups still visit with the Soviets from time to time as the one headed by Everett Mendelsohn last year. In all these AFSC-arranged exchange visits Marty Grundy may be assured there can be no talk of Friends being "used by the Soviet Union." It is never a case of their "giving the line and we echo it." Members of these delegations are well informed on the Soviet record on human

rights (as well as the U.S. record in the Caribbean and Central America), and there is plain speaking on both sides.

It is not easy to do. One cannot begin and continue with a ceaseless round of accusations and countercomplaints. No way to truth is to be found with such a strategy. Rather one can gently but firmly refer from time to time to the need for compassion and freedom and getting governments to be more humane. This is the way it can be done if proper time is allotted to the task and the proper atmosphere created. This is the way it must be done if the essential lines of communication are to be kept open between Soviet and U.S. citizens.

James M. Read
New York, NY



Appreciating Soviet Peace Efforts

Readers of Marty Grundy's article will appreciate the efforts of the Soviet regime to encourage mass support of peace movements in other countries. Quakers have a special responsibility to seek that of God in the hearts of Russian Communists and to overcome by our own love whatever hatred may be in any heart.

Richard Post
Quogue, NY



Another Delegation, Another View

Reporting on a delegation from the Soviet Peace Committee to the Northern Friends Peace Board in Great Britain, Rowland Dale, Board secretary, writes:

Their simple human warmth, their knowledge of things British, the flexibility of their replies and almost entire lack of polemics, helped to create much better understanding and opened doors to deeper mutual contact. They are much better informed about us than we of them. (The Friend, 5/15/81)



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CONFERENCE REPORTS

South Central

Land Gift Delights Scattered Friends

Acceptance of a gift of land which may serve as a focus for community among isolated meetings in South Central Yearly Meeting was a highlight of the annual sessions, held April 17-19 at Camp Gilmont in East Texas. Unusually profuse stands of wild flowers along the road presaged the joy and hope that was to unfold during the Easter weekend.

The wooded land, located near Kerrville, Texas, was given by a Quaker family for use as a camp, a location for the SCYM fall conference, and perhaps a Southwest study center in the distant future. Other tangible signs of growth were recorded. Little Rock Preparatory Meeting was accorded monthly meeting status, and the new worship group in Fort Worth, under the care of Dallas Monthly Meeting, was recognized.

As Friends addressed social concerns, Tori Monro told of speaking at an MX Missile hearing to "that of God" in an army general, and said that he replied to her on the same level. Her testimony had a profound effect upon her listeners.

Houston, New Orleans, Austin, and Midland Monthly Meetings reported the successful adjustment of Asian refugee families under their care.

Miriam Levering, Friend and director of the Ocean Education Project, described the years she and Sam and the Methodists have spent with the 153 nations who have been formulating the Law of the Sea Treaty. For seven years there have been no votes taken; decisions have been made by consensus. With only four issues left to be negotiated, the Reagan administration has fired experienced U.S. negotiators, and is giving signals disturbing to the participating nations.

Lilian and Clyde Watford, area coordinators for Friends Committee on National Legislation, were on hand to direct practical political strategies and tactics toward Quaker concerns for early

completion of the Law of the Sea Treaty with a minimum of changes, against the military draft, the MX missile, and military or munitions involvement in El Salvador. South Central Yearly Meeting favors spending for human needs and opposes military spending.

Clare Galbraith

Lesbian and Gay Concerns

Feeling Free to Be Ourselves

Friends for Lesbian and Gay Concerns held their 1981 Midwinter Gathering at the Cambridge Friends Center and Meeting House and the Episcopal Divinity School across the street in mid-February.

Howard Segars, psychologist and member of Beacon Hill Friends Meeting in Boston, spoke from his life-long commitment to social change about choices for an oppressed minority. He prefers creative, positive responses.

Afternoon workshops covered the following: developing a sexual ethic, bisexuality, massage, dealing with despair, Quaker response to S and M, growing older, life changes, building networks of lovers, ministry, women and the trades, holidays and family rituals, growing up, and the AFSC Gay Rights Task Force. Some of these were for one sex only while others were mixed.

Worship in the manner of Friends was a central part of the gathering. We joined Cambridge Friends for their regular meeting for worship.

After lunch on Sunday, Louise Bruyn, peace advocate and member of Cambridge Meeting, spoke. She said that as the mother of a lesbian her understanding and life-experience had been expanded. She kept returning to the phrase, "four minutes to midnight." We stand at the edge of nuclear disaster and the clock reads, "four minutes to midnight." Who is in control? Who threatens the life force in all of us? She proceeded to describe the "patriarchy." Nation states controlled by men are in a struggle for dominance. There are sexual as well as economic causes to war. In the patriarchy,

homophobia is the measure of manliness and violence is the way to establish one's manliness. Drawing on the analysis of George Lakey, she stated that men loving men is seen as being degrading to Man. Women loving women is seen as the total rejection of Man. In the patriarchy, rape is the just reward of the conquered.

Louise Bruyn turned her talk to the Moral Majority, which also looks at the clock and sees "four minutes to midnight," but they see different causes and solutions. Those groups who threaten male power are the enemy—homosexuals, feminists, pacifists, social change advocates, and no-nuke people. What is our response as Quakers? Our way has been not to have enemies but to labor with those with whom we disagree, knowing that love casts out fear.

Our gatherings are special to many. Together we feel free to be ourselves finding unconditional acceptance. After she returned home, Mary Bye, a heterosexual Friend who attended the gathering, sent this message to share: "At the opening worship I felt that our sense of security springs from the love that we have given and received. All we really have is God and each other. It felt precarious and fragile. But if I could have stayed for the closing worship, I could have repeated the same message, only now with complete assurance. The intervening days had revealed so much warmth and tenderness and caring that the love flowing among us seemed entirely enough. Thank you all for a marvelous new experience."

Bruce Grimes

FRIENDS AROUND THE WORLD

Maybe we should not have so many peace meetings and start going to some. That was the suggestion of Michael Clark, a full-time peacemaker for Riverside Church in New York, when he spoke recently at Green Pastures (MI)

Quarterly Meeting. He proposed going to all the "other" meetings, giving them our time, our knowledge, our commitment. Defining grassroots as the strength that holds back erosion, he noted that we work well in the outer perimeters of our communities but may ignore the 300 persons who live within a few miles of us.

An early German member of the Society for Social Responsibility in Science, physicist Karl Bechert, died in April, reports SSRS founder Victor Paschkis, Quaker professor at Columbia University.

Bechert was the last anti-Nazi to be called to the faculty of Giessen University during the Hitler regime. He steadfastly refused to join the Nazi party, promoted Jewish colleagues in his department, and later hid Jewish co-workers in his home. After World War II he was called to the ancient University of Mainz. Bechert shared in the leadership of the Pugwash movement, an international effort by scientists for peace.

The national coordinator for the New Call to Peacemaking will be Edgar Metzler, formerly with the Mennonite Central Committee, starting about August 1. He will succeed Robert Rumsey, of Friends World Committee for Consultation, who has served as part-time staff person since New Call's inception in 1976. Metzler will be based in Elkhart, Indiana, where he will also work part-time with the Mennonite Board of Congregational Ministries.

Fourteen young Friends, juniors and seniors in high school, from the U.S. will take part this summer in the Quaker Youth Pilgrimage, which is sponsored jointly by the Friends World Committee for Consultation, European and Near East Section and the Section of the Americas. They will be joined by a similar number of young Friends from Britain, Ireland, and continental Europe. Those selected by the Section of the Americas include (with yearly meeting affiliation) Gwendolyn Lee Clapp, North Carolina (Conservative); Rebecca Carol Gwyn, Piedmont Friends Fellowship; Sharon Lee Haworth, Illinois; Kirk Lee Hinshaw, Mid-America; Karen Alison Lawrence, Pacific; Stuart D. Leuders, Philadelphia; Paul William Marshburn, California; Suneil Cheriyan Ninan, New York; Margaret Ann Owen, Indiana; Cynthia Lynn

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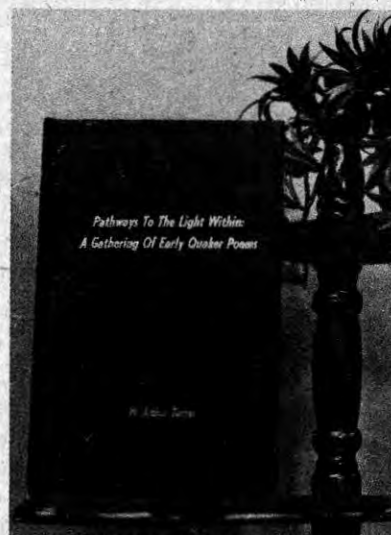
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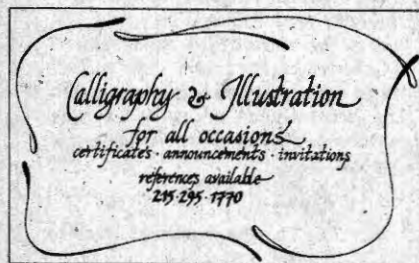


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Passmore, Philadelphia; Michelle Diane Stratton, Ohio; Eric Conrad Tardif, New England; Todd Alan Wallen, Intermountain; and Ted Bliss Welch, Iowa (Conservative).

Neil and Marian Hartman, members of Moorestown Friends Meeting, will accompany the group. Lore Engelhardt of Karlsruhe, Germany will serve as the assistant European leader.

Participants will have an orientation period at York Friends Meeting in England, followed by a week in the Quaker country of Northwest England, following a program of lectures, study, and visits to places of historical Quaker interest. In Northern Ireland they will stay at Lisburn Friends School and assist with a work project.

Haverford College conferred an honorary doctor of laws degree on Stephen G. Cary, chairman of the board of directors of the American Friends Service Committee, at commencement exercises on May 18. Cary is a 1937 graduate of the Quaker institution and a former senior vice president.

He was one of three persons thus honored for demonstrating a commitment to principles. The other two were Rosa Parks, who sparked the civil rights movement by refusing to give up her seat in the front of a segregated bus in Montgomery, Alabama, and Magda Trocme on behalf of the French village of Le Chambon which saved several thousand Jewish children during World War II.

From Floyd Schmoe's "On Speaking in Meeting," as quoted in the St. Louis Monthly Meeting Newsletter, one paragraph stands out: "There is no place in a meeting for worship for political speeches, argumental replies, or 'current events' unless these can be made into useful parables or metaphors. No speaker should attempt to refute what another has said, or follow too closely upon the words of another. The art of listening requires that some time be given to thoughtful consideration of what has been heard..."

Donne to Merton to Reagan

After reading Paul Reagan's "Reflections on Thomas Merton's *No Man Is an Island*" (FJ 6/1-15/81) some readers have asked, "Didn't John Donne write that?" Yes, he wrote the original meditation. Thomas Merton borrowed the title for a book (Harcourt Brace, NY, 1978, \$3.95/paper), which in turn stimulated Paul Reagan's thoughts.

MILESTONES

Marriage

Soja-Ringenback—On July 19, 1980, under the care of Westbury (NY) Friends Meeting, *Paul Martin Ringenback* and *Diane Marie Soja*. The groom and his parents, Martin and Ruth Ringenback, are members of Westbury Meeting.

Centennial

Hoag—On May 6, 1981, *May K. Hoag* celebrated her 100th birthday at the McCutchen, 21 Rockview Avenue, North Plainfield, NJ. Besides those in the boarding home, more than 100 people came, including many from New York City. "Kings Daughters," the New York group of which May has been a member since its inception, gave her a television set.

May was born "on the Oblong" at Quaker Hill, Pawling, in Dutchess County, NY, on May 6, 1881. She and her family moved to New York City when May was a small child. Her parents wanted their children to receive an education in the City schools. May became a teacher in the New York City school system. Upon retirement, she became the meeting secretary at the Twentieth Street Meeting. When Twentieth Street Meeting and Fifteenth Street Meeting joined, she continued as one of the meeting's salaried secretaries until Christmas, 1977, at which time she moved to the McCutchen. Before her move she had been active on various committees of the preparative, monthly, quarterly, and yearly meetings.

Deaths

Cary—On April 7, 1981, *Mary G. Cary*, at Friends Hall, West Chester, PA, aged eighty-eight. Mary is remembered as one of the eight Friends (including Dorothy and Douglas Steere) who were instrumental in the 1930 reopening of Radnor (PA) Meeting that had been closed for thirty years. She was a member of Radnor Meeting.

Hall—On March 28, 1981, at home in Richmond, IN, *Pearl C. Hall*, aged eighty-two. Pearl joined Fifteenth Street Meeting (NY) in 1947 and was married there in 1948 to Francis Hall.

While at Pendle Hill in 1946-47, Pearl modernized *The Cloud of Unknowing*, published by Harpers with an introduction by Howard Brinton. From 1948 to 1961, the Halls were involved in community, including seven years in the Bruderhof in South America and England.

Pearl was co-director with Francis Hall at Powell House for its initial thirteen years and she was a charter member of Old Chatham (NY) Meeting. When she had heart trouble and a stroke in 1972, she decided to face the question of death and to prepare for her own. Out of this search came ten more years of life and the book *Long Road to Freedom*. She also wrote a chapter in the book *Quaker Worship in North America* on the rise of Quaker worship.

Pearl worked with Francis Hall when he was director of Quaker Hill Conference Center in Richmond, IN. The couple retired in 1978. Francis still resides in Richmond.

Leach—On February 7, 1981, *Jean Amy Francis Leach*, aged fifty-nine, at the Cantonal Hospital in Geneva, Switzerland. Jean was the wife of Robert J. Leach of Geneva Monthly Meeting and mother of David R.F. Leach and Felicity M.D. Leach of Gstaad and Rolle, Switzerland. A grandson, Jonathan G.A. Leach, resides in Eugene, OR.

Moon—On April 17, 1981, *R. Barclay Moon*, aged ninety-one, at Chandler Hall Nursing Home, Newtown, PA. A life-long resident of Morrisville and the last of his generation of the well-known family of nursesmen, he was widely known in religious circles for his book *Stories of the Prophets as Told to Their Friends*, published in 1937.

The son of James M. Moon and Ezraetta Jones, Barclay attended Fallsington Friends School and graduated from Westtown School. He joined his father, his uncle William H. Moon, and his first cousins in the operation of Moon Nurseries.

Together with his wife, Aletha Barker Moon, of Indiana, he was active on numerous committees of Philadelphia Yearly Meeting. They were both gifted in the ministry. He assisted Aletha in the operation of Fallsington Friends School for ten years until its closing in 1940.

Barclay is survived by a daughter, Lydia M. Wiegand of Wayne, MI, and five grandchildren.

Palmer—On March 16, 1981, *C. Mervin Palmer*, aged eighty-one, at Kendal at Longwood, PA. Mervin was clerk of Kendal Monthly Meeting at the time of his death. Before moving to Kendal in 1973, he and his wife, Esther, were active members of the Community Friends Meeting, Cincinnati, OH.

From 1925 to 1950, Mervin was a professor of botany at Butler University, Indianapolis, IN. From 1950 to 1969, he was employed as an algae specialist with the U.S. Environmental Protection Agency at the Taft Sanitary Engineering Center, Cincinnati, OH. From 1940 to 1941, he served as the director of the American Friends Service Committee Work Camp at Cooperstown, NY, and from 1947 to 1949, he and his wife were in India under the AFSC, serving at the Friends Center in Calcutta.

Survivors include his wife, Esther; a daughter, Caroline Bailey, of Centerville, IN; a son, Stuart Palmer, of Columbus, NJ; and four brothers—Thompson, Lewis, Newlin, and Russell.



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CALENDAR



July

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7-17—A Peacemaker orientation program
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on all aspects of nonviolent living. It is hoped
participants will make decisions by consensus
during the program. People of all ages are
welcome. For more information write to
Louella Wooley, P.O. Box 11263, Denver,
CO 80211.

8-12—North Carolina Yearly Meeting will
meet at Chowan College, Murfreesboro, NC.
Contact David Brown, Jr., 1208 Pinewood
Dr., Greensboro, NC 27410.

9-11—Central Alaska Friends Conference
to be held at Wasilla, AK. Contact Niilo E.
Koponen, P.O. Box 252, Fairbanks, AK
99797.

16-19—North Pacific Yearly Meeting will
meet at Judson Baptist College, The Dalles,
OR. Contact Margaret Coahran, W. 700
Main St., Pullman, WA 99163, 509-334-4343.

25-31—New York Yearly Meeting will hold
sessions at Silver Bay, NY. Contact Henry A.
Wheeler, 15 Rutherford Pl., New York, NY
10003.

25-Aug. 1—The 1981 Avon Institute will
meet at Geneva Point Center, Lake
Winnepesaukee, Center Harbor, NH.
Sponsored by AFSC (Cambridge, MA), the
theme this year is: "A Quaker Approach to
Contemporary Affairs—The Task Ahead:
From Despair into Action." Conference fee:
\$60 per adult. Cost of room and board varies
according to type of accommodations.
Scholarships are available. Families with
children are encouraged to attend.

29-Aug. 2—Illinois Yearly Meeting will
meet at McNabb, IL. Contact Rodney Ross,
1602 Oak St., Saint Charles, IL 60174.

31-Aug. 2—Pacific Yearly Meeting will
meet at Chico, CA. Contact Eleanor Foster,
118 Miles St., Santa Cruz, CA 95060.

31-Aug. 2—Powell House will be cele-
brating its first 20 years as a conference
and retreat center for New York Yearly
Meeting. Former staff are especially invited
to return, as well as other friends of Powell
House. Camping available as well as
overnight accommodations. Please send for
further information as soon as possible, to
Powell House, RD 1, Box 160, Old Chatham,
NY 12136.

August

9-16—Young Friends of North America Conference (to be held jointly with Canadian Young Friends Yearly Meeting) at Camp NeeKauNis in Waubesaushene, Ontario, just north of Toronto. \$47 U.S. includes food, lodging, registration, etc. Contact: Taylor Pancoast, RD #1, Webster Rd., Fredonia, NY 14063. 716-672-4518.

27-30—War Resisters League (WRL) will hold its biennial conference at the McGucken Center, near Occidental, CA. The theme of the conference is "Community in the 1980s." Ideas and skills will be shared in a beautiful camp setting. Cost: \$55 for adults; \$32.50 for children from 3 to 9 years. For information and brochure, write WRL, 339 Lafayette St., New York, NY 10012. Reservations must be received by July 15, 1981, with a \$15 nonrefundable deposit.

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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.

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

IRS audit looming? Contact **War Tax Concerns**, Friends Peace Committee, 1515 Cherry, Philadelphia 19102, 215-241-7230 for guidance and support.

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. Lehmann, Apt. H101, Pennswood Village, Newtown, PA 18940. Tel.: 215-968-9213.

Powell House, Old Chatham, NY, Quaker Conference Center near Albany. July 31-August 2, 20th Birthday Party. August 2-8, Folk School Experience Week. August 14-17, Despair Work: Social Challenge and Spiritual Awakening. August 28-30, Healing (Linda Burnham). Camping, sojourning, swimming, too!

Books and Publications

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102. 241-7230. 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.

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 Search Service. Please write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Station, New York, NY 10113.

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. From \$14,000. Box 183, RFD#1, Milbridge, ME 04658. 215-649-7037; 207-546-2414.

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

Positions Vacant

Position open for cook/housekeeper for Pitt Hall, Powell House, starting September, 1981. Call for details 518-794-8811 or write Powell House, R.D. 1, Box 160, Old Chatham, NY 12136.

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Director. New England Friends, Hingham, Massachusetts, a rest home where 13 elderly residents are cared for in family atmosphere, seeks live-in director, couple preferred. Salary, living quarters, major medical insurance. Send resume, 3 references to Search Committee, 30 Pheasant Hill Drive, Scituate, MA 02066.

We seek exciting teachers in English, math and science for 1981-82. Applicants interested in dormitory supervision preferred. Write Olney Friends School, Barnesville, OH 43713.

The Meeting School seeks experienced director/clerk for 1982-83. Search Committee, TMS, Thomas Road, Rindge, New Hampshire 03461.

The Friends Weekend Workcamp Program is seeking applicants for the position of program organizer. Responsibilities include recruiting, program coordination and workcamp leadership. Applicants should have demonstrated ability to work well with people, writing and speaking skills; experience in community organizing helpful. Full-time, starting September 1, 1981. Contact Katie Caruthers, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia PA 19102. Deadline for applications is July 15.

Manager small Friends boarding home. The Greenleaf, Moorestown, New Jersey. Licensed administrator or one willing to obtain a license preferred. Salary, apartment. Call 609-235-3869. H. Lindley Gardiner, 200 Paul Drive, Moorestown, NJ 08057.

American Friends Service Committee/NH seeks staff worker for independent educating and organizing for peace and human rights. Commitment to nonviolence. Apply immediately: AFSC, Box 1081, Concord, NH 03301. Affirmative action employer.

New England Friends Home will need a new staff member starting July or August, as part of our informal intern program. We need help in caring for our thirteen well, elderly residents. Some knowledge of maintenance helpful. Salary, plus board and lodging. Write: Director, 86 Turkey Hill Lane, Hingham, MA 02043.

Clerk/typist needed immediately by Friends General Conference to work primarily with religious education secretary and conference coordinator. Diversified tasks and typing at 50 wpm. Call Maureen Scalla, (215) 567-1965.

Co-workers needed—Interdependent, secular community in Blue Ridge mountains seeking houseparents for Charlottesville group home. Live and work with mentally handicapped adults, teaching basic living skills. Room, board, medical care and monthly allowance provided. Innisfree Village, Crozet, Virginia 22932.

Caretaker needed for Illinois Yearly Meeting property at rural McNabb, IL, northeast of Peoria. Provided are a mobile home with utilities, medical insurance, monthly stipend of \$200. There are other employment possibilities in the area. Responsible for routine care, welcome to visitors, retreat preparation. Contact Andrew Wolf, Magnolia, IL 61336. 815-869-3141.

Position Wanted

Quaker husband and wife are looking for position with Quaker school or organization. Husband has extensive background in design and operation of progressive schools and service organizations, examples being starting the first acupuncture school in the U.S., natural medical college, community learning program for five universities. Wife is an artist and art teacher of young children with a visionary framework. We both feel a need to work within the harmony of a Quaker structure. Write Arnie and Emily Freiman, 3201 Petaluma Blvd., N. Petaluma, CA 94952. 707-763-3875.

Schools

Horizons School. Boarding/day, outstanding individualized academic/experiential education, urban resources, Quaker values. 229 Ponce de Leon Ave., Atlanta, GA 30308. 404-897-1798.

Olney Friends School would like you to see our new brochure. Boarding, grades 9-12, college preparation, self-government, work program, community spirit, tuition 1980-81 \$3600. Olney Friends School, Barnesville, Ohio 43713. Telephone 614-425-3655.

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; twice 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."

Services Offered

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.

Wanted

Looking for several congenial, active women to share home. Converted Quaker meetinghouse, spectacular view of Chester County. Gardening, walking, bicycling, running, swimming. Commuting distance from Wilmington, Philadelphia. Large bedrooms, share bath and whole house. Room for occasional guests. Cooperative shopping, cooking, chores. Non-smokers. \$150 includes all utilities. Call or write Dorothy Carroll Lenk, 1270 Birmingham Road, West Chester, PA 19380. 215-793-1363.

Desperately looking for Isaac Pennington's Works in four volumes. Will pay fair price. Douglas Garrett, 324 S. Atherton St., State College, PA 16801.

Friendly couple need to rent house outside Boston area starting summer/fall. Contact Kathy Carsey, 600 Orange St., New Haven, CT 06511.

Experienced carpentry assistant to help build cottage in exchange for rent. Blue Ridge area farm (prospective community), near Washington. Rt. 1, Box 180A, Round Hill, VA 22141.

Good family home offered for your retired 4-person aluminum canoe. Will collect within 4 hours. Philadelphia. 215-696-2682.

MEETING DIRECTORY

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

MEETING NOTICE RATES

MINIMUM YEARLY CHARGE: \$6.00. 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6.00 each.

Argentina

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

Canada

OTTAWA—Worship and First-day school, 10:30 a.m., 91½ Fourth Avenue, 232-9923.

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 24-43-76. 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: 22-11-01.

Alabama

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

FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meeting House, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

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, First-day school, 10 a.m. Call 661-9173, 225-8626, 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.

HEMET—Meeting for worship 9:30 a.m. Holistic Health Center, 26116 Fairview Ave. Visitors call 714-925-2818 or 714-658-2484.

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

LONG BEACH—Meeting for worship, 10 a.m., Huntington School, Orizaba Ave. at Spaulding St. Call 434-1004 or 831-4066.

LOS ANGELES—Meeting, 11 a.m., 4167 S. 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 meetings first Sundays, 11:15. Info. 682-5364.

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. 714-287-5036.

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, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Potluck follows meeting on 4th Sunday, 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 9:30 a.m. Community Center, 301 Center Street. Clerk: 408-427-0885.

SANTA MONICA—First-day school and meeting at 10 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 728-9408. P.O. Box 1443, Vista 92083.

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

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

YUCCA VALLEY—Worship, 3 p.m. 8885 Frontera Ave. Phone: 714-365-1135.

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—Friends Meeting. Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

Connecticut

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

MIDDLETOWN—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: 288-2359.

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, George Peck. Phone: 869-5265.

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.

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: 388-1041.

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

REHOBOTH BEACH—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. Worship and First-day school 10 a.m. Phones: 652-4491, 328-7763.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Meetings for worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

Florida

CLEARWATER—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Dorothy Ann Ware, clerk, 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.

KEY WEST—Worship First-days 10:30 a.m. at Sheridan Crumlish, 802 Eaton St., 3rd Fl. For information phone Virgie Hortenstine, 294-8612 or Sheridan Crumlish, 294-1523.

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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 Drive, 661-7374. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 666-5234.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone: 305-425-5125.

SARASOTA—Worship 11 a.m., 240 N. Washington Blvd. (at 3rd St.) Park and enter in rear of building. Room 704. Phone: 371-7845 or 955-9589.

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

TAMPA—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-8238.

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. Quaker House phone: 373-7886.

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

SAVANNAH—Meeting for worship 10:30 a.m. 110 E. Taylor. Phone: 232-0571 or 236-2056.

ST. SIMONS—Alternate Sundays 11 a.m. Phone: 912-638-9346 or 638-1200.

Hawaii

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Elaine Treadway, 878-6552, 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, or 758-7084.

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

EVANSTON—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 945-1774.

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

McNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. 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 1-243-5668 (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., 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 478-4218.

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 Sharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence L. 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

AMES—Meeting for worship 10 a.m. Forum 11. Collegiate Methodist Church, Room 218. For information and summer location, call 515-232-2763, write Box 1021, Welch St. Sta., 50010. Welcome.

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. (9:30 a.m. June-August). 311 N. Linn. Barclay Kuhn and Ruth Dawson, co-clerks. Phone: 351-4823.

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, 1146 Oregon. Unprogrammed meeting for worship 10 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. Harold Cope, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting 10 a.m. Berea College, 986-4465.

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.

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.

VASSALBORO—Quarterly Meeting. For information on the following meetings in Maine call Bob Cates, 989-6882: Bar Harbor, Brooksville, Damariscotta, East Vassalboro, Monroe, North Fairfield, Orono, South China, Whiting, and Winthrop Center.

Maryland

ADELPHI—2303 Metzgerott, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1149.

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.

FROSTBURG—Worship group 689-5637, 689-5829.

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. 83, 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.

BOSTON—Circuit Meeting. First-day, 5 p.m. in homes. Worship, FDS, potluck. Summers, a week night. Phone: 876-6883.

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.

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

NORTH EASTON—Worship 11 a.m. First-day at Friends Community. Phone: 238-0443, 7679, 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.

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: Suzanne Day. Phone: 313-995-3074.

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—1 p.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. P.O. Box 819, Marquette.

Minnesota

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

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, 10:30 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.

BILLINGS—Call 406-656-9025 or 252-5065.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

RENO—Phone 322-0688 or 358-6800 for time and place of worship.

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.

GNONIC 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: 603-675-5989.

KEENE—Worship Sundays 10:30 a.m., 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

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-RANDOLPH—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 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

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

PRINCETON—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. Clark: 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. July/August worship at 10 a.m. Main Shore Rd., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

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

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

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

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

Telephone 609-845-5080, if no answer call 848-8900 or 845-1990.

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

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. Phone: 873-0376.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 382-5475; 523-1317.

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

SOCORRO—Worship group-call 835-1238 or 835-0277. 1st, 3rd, 5th Sundays, 10 a.m.

New York

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

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

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

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

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8845.

BULLS HEAD RD.—N. Dutchess Co., 1/2 mil. 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: UL 3-2243.

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 8th 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. Call 516-862-9850.

SHELTER ISLAND—10:30 a.m. year round. May-Sept., Circle at Quaker Martyrs' Monument on Sylvester Manor. In rain and rest of year in homes. Call 516-749-2286; 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. Call 516-ED3-3178. June through Labor Day 10 a.m.

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. 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. 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.

OLD CHATHAM—Meeting for worship 11 a.m. Powell House, Rt. 13. Phone 794-8811.

ONEONTA—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-748-2844 for location.

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

POTSDAM—Call 265-7062 or 386-4648.

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. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

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., Watauga County Public Library. Call 704-264-0443 or 704-264-5812.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-6926.

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 Janet Roach (864-1809) or Bob Gosney (323-3912).

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., 11 a.m. except vacations; summer at Friends' homes, 10:30 a.m. Contact Bob 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. E. Daryl Kent, 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.

WILMINGTON—Unprogrammed meeting 9:45 a.m. 125 S. Third St. Call 343-8317.

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

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 Crozman, 846-4472, or Ruth Browning, 486-8973.

DAYTON—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m. 1516 Salem Ave. Rm. 236. 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: 673-5336.

SALEM—Wilbur Friends, unprogrammed meeting. 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 Hight 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. Barbara Olmsted, clerk, 513-382-4118.

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, Barrett Hollister, 513-767-7443.

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: TU 4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., 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.

DOWNINGTON—800 E. Lancaster Ave. (south side old Rt. 30, 1/2 mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

FALLSINGTON (Bucks County)—Falls meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of each month. Five miles from Pennsylvania 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.

GYWNEDD—Summeytown 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 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

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

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

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

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

LONDON GROVE—Friends meeting 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 11 a.m. except 1st Sunday ea. month, worship 10 a.m. bus. 11:15 a.m.

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

MERION—Meetinghouse Lane at Montgomer. 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 Girton, 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.

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.

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.

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

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

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

Frankford, Unity and Wain sts., 11 a.m.

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

PHOENIXVILLE—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 Ellsworth Ave.

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

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

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

RADNOR—Conestoga and Sprout 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. Adult discussion group 10:15 to 11 a.m., Oct.-June. 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 First-days at 11 a.m. Meetinghouse at 5th and Maccoby Sts., Pennsburg. Bruce Grimes, clerk, 234-8424.

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

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., Newtown 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. Summer months worship only 10 a.m. Rt. 413.

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

Rhode Island

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.

CHARLESTON—Worship 9:45 a.m. Sundays, Book Basement, 263 King St. 556-7031.

South Dakota

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

Tennessee

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

MEMPHIS—Unprogrammed meeting for worship, discussion following. 10 a.m. Sundays. Phone: 901-452-4277.

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. Margret Hofmann, clerk, 512-444-8877.

CORPUS CHRISTI—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, 512-884-6699.

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.

FT. WORTH—Worship group, 295-6587, 923-2628.

GALVESTON—Galveston Preparative Meeting. Unprogrammed worship Sundays 6:30 p.m., peace study 7:30 except 1st Sunday business meeting, potluck at 5:30. Phone: 744-6206 or 765-7029.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m. Temporary meeting place, Chocolate Bayou theater, corner Hamilton & Lamar. Clerk: Yvonne Boeger 664-8467.

LUBBOCK—Unprogrammed worship group 1 p.m. Sun. Call Michael Wenzler, 762-8950 or write 2606 22nd St.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Shannon 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. Melanie L. Nesbit, clerk, 4815 Casa Manana, 78233.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Mary Roberts 753-2766 or Allen Stokes 752-2702.

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.

SOUTH STARKSBORO—Worship and hymn sing, second & fourth Sundays, June-October, 10:30 a.m., off Route 17. Phone Whites 802-453-2156.

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. Phone: 804-973-4109.

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

McLEAN—Langley Hill Meeting, Sunday 10 a.m. First-day school and adult forum 11 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.

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.

WILLIAMSBURG—Worship group (unprogrammed). Phone Len McMaster 804-253-2208; or Carol Crownfield (evenings) 804-229-3480.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 662-2973.

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rt. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: 703-667-1018.

Washington

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.

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, 305 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, 332-9846.

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

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