

September 1/15, 1981

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



*Friends, meet together and know one another
in that which is eternal, which was before the world was.*

George Fox

Contents

September 1/15, 1981
Vol. 27, No. 13

Among Friends: Agenda for a Dream Committee	2
—Olcutt Sanders	
Our Experiment in Home Education	3
—Kate Kerman	
On Seeing	7
—Polly Starr	
At Cali	8
—Alan Atkinson	
Bush Place	9
—Wilfred Reynolds	
Veiled Majesty	9
—Dean C.T. Bratis	
Military Might—Deterrence or Provocation?	11
—Phillips P. Moulton	
At the White House	13
—Jason Poole	
Friends Around the World	14
Books	15
Letters	16
Conference Reports	18
Milestones	24
Calendar	25
Classified Advertisements	25
Meeting Directory	26

Cover: Original Burlington (NJ) Friends Meeting House (Haverford College Quaker Collection, photographed by Theodore Hetzel). See tricentennial celebration notice, page 14.



FRIENDS JOURNAL

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

STAFF

Olcutt Sanders, *Editor-Manager*
Vinton Deming, *Assistant Editor*
Nina Sullivan, *Advertising and Circulation*
Barbara Benton and Dorothy Jackson, *Design*
Ruth Laughlin and Susan Hardee Norris, *Typesetting and Secretarial Services*
James Neveil, *Bookkeeper*

Volunteers: Marguerite L. Horlander and Donald G. Rose (*Office Assistance*), Lili Schlesinger (*Index*).

BOARD OF MANAGERS

1979-1982: Joseph Adcock, Gertrude MacIntosh Brett, Elizabeth Cooke, Peter Fingesten, Emily B.H. Phillips Johnson, William B. Kriebel, Helen Mangelsdorf, Kenneth Miller.
1980-1983: Elizabeth Balderston (*Assistant Clerk*), Henry C. Beerits (*Secretary*), Miriam E. Brown, James Neal Cavener, Rowland K. Leonard (*Treasurer*), Linell McCurry, Eleanor B. Webb (*Clerk*), Elizabeth Wells.
1981-1984: Frank Bjornsgaard, Emily Conlon, Mary Howarth, Marcia Paulin, Virginia Stetser, William D. Strong, James D. Wilson.

HONORARY MANAGERS

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

FORMER EDITORS

Susan Corson-Finnerty, Ruth Geibel Kilpack, James D. Lenhart, Alfred Stefferud, Francis Williams Brown, William Hubben.

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

• Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34. Foreign remittances should be in U.S. Dollars or adjusted for currency differential. Single copies: \$1; samples sent on request.

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

Copyright © 1981 by Friends Publishing Corporation. Reprints of some articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words.

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

AMONG FRIENDS: Agenda for a Dream Committee

La Jolla (CA) Monthly Meeting used to have a "dream committee." When I visited La Jolla recently, I found an alert and forward-looking group. I forgot to ask about the dream committee. But I wish every meeting had one—assuming they would then work to make their dreams into realities.

If we had some meaningful dreams, we would take the statistical report from Friends World Committee for Consultation and visualize its implications for the future of Friends. The 1981 tabulation shows 198,816 Friends worldwide. The biggest yearly meeting is East Africa with 40,000, mostly black—a fifth of all Quakers. We need to dream up ways to help other yearly meetings to become more inclusive racially.

Friends General Conference can claim just over 26,000 members; all Friends in North America amount to only

118,097. Not a very impressive showing for a religious body that was dominant in colonial Pennsylvania, New Jersey, and Rhode Island (where the legislature used to recess to attend Friends meeting virtually as a body). Room for a few dreams there!

For a simple action step I cite a survey (quoted in the *Evangelical Friend*, our sister publication) that shows most new people are drawn into church membership "not through mass campaigns, mass advertising, or mass anything. Rather, by being personally brought, one by one, by a friend or relative. One poll says 70 percent come this way." Will you dream with me? And then invite a friend to meeting. (You might also suggest a subscription to *Friends Journal*.)

Olcutt Sanders



Our Experiment in Home Education

by Kate Kerman

Even before we had children, my husband Ed and I decided we would try to create for them an option rarely heard of then: home schooling. We were led to this position after much reading and thinking about our public school educational backgrounds and the institution of school in this country. Recently I was challenged by Douglas Heath's article ("Wanted: A More Radicalizing Quaker Education"—*FJ* 4/1/81) to consider again the educational choice we have made for our children.

This decision has, like our eating habits, undergone gradual evolution and will continue to do so. Our reasons for pursuing this course have much to do with our understanding of the learning process and how it relates to religious growth. The assumption that each person is endowed with Inner Light ties closely to the educational assumptions of a natural curiosity, drive to learn, and importance of self-direction in choosing curriculum. People learn best when they see a reason or feel an inner compulsion to learn a skill or develop a body of knowledge. The Inner Light can be ignored or encouraged in the process of learning how to deal with the world. The fruits of large schools, large classes, curriculum developed hierarchically from above, standardized tests and texts, and a social milieu of conformity and competition can very well be the problems Heath mentions: boredom, a sense of not being cared for, anonymity, a lack of strong adult models.

We started our home school with the hope that family-based education, which can flow in and out of the

activities of society so much more easily than school-based education, would provide us and our children with a strong sense of Quaker values, of community, of our special talents and contributions, and of the joy of discovery and development. Our intent has related closely to the ideal of self-empowerment: taking control of the institutions which affect our lives. As a family we seek this sense of control or at least of having a say in the areas of food, health, childraising and childbirth, and government, so it is a natural concomitant to seek it in the line of education for ourselves and our children. And we try to see that our children participate in decisions affecting their lives and learn how to work for constructive changes inside and outside the family.

Heath's suggestion is that we need people with an



Kate Kerman is a member of Grand Rapids (MI) Meeting. She is active with Newaygo County Citizens for Peace and enjoys composing music and learning to play hammer dulcimer. She invites correspondence from others interested in home schooling.

"outsider's perspective." This is certainly fostered by stepping outside of the school system and taking responsibility for it ourselves. This is not a process of irresponsible individualism. It is a group process, but not one that can easily be accomplished in schools of 500 children, where the mere daily logistics can impinge on time and energy to such a degree that rules and authority look like the only way to make it from beginning to end. We believe that the only way for a child to develop self-discipline or a sense of democratic process is to experience responsibility and control over decisions.

Three years ago, as our oldest daughter Ada entered "first grade," we wrote up a school philosophy. Rereading it recently, I was pleased at how well it still reflects our beliefs. If we were to revise it now, I think we would put in something specifically about world awareness and social and ecological interdependence.

STATEMENT OF SCHOOL PHILOSOPHY [October 1978]

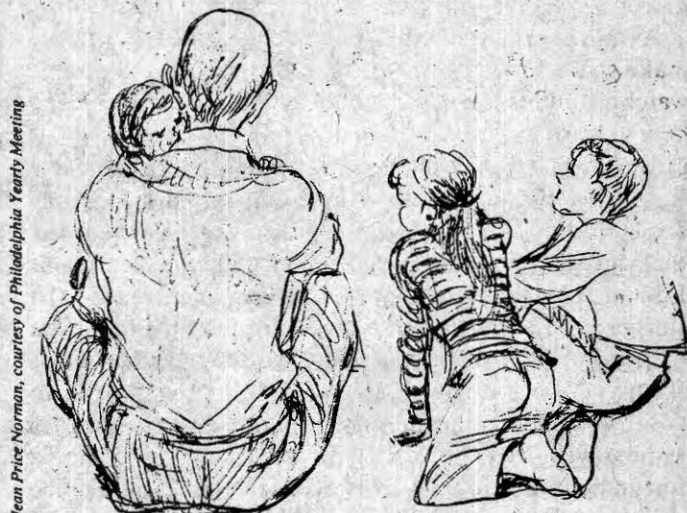
As Quakers we are concerned that the educational process in our family be consistent with the religious process. Just as we feel that religion is a continuing process which is closely tied to daily choices, we feel that education should be a part of daily life: at home, in the neighborhood, and on travels. As people who are struggling to learn how to be pacifists we feel that cooperation, decision-making skills, communication skills, and the ability to hold to beliefs despite public pressure are the kinds of social skills we want to develop.

Following our belief in the "light of God in everyone," we try to involve all of the family in decision-making and to appreciate the fact that everyone teaches and everyone learns. We believe that education should be both a means to increase our skills in dealing with our surroundings (whether by reading, writing, and calculating numbers or by cooking, shopping, and carpentering or gardening) and a means to stretch our imaginations, explore new ideas, and develop skills for our enjoyment and personal satisfaction.

Over the years we have evolved a way to put this statement of philosophy into daily practice. At the beginning of our school year, everyone in the family joins in making suggestions of what we want to do during the year, either as individuals or as a group. We begin school time with a few moments of silence, some singing, and suggestions for the day's activities, which we usually prioritize because the list is always longer than can be accomplished! Everyone has the chance to develop their own projects, to ask for help, to offer projects or units for everyone to work on, or to point out weaknesses in

the curriculum. Naturally one of our constant dilemmas is how to structure our time. Sometimes it is very loosely arranged, sometimes more tightly.

General problems and requests for changes are brought up at school business meetings—at present a part of our weekly family council. The academic subjects—reading, writing, arithmetic, spelling—are taken care of naturally. For instance, our daughter Hannah, age five, wants to learn to read. She will tell us she wants to work on it now and then. More likely she will ask us to read aloud to her, and as we do so she asks questions about the words she sees. Or she might copy words from a book, because writing is even more important than reading to her now, and then come and ask what she has written. I really don't know how Ada, eight years old, came to have such a good grasp of fractions that she can tell me what $1\frac{1}{2}$ times $\frac{1}{3}$ is without much hesitation—perhaps from all the cooking we do, the playing with blocks, or cutting up apples to eat. The "academic" skills are naturally



Jean Price Norman, courtesy of Philadelphia Yearly Meeting

desirable to most children as they see the importance of them on someone else's schedule.

Our school is home-based but not confined there—"field trips" are so much easier with a family than a large class. We visit friends for socializing and to find out what they do with their time and talents; we go to museums, parks, and workshops, on factory tours and nature hikes. We have a regular weekly routine which takes us to library story hour and library movies, to volunteer at the public school, to music lessons, at times to a gym class series or a 4-H club. Twice a month we attend Friends meeting (60 miles away); other Sundays we have meeting and First-day school as a family. We folkdance monthly. Of course, to young children any excursion to the grocery store, the food buying club pickup, or the dime store to spend allowances is a good field trip, one which helps them sort out what is going on in the world.

We attend quarterly meeting and Friends General Conference and travel to visit relatives and friends. We correspond with relatives overseas, read and talk about foreign countries, and eat meager meals to share food money with hungry people. Our children have been involved on the edges of our various protest and peace activities since Ada was two weeks old and attended her first demonstration. I hope they are gaining a sense that the larger society can be influenced by what we do.

Our activities at home have included academic subjects, cooking, handwork and carpentry, gardening, peace education, Quaker history and stories, walks, yoga, meditation, making music, writing journals, writing letters, art work, some smatterings of French and German, and more. Sometimes we set goals for what to learn: When Ada was going on seven and Jesse was about to be born, our goal was that Ada should learn to help with the family accounts, do laundry by herself, and be able to put one or two meals on the table unaided. (We didn't need academic goals for this child!)

As adults involved in our home school, Ed and I try to make space for our own learning projects. We feel that watching adults learn is a good way for children to learn how to learn and to see that adults haven't got everything in the world figured out. For two or three years I kept suggesting to the kids that they would like to learn something about constellations, until I finally realized that this was my personal project, not theirs. As soon as Ed and I started spending an occasional night outside to star-gaze, the children got more interested too—but even if they hadn't, I had at least gotten started on it for myself.

Ed works at a public library full time, so he cannot get as involved, but he also has projects to do. He is fortunately in a job which is accessible to the children, and they spend enough time at the library to have a good sense of what his daily life is like away from home and to



be given various tasks to work on there. What this all adds up to is a way of learning that flows much more readily from formal learning to the larger society and that helps all of us to develop our skills and interests.

We don't consider home schooling to be the ultimate answer in education, but rather one of the choices open to us. We decided initially (and have seen no reason to change) that we should not give our children a choice about going to school until they were eight years old, at which time we feel they are ready to meet the challenge of public school without its unduly influencing their values and self-esteem. Last year Ada was approaching eight and she was ready to spend more time with her peers. We asked around about third grade teachers and interviewed one who sounded like the best for Ada's needs. Ada visited her class one day last spring and decided she would like to go to school in the fall. We arranged for her to attend four days a week so we could continue with some of our home projects.

Working with the public school has been a learning experience for all of us and in general very positive and rewarding. Ed and I volunteer at the school, with Hannah and Jesse coming along to play on the sidelines—another weekly foray into larger society. Ada has discovered that when she doesn't like something in this classroom, she can effect change; for instance, she suggested an alternative to the birthday spanking ceremony that offended and distressed her, and now there is a choice for birthday children to choose spankings or a more affirming alternative (or both).



Drawings © Jean Price Norman

Dealing with teasing, learning playground games, experiencing values differences, discovering what it is like to be part of a large school with its rules and adult controls—it has certainly opened new horizons for Ada, and we have been pleased at how well she has coped with the experience. Now we are in the process of deciding about next year, and she says she will be “more cautious” in deciding whether to go to school and what teacher she would like to have. We expect that she will have this choice year by year. We rather hope that we will be able to send her to a Quaker boarding school when she is older, if she so desires.

There are dilemmas involved in this, as there are in all educational choices. There are legal regulations, which vary widely from state to state. In Michigan we discovered early on that the easiest way to keep kids home is to have a certified teacher tutor them—and we were fortunate enough to have the time and money for me to go back to college and get a certificate by the time Ada was five.

There is the question asked by almost everyone about “socialization.” (Most people seem to realize that academics, the supposed purpose of schools, are much better served by individual attention.) Many people who feel that children belong in school as a way to make friends are the same ones who dislike what children bring home from school—teasing, “bad” language, disrespect, and eventually the pressure to try drugs, cigarettes, alcohol, sex. The conflict between getting along with people “out there in the real world” and learning to develop strong values which are one’s own and not to be swayed by group pressure is a difficult one to resolve. I haven’t reached a solution for myself or my children.

I don’t think we need to train our children to get along with 25 or 30 people their age in a group situation where there is always an adult to monitor behavior; I think we need to help our children learn how to respect other people of all ages and how to respect their own inner leadings. There are many opportunities for social times outside of school which are better suited to this social learning: neighborhood play, Friends meeting, 4-H clubs, and family times being a few examples.

Other areas we have had to deal with are the balance between social life and private time; the balance between seeing education in everything you do and taking time consciously to learn specific things; the balance between familial and societal rules and values. These things are all to be struggled with, and the imbalances we’ve experienced have been things to learn from. The struggle to maintain balance and reach good solutions as a group is in itself the most important “curriculum” as I see it.

There are great advantages in home schooling also. For me there is constant pleasure in watching my children learn and in feeling my own self-confidence and

enjoyment grow in the skills I’ve been developing. There is the chance to put off for a time the techniques which are so over-used in many schools: tests, grades, tracking, labelling, invidious comparisons. There is the chance to share our values with our children for a longer time. When problems and conflicts arise, there is more time to work on them. We have grown as parents in our ability to deal with feeling and conflicts, and we have been grateful many times for the solutions our children have suggested. The family perspective of long-range growth is reassuring: if Hannah doesn’t learn to read at age six, there is no need to hold her back, label her as a slow learner, or point out to her that most kids her age can do certain things.

As we have contended with the dilemmas, one very helpful thing we have done was to go to our Friends meeting and ask for a support group. We consider this to be a Quaker educational process, so we wanted to bring in the wider wisdom of the group to help us keep to the way of the truth. Two people in our meeting have worked with us for two years, giving support, making constructive suggestions, and helping us explain to others in the meeting what we are doing and why. One outcome, for instance, was a more concerted effort in the meeting to provide times for the meeting children to be together, because of the need for Ada to have more time with children. This has been important in developing a sense of community among the kids which they all need. Having meeting involvement has made us feel much more comfortable with our process.

One answer I have to Douglas Heath’s queries about Quaker education. The needs of today’s youngsters, tomorrow’s society, and Quakerism are still basically the same needs that the skills and talents of such Friends as George Fox, Elizabeth Fry, John Woolman, and Lucretia Mott were able to meet and that Heath talks about: cooperation, caring for others, international outlook, maturity, autonomy, and responsibility. Despite the changes of the world, these values are part of the Truth as they were when Quakerism was created and when Jesus lived. In our educational choices we parents need to look for situations that will promote these values rather than war against them. □



© Jean Price Norman

We must ever
believe a lie
when we see with,
not through
the eye.

—William Blake



On Seeing

by Polly Starr

I would like to share an exercise for sorting out the signals and exorcising hostilities that I have found particularly helpful, perhaps because I am a painter. It consists of learning to see, as the poet Blake says, not with but *through* the eye. Seeing *with* the eye is random seeing, undisciplined seeing. You may be familiar with two tests of which kind of seeing you are doing. The first consists of holding up a sheet of paper with a large ink blot on it. Almost everyone, on being asked what they see, will say, "An ink blot," making no mention of the paper. The other test consists of being asked to describe the contents of a lighted room after a few moments' study. Probably no one will mention the source of light, whether lamp or fixture, that makes the other objects visible.

To digress for a moment, we do a lot of loose thinking, as well as what might be called loose seeing. We accept the old saw, "Love is blind," when (unless you mean Eros) it is exactly the other way round. The person who loves sees the loved object most clearly, having put time and thought on the loved one, and can therefore speak with more authority. At least there is another saying that bears out the correction: "The person you know is your friend."



Let me give an instance from my recent experience that really shook me up. An engaging divinity student applied for summer lodging in our city house. He seemed the perfect applicant, but I let myself into the kitchen after

he had moved in to find a revolting sight. On the table, inside a very large glass tank with no water in it, was a

hairy *something* as large as a clenched fist, covered with violent black and red markings, what looked like countless legs, and—I am sure I saw—teeth. (I have learned since that the sight alone of one of these creatures has been known to cause heart failure, aside from its venom.) Had Dracula dwindled by day, he could not have found a more appropriate guise. I thanked God it was asleep or at least immobile, as I learned also that it can jump three feet in any direction, and the heavy tankard placed on the tank cover was necessary to prevent this. I asked my genial house-sitter (no monster he!) about the nature of his grisly pet. He told me with obvious pride that it was a fine specimen of red-legged Mexican tarantula, which he had affectionately named "Jessica." He assured me she was in full splendor, having just moulted on coming out of hibernation. Further questioning revealed that she lived on live mice or crickets (I am happy to say that Jessica had to "make do" on the latter), that he had bought her at a pet shop for \$30, and that he had cherished her for two years. I was the victim of my point of view. With observation and familiarity my overpowering horror could be changed, it would seem, into joy and affection. And if with a tarantula, so with its human equivalent.



Ever since I was a child I have had a "thing"—negative feelings—about caterpillars, due, I think, to the practice of burning their nests at night with torches tipped with kerosene-soaked rags. The writhings of the caterpillars as the heat shrivelled them in their tents in the lurid play of flame and shadow seemed to me unspeakably awful. It

Polly Starr is a member of Cambridge (MA) Meeting. As an artist she is known as "Polly Thayer."



Visions and Memories

At Cali

*Only on simplified days
modelled in warm clay
do our aims embrace the source
of paradise at Cali
to rejoice in light green tree-faces
sweet plums and delicate cheeks all flowers
the rhythm of small boys
flowing with the river
the sun through enchantment
healing for the moment
any dislocation and miraculously
unwilling to molest us
in our quiet garden*

*We leaf through pink white almond blossoms
to be amused that old age
is held moderately in disgrace
when the morning star
and sapphire humming-birds
call a thousand hellos
to our tranquility*

*Come, turn a non-judgmental eye
to the child within
his kingdom, pure water
splashing in the fountain*

—Alan Atkinson

was a kind of foretaste of Hell that seared my brain and for years gave me nightmares that I was lying on a bed covered with caterpillars. I was immensely grateful to a neighbor for helping to rid me of this tiresome phobia when one day we were talking under the trees, and a caterpillar dropped from overhead and dangled between us. As I jumped back in disgust, she said, "Oh, you *mind* them? I always think of them as little ballerinas." That started me really looking at them with the prospect of some day even taking pleasure in them.

Here is another instance of how differently we relate to something when we have really observed it. A botanist who was pursuing researches on heather on a Scottish moor became aware of a shepherd intently watching him. The botanist handed him a magnifying glass and invited him to have a look. The shepherd looked long and wonderingly. Straightening up, he said, "Mon, I almost wish you hadn't showed it me when I think of all the beauty I have trodden under foot these many years!"

Again I think of the human counterpart of that heather

and the heartbreaking plea at a recent Quaker meeting from a father whose daughter had just died. He urged we not take for granted the beauty with which we are familiar, as he felt he had.

The French writer Simone Weil, says: "Absolute attention is prayer." And May Sarton notes in her *Journal of Solitude*:

If one looks long enough at almost anything, looks with absolute attention at a stone, a cloud, the bark of a tree... something like revelation takes place. Something is given, and that something is a reality outside the self... in the sense of losing oneself in admiration and joy.



It was a watershed for me when I was given a jeweler's loupe. At nine I learned to pat a bee (a delight for both me and bee, as I was shown by the kind of purr it sets up), but I had no idea of its bronze wings' beaded hinges, imbedded in its delicious fur jacket, or the jewelry of its

Bush Place

*Brook, trees, meadow...
visions and memories of you
spilling onto half-slumbering city self,
undermining plodding dailiness.*

*What variety of living creature are you,
transparency at forest's edge?*

*Sky and water dare mock
the talk of pollution,
nights a mantled infinitude.*

*And of whom and what do you speak,
cabin built with our own hands
on the clearing?*

*Cabin's patient stillness unchanged
save for exterior lumber's weathering...
Bush shelter mirroring the love
we put into you...
and our love for each other.*

*Daily chores of rhythmic self-sufficiency...
Faithful birch delegations...
Whippoorwills at dusk answering...
Woods settling on quietness almost deafening...*

Were those moths I once heard breathing?

—Wilfred Reynolds

articulation till I studied it under the loupe's magnification. (I was almost sorry Jessica was so summarily boarded out; I never had a chance to see *her* under the magic loupe!)

One last example of developed seeing: Jacques Lusseyrand was blinded at the age of eight, but he always spoke thereafter of "seeing" his surroundings, because he said he was filled with an inner light that made it possible in a sense. While working with the French Resistance during the Second World War, Lusseyrand was relied upon solely to screen anyone who applied to join them. The applicant would be ushered in to talk with him. He could so get the *feel* of the man that he would know whether the man could be trusted not to betray them to sure torture and death. His cadre grew to 600 men. They needed desperately a liaison for the south of France, when a highly recommended medical student with all the requirements presented himself.

As Lusseyrand described it (in *And There Was Light*), a queer thing happened. He felt a sort of confusion, and a

Veiled Majesty

by Dean C.T. Bratis

I have sat in this same seat in this old meetinghouse for nearly six years and have stared at the pew in front of me countless times. But today my eye focused on an old knothole that has surely always been there. Its perimeter makes a clear outline of a fish, a textbook-perfect Osteichthyes. Despite the clear lines of the margin, the inside has been unevenly carved out by time. There appears within this outer image a smaller, less distinct one. It is the image of a dolphin, but only the head and snout are clearly defined. The rest merges smoothly into the posterior of the fish.

And so it is in nature; each creature holds the promise of another, deep within. There is the promise of dolphin majesty even in the lowly perch. It is not that I don't hold fish in proper esteem, for I am in my own way enamored of them. All manner of creatures can be found in this particular order. They range from the lace-like beauty and color of tropical marine forms to the drab, grotesque

(continued on next page)

black bar seemed to drop between him and the applicant. Lusseyrand advised his followers against acceptance, but for once the need was so great and so dazzlingly favorable was the impression the student had made on the others, that Lusseyrand was overborne and was persuaded to go along with them. A month later they found out that the medical student had betrayed them to the Nazis, and of the 600 only a handful survived torture and Auschwitz.

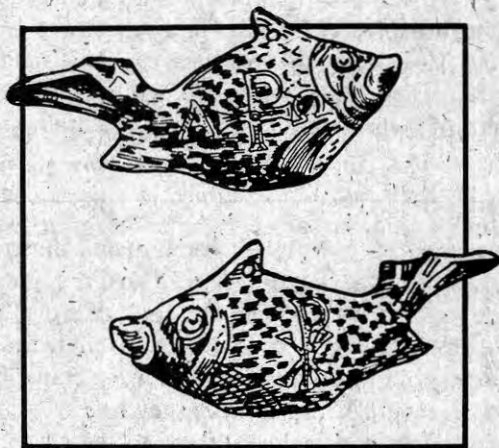
We ignore at our cost the development of our power to see, to activate that "third eye" we all have, that the East recognizes and that we in the West generally do not.

I close with a quotation from a letter that purports to be from Fra Giovanni, a 14th century monk, to his young friend, the Countess Aldobrandeschi:

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness could we but see it; and to see we have only to look. Contessina, I beseech you to look. □

face of a catfish wallowing in the mud of a Mississippi riverbed. Surely there is, in the 25,000 species of this order, one fish that would hit any disposition. But they are not dolphins. If nature were to take her cues from the more conservative and insecure among us, she might have stopped with fish and proudly patted herself on the back for a job well done. But then the world would never have known dolphins.

At first glance we can be deceived into seeing dolphins as very large fish. A more prolonged look, however, reveals something quite apart. These are creatures that have replaced the obvious beauty of coloration seen in their ancestors with the more subtle majesty of motion. Their suppleness is unmatched by any fish, but that's to be expected since they are no longer fish but are instead mammals. They are creatures whose intelligence, sociality, and curiosity are scarcely hinted at by their piscine ancestors. These are beings different in kind. Their very suppleness makes them able to traverse enormous distances with the greatest ease. They have come to wander into places in the open, unbounded sea, not even imagined in the mud-wallowing world of a catfish. But they do not simply wander; they leap. It is as though they are unable to contain themselves, as if their blessings compel them to jump for joy. Dolphins may conjure up many things in us, but depression is certainly not one of them.



Drawing courtesy of Roland H. Beinton

They differ, too, from the fish in their communication. Fish are bound primarily by vision and smell. But to be a dolphin is to speak and to hear. The proximity dictated by smell and vision is erased when one can hear. And so dolphins can "talk" with each other, even over great distances. Their intelligence allows them to code this "language" in ways that we've only started to understand.

Finally there is the injured dolphin which, finding itself unable to reach the surface for air, is carried there by its peers. This kind of "altruism" or "love" is nonexistent in the beautifully splendorous world of the coral reef fish.

And so it is with each of us. Our outer fish conceals the inner dolphin. It is appropriate that such a symbol is to be found in a Quaker meetinghouse. We are, I know, averse to symbols, but this one is different. It's almost as though nature itself cries out for us to see. Somewhere in an obscure room has been placed an unobtrusive reminder of our belief in the "inner light." We are reminded by this natural creation that deep within us all lies the dolphin. Deep within us lies that creature which, if unleashed, could transform us into beings not even dreamed of by the outer-shell people who go about their daily business.

Ralph Waldo Emerson once said, "What you do thunders so, I cannot hear what you say." How often we aspire to be dolphins but act like fish. The fish can only be transcended and the dolphin unleashed if we practice smoothing the way. It is, after all, the purpose of meeting for worship to smooth such a path so that the divinity we are graced with can be heard. We don't always get there, but when we do, the experience transcends description. There is at that moment a unity of thought which may be spoken by one among us but present in all. Such an experience must not be bounded by meetinghouse walls. It must be practiced in every part of our lives.

The Lord's Prayer contains one small passage that might reveal why we so often cage our dolphin and only visit it on First-day. Jesus told us, "When ye pray, say, Our Father which art in heaven, Hallowed by thy name. Thy kingdom come. Thy will be done,..." (Lk. 11:2) These are words that a fish could speak but a dolphin would live. We are, as human beings, creatures of strong will. This will has, after all, been responsible for our survival. It is a frightening thought to give our will to the part of God that lies within. But it is only then that what we say and what we do are one. It is only then that Emerson's words can be mooted. It is only then that the full splendor of the dolphin can be freed.

One final thought comes to mind as I sit before this knotted piece of wood. Perhaps there is another meaning to the use of fish as a symbol in early Christendom; less considered but not necessarily less valid. Perhaps they were telling us, "Look, we have started it, but deep within this way of life with practice and refinement there awaits a dolphin to be unleashed. There lies within a creature which will come to view the world in a way quite apart from us, a creature which will resemble us only as we ourselves resemble the primitive stock from which we're derived. Do not be satisfied with what we've given you. Nurture it, care for it, for there is more, much more."

Dean C.T. Bratis is associate professor of zoology at Delaware County (PA) Community College and a member of Uwchlan Meeting. He enjoys gardening, wood carving, and coaching basketball.

MILITARY MIGHT- DETERRENCE OR PROVOCATION?

by Phillips P. Moulton

Given the present...trends and the quality of political leaders..., it would be a miracle if no nuclear warheads exploded by the end of this century, and only a bit smaller miracle if that did not lead to a nuclear holocaust.

The above are the words of George Kistiakowsky, former science advisor to President Eisenhower and leading expert on nuclear weapons. Many other informed observers agree that the chances of avoiding the holocaust longer than 10 to 20 additional years are very slim.

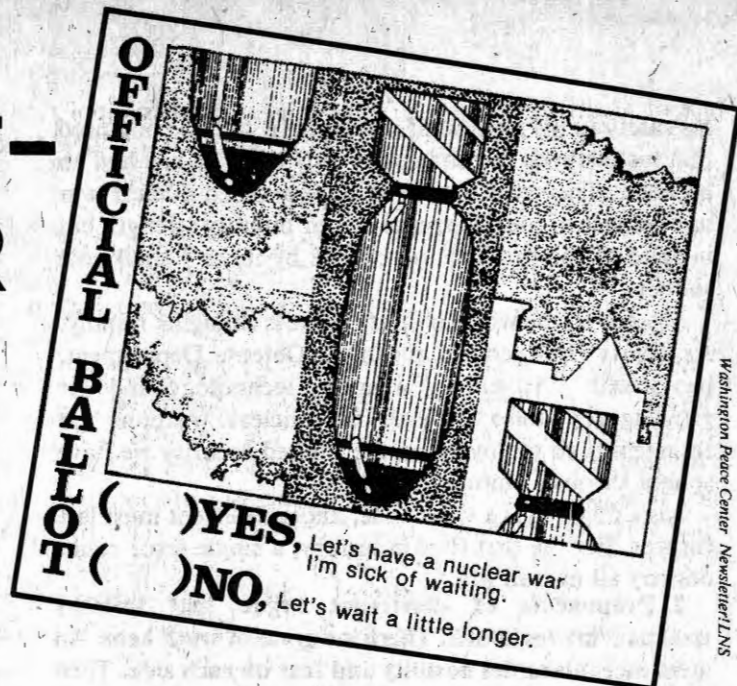
We can avoid this fate if a major nation adopts a drastic change in foreign policy—involving, among other features, greatly reducing its nuclear arsenal. This can be effected through the power of the people. In this country, we have seen such power produce civil rights legislation and hasten the end of the Vietnam war.

Whatever else we do, each of us should have two major priorities: First, to attain a faith comparable to that of St. Paul, who declared that no calamity, however great, could separate him from the love of God that is in Christ Jesus our Lord. Second, to do everything possible to produce the people-power that can avert the calamity, while adhering strictly to nonviolent methods.

My aim here is to make a small contribution to the latter end by dealing with a major roadblock that prevents many sincere Christians from sharing our peace testimony. They agree with much that we affirm but say (perhaps only to themselves), "Yes, but we need military strength to provide security by deterring attack."

Our usual reply is that as our nuclear arsenal expands,

Phillips P. Moulton's article was given originally as a talk to the FGC Gathering at Berea, KY, July, 1981. He is a retired editor, is an active worker for peace, and belongs to Ann Arbor (MI) Meeting.



we actually become less secure. This is true, but it is not a sufficient answer. We need to listen carefully, to grant whatever legitimacy the deterrence theory has, and then to point out its defects.

Let us start by recognizing that under certain conditions military strength may be a deterrent. Such a situation may exist when a nation or group of nations has a preponderance of strength so overwhelming that no others can rival it. Possible examples are the Pax Romana and the Pax Britannia.

The deterrence theory may also have some validity when a nation imposes no threat to others—when its military strength is solely defensive—so that other nations feel no need to attack it for the sake of their own security. Switzerland is an example. A third and essential condition is that no arms race be in process or in prospect.

How limited the deterrent theory is becomes evident when we note its flaws. I see at least seven points of weakness.

1. It seems evident that the three conditions just mentioned no longer prevail among major powers. But some might ask, "After all, has not deterrence prevented nuclear war for the past thirty-five years?"

The nuclear threat may have helped keep local conflicts from spreading. But no solid basis exists for thinking the United States would have been attacked had we not threatened others with our so-called deterrent.

Granted, the longer we manage to stay out of war, the more it will appear as though deterrence is effective. On the other hand, the most definitive proof to the contrary will be the actual outbreak of war. Then it will be too late.

The situation is like that of a reckless driver. The longer he manages to avoid an accident, the more confident and reckless he becomes. He may even attribute



his safety to his method of driving. He will be convinced that his methods are dangerous only after he has had an accident. The point is that we have avoided nuclear war not because of the deterrence of our military strength but in spite of the provocation caused by it, as I shall note shortly.

Moreover, the world military scene is changing rapidly. As Sidney Drell, consultant to the Defense Department, has stated: "Advancing weapons technology and the growing repertoire of uses for nuclear weapons are threatening to remove even the limited security we have sought through mutual deterrence."

Also, 35 years is a short time, and a deterrent must last forever. For the first time in history, a single error could destroy all human life.

2. Proponents of deterrence argue that military weakness invites attack. There is a grain of truth here: An arms race intensifies hostility and fear on each side. Then nation "A" may attack nation "B" when the latter is temporarily weak. The incentive for the attack, however, is that "A" fears the military strength that "B" had before and will presumably have again. Some risk is inevitable, but the risk is less for the nation that poses no menace. After the holocaust, the meek—the militarily weak—shall inherit the earth, if anyone does.

3. A major weakness in the deterrence theory is the assumption that nuclear weapons can be limited to functioning as deterrents—and not be used in war. Many sincere, non-pacifist Christians have swallowed that assumption. But the military establishment has not. B.T. Feld, editor of *The Bulletin of the Atomic Scientists*, puts it bluntly:

The military technologists have never been willing to accept the relegation of nuclear weapons to a purely deterrent role; they have continued to develop... weapons technology in ways that might lead to the acceptability of nuclear weapons into the ordinary arsenals of conventional "war fighting."... And they have pressed inexorably for the acceptance by society of the concept of "tactical or limited" nuclear war.

These military strategists follow the tradition of their profession—that their function is not to prevent wars but to win them. This means building as large an arsenal as possible and planning to use it.

In his perceptive volume, *Brighter Than a Thousand Suns*, Robert Jungk reports that during World War II government officials persuaded U.S. scientists to work on the atom bomb on the ground "that there was no intention of using the new bomb in warfare. It was merely to serve as a deterrent in case the Germans developed a similar weapon."

After the defeat of Germany, did General Leslie

Groves halt the atom bomb project, of which he had charge? No way! Instead, according to Jungk, he "gave the impression of being obsessed by one intense fear, that the war [with Japan] would be finished before his bomb could be."

The whole set of processes that make up a deterrent fighting machine, from the scientific laboratory to the field of battle, takes on a life of its own and develops a momentum that leads to war.

4. A further weakness in the deterrence doctrine is its fantastic optimism. It depends upon the assumption that national leaders will be thoroughly rational and that they will not make crucial mistakes in judgment or miscalculations. It assumes also that no technical or mechanical malfunction will trigger a holocaust.

The escalation of overkill capacity increases anxiety and tension, which, as psychological research demonstrates, produce irrational behavior. The danger will be intensified as additional nations get the bomb. A single individual could start World War III.

Over 100 serious mechanical malfunctions in our weapons systems have occurred in recent years. In a few cases our missiles would have been on the way to Russia had not computer system errors been discovered in time. Former director of disarmament affairs in the U.N. Secretariat, William Epstein, summarizes our danger:

A nuclear war could be unleashed as a result of human or mechanical failure, by accident, by miscalculation, as a result of ineffective command, control, and communications procedures or capabilities, by the escalation of a conventional war, by blackmail or terrorism, or by sheer madness.

I have consulted numerous writings by pro-military authors. Not one indicates how we can successfully cope with these dangers and avoid war if we continue our present foreign policy.

5. The military might of a major power is more provocative than deterrent. It deters only a small part of the very danger it creates.

Why does increasing military power make a nation less secure? Because it is not alone in doing so. Its action provokes its adversary to similar escalation, placing each in greater peril. As the readiness to strike intensifies on both sides and hair-trigger means of nuclear attack are devised, the temptation grows to gain an advantage by striking first, as U.S. policy-makers are now planning.



The *incentive* of nation "A" to strike is caused by the military power of nation "B," which the latter claimed was only a deterrent. The *ability* of "A" to strike is provided by what "A" professed was only a deterrent—its military readiness. This point is well summarized by The Boston Study Group of scientists and scholars of military affairs: "A strong case can be made that keeping nuclear weapons invites attack more than it inhibits one." The Israeli attack on Iraq demonstrates the danger of even having the means to build the weapons.

6. Actually, neither deterrence nor attack is the main reason for our military build-up. Political scientists tell us that the chief reasons are the concerns of military personnel for their careers, of corporations for profits, of workers for jobs, of mayors for community prosperity, of politicians for winning elections. We would all be better off by achieving economic conversion, but this would require effort, flexibility, and a radically different point of view.

7. For a Christian, the decisive argument against deterrence is that preparation to slaughter millions of our fellow human beings is morally wrong. If this is not so, right and wrong have no meaning.

One may reply that we never intend to use the weapons. But Secretary of State Alexander Haig has said the deterrence "includes inherently the willingness of an American President...to take whatever steps are necessary—including the use of nuclear weapons—to preserve our vital interests." In no way can this be reconciled with the Christian faith, even if the bombs are never used.

Socrates taught that each of us has an immortal soul, to nurture and preserve which is our supreme privilege and duty. We cannot do this by relying on armaments and deterrence. Let us, rather, heed the words of Jesus: "Blessed are the peacemakers, for they shall be called children of God." □

At the White House

by Jason Poole

A ten-year-old member of Abington (PA) Friends Meeting stood in front of the White House and spoke to 150 other participants in a family-day demonstration—part of a month-long summer action organized by the Community for Creative Nonviolence. He went with his mother Glenda Poole, who helped put the words into writing, but "they were his ideas."



I'm ten years old, but I'm smart enough to know that putting nuclear missiles on the back of trucks and running them up and down little roads in the middle of the desert is a 100 billion dollar DUMB idea.

We came here from Philadelphia by train. Looking out of the window I saw a lot of places where 100 billion dollars could be better spent. I guess that Philadelphia is like a lot of other cities. Our schools don't have enough money, and with the budget cuts there will be even less. A lot of teachers got lay-off notices yesterday because there is no more money. We don't have enough books, we have to share scissors with other classes, and we run out of paper in April. Some really good programs are being cut, like our educational enrichment centers, Head Start, and Special Education.

But Mr. Reagan wants more bombers.

The school lunch programs are being cut. There won't be any more half-price lunches. The food wasn't that great, but green hot dogs are better than nothing.

But Mr. Reagan wants more missiles.

School bus fares just went from 30 cents to 50 cents, plus 15 cents for a transfer. That's \$6.50 a week just to get to school. SEPTA had to raise the fares because there isn't any government money to help out.

And Mr. Reagan wants Trident subs.

All this makes me really mad because Mr. Reagan and the Congress want more and more money to make war. In school I learned that they are supposed to do what we want. Well, I don't know anybody who wants war.

Some of my friends' families get food stamps because they don't make much money. Mr. Reagan wants to cut that program too. I've heard that the money saved from food stamps will pay to run the Pentagon for 33 minutes. I wonder how many people will starve so that a few men can play war games with real missiles, real bombs and real lives... yours and mine.

My mother taught me that you don't solve problems by fighting. Maybe Mr. Reagan should get my mom to teach him how not to fight and hate.

We've got enough nuclear weapons to blow up the Soviet Union 17 times, and we're making more every day. That's crazy.

You can't eat a bomb. You can't live in a bomb. You can't wear a bomb. You can't ride a bomb to school, and you can't read it once you get there. All you can do with a bomb is hide it, scare people with it, and kill people with it.

All this shows me what our government leaders think is important, and it sure isn't you and me. □

FRIENDS AROUND THE WORLD

The 300th anniversary of Philadelphia Yearly Meeting will be celebrated Sept. 19 at Burlington, NJ, where the first session was held. However, the original meetinghouse has been replaced by a newer one, which is only 198 years old.

After worship and welcoming at 10:30 a.m., Edwin P. Bronner, librarian and professor of history at Haverford College, will recall the 300-year history of the yearly meeting. Richard P. McCormick, professor of history at Rutgers, will speak on "Early Friends in West Jersey."

During the lunch break there will be a short walking tour of historic Burlington, music by ballad singer Peter Blood, and a meal featuring Indian corn on the cob, a bite of venison, and Indian pumpkin pie (for those who make advance reservations at \$5). Picnic facilities are also available.

At 2 p.m. Crazy Horse, a descendant of the Lenape tribe, will represent the Indian connection. (Chief Oekanickon is buried in the meetinghouse graveyard.) Finally, on behalf of the British connection, Roger Wilson, former clerk of London Yearly Meeting, will speak on "The Best Things in the Worst Times: A Look at Friends Today and Tomorrow." Wilson, a Bristol University professor, is currently a member of the Quaker U.N. Team.

The Burlington event is one in a series of area tricentennial observances, which began in March with the 300th anniversary of the granting of William Penn's charter.

"What Will It Take To Prevent Nuclear War?" You are invited to respond to this question for a book in preparation which will consist of brief contributions from a wide variety of persons. The deadline for responses is October 1, 1981. Responses should not exceed 300 words and may be prose, poetry, photograph, line drawing, or other form of expression. Contributors should include a one-sentence biographical note. All responses will be acknowledged; those accompanied by return postage will be returned. There will be a special section from children. Send to Pat Farren, 2161 Massachusetts Ave., Cambridge, MA 02140.

The Friends Council on Education will celebrate its 50th anniversary October 1 and 2. It will bring an eminent astronomer "to raise the sights of all involved in education as the Council looks to the future," reports Adelbert Mason, executive director. Harlan Smith, a Friend who is director of the McDonald Observatory, University of Texas, will give the culminating address at Arch St. Meeting House in Philadelphia on October 2 at 8 p.m.

Middle school students from Friends schools across the country will meet with Smith and Sara Lippincott of the Swarthmore College astronomy department at Swarthmore's Sproul Observatory on October 1. Secondary school and college students from Friends institutions will meet with Smith on October 2 at Arch St. Meeting House. At the end of the afternoon 37 choristers and 14 instrumentalists from 12 Friends schools will perform under the direction of Tamara Brooks of Haverford College.

The Council, established in 1931, has acted as a coordinating and nurturing organization serving 67 schools and 16 higher education institutions. In the context of Quaker concern, it provides conferences, seminars, and workshops for teachers, counselors, librarians, secretaries, administrators, and trustees. It also offers advisory services, teacher referral for Friends and attenders of Friends schools and colleges, and educational pamphlets. It administers limited scholarship aid and grants and arranges visits by selected Friends as a "Quaker presence" in boarding schools.

France Yearly Meeting has decided to restructure activities, emphasizing decentralization and greater reliance on local Friends' groups. While the Paris meeting will be maintained to serve the needs of Friends in the Paris region and to welcome visiting Friends from abroad, France Yearly Meeting does not have the human or financial resources to continue the International Quaker Centre with a full program. Since the end of June, office activities have been conducted on a voluntary basis. In addition, the yearly meeting has decided to sell a portion of the property on the ground floor of 114, rue de Vaugirard to meet expenses for the next few years and reduce administrative costs.

Opinions vary on future steps. All Friends would wish to keep the present property, if possible, maintaining at least minimum activity in hope that the Centre could re-emerge as the vital force

it once was. Some feel that this is in fact not possible and that it would thus be better to close the Centre now, sell the remainder of the property, and rent a small office and meeting room for the Paris meeting. They argue that this would reduce administrative work and overhead costs to a minimum and free the meeting for more important tasks, such as witness on various matters of concern.

French Friends would appreciate response from other Friends to the question of whether or not it is important for the Paris Centre to continue to function. Comments may be sent to Lydia M'Bappe, Clerk, Paris Friends Meeting, 114, rue de Vaugirard, 75006 Paris, France.

The largest gift in its 64-year history has enabled the American Friends Service Committee to send over \$7.6 million worth of pacemakers to Chinese hospitals for use in Shanghai, Peking, and possibly elsewhere. The 3,220 pacemakers and accessories, used in heart surgery, were donated by the American Hospital Supply Corp., Evanston, IL. The firm's American Edwards Laboratories Division, Santa Ana, CA, terminated production and sale of its pacemakers in 1980 and wanted its remaining stock to go wherever it could best be used. The Civil Aviation Administration of China transported this large shipment—weighing 7,965 pounds—from San Francisco to Peking and Shanghai at no charge.

The AFSC sent a small number of sample pacemakers earlier this year to Dr. Huang Chia-Ssu, president of the Chinese Academy of Medical Sciences in Peking, and to Dr. Fong-Chung Tung, chairman, department of surgery, Rui Jin Hospital, Shanghai. Dr. Tung headed a delegation of Chinese transport specialists who visited the U.S. under AFSC sponsorship on a six-week study tour in late 1979. The last time the AFSC shipped medical aid to China was 30 years ago.

Jim Hunter of Elmira (NY) Friends Meeting is a farrier. Sometime ago when he was shoeing a horse, an old man came along and asked what he was doing. Jim told him, and the man said he hadn't supposed there were any blacksmiths left. During the conversation, Jim mentioned that he was a Quaker, and the man told him that he supposed all of the Quakers had died. Jim said he felt like a relic.

BOOKS

Dynamic Women

As Way Opens: The Story of Quaker Women in America by Margaret Hope Bacon, *Friends United Press, Richmond, IN, 1980. 132 pages. \$8.95*

Margaret Bacon's loving and careful delineation of the lives of U.S. Quaker women over the past three centuries provides a unique opportunity for some reflection on the processes that have shaped us, historically, as women in the Religious Society of Friends. Bacon's history is primarily narrative, not interpretive, which leaves the reader all the more free to develop her or his own interpretations. The thread that binds together the ten chapters which takes us from colonial times to the present is a thread of wonder at the special quality of Quaker women in each generation compared with their non-Quaker sisters, a quality that enabled these women to play creative public roles which changed the face of the community and society into which they were born.

What has given rise to this historically unique empowerment of Quaker women to answer the promptings of the Spirit publicly, when Christian culture generally has advocated a quieter, more family-centered role for women? Margaret Bacon suggests that the practice of silent waiting in meetings for worship and business and the autonomous character of each monthly meeting created a quality of organic unity and an open and non-hierarchical social structure, which leaves more room for women to grow than conventional structures permit. This point is worth further exploration. The practice of silence is profoundly anti-hierarchical, particularly when all may minister equally out of the silence. It could be said that the primary socialization of Quaker women has been a socialization to the equality of silent waiting before God. Because the social customs of the surrounding society affect both men and women, the expectation that women should not speak has nevertheless been strong in both genders. Fox's sensitivity to this potential distortion of the



workings of the Spirit and his support for the establishment of separate women's meetings for worship and for business may have been one of his greatest contributions to the religious movement he shepherded.

The hesitation of women Friends to rise to speak in meeting is amply recorded in their journals. The support of what we would today call the women's network, as embodied in the separate meetings, was of incalculable value both in fostering their spiritual gifts and in fostering the courage to use those gifts. By 1656—four years after the birth of the Quaker movement—two separate types of women's meetings for business, the Box Meeting and the Two Weeks Meeting, were formed, which is striking evidence of the potential that was there. The unprecedented character of women's activities in early Quakerism is especially notable since many male Friends—and not a few female Friends—strongly opposed the establishment of separate women's meetings. Part of the strength of Quakerism lay in its social inventiveness in creating forms which made spiritual growth for both genders possible to a degree not found in other religious communities then or now. The social invention of the separate meeting unleashed a dynamic of women's participation which has swept through three centuries of Quaker spirituality and Quaker witness in the world.

Given the recent awakening of women to their greater roles, the impact of nineteenth century Quietism must have been very different for them than for men. The urge to go deeper and to be

more inward is traditionally what every religious community expects of its women—but not of its men. Thus, Quaker men began experiencing this call to inwardness precisely as Quaker women were discovering their outward calls. The remarkable record of women in the field of education, the professions, the ministry, business, industry, and social reform, which Margaret Bacon's book documents, is the record of their response to the Quietistic era of Quakerism. Quietism was not simply a general phenomenon that took over the whole Society of Friends. It was, to a considerable degree, a male movement. The women's movement during the period of Quietism was one of vigorous action in a whole range of social domains, as well as one of active spiritual maturing in the public ministry. The treatment of Quietism by historians is one more example of male perspectives on history, perspectives which render women's activities invisible.

The role models for women came in the very first pre-Quietist decades of Quakerism, however, and one catches the excitement of those decades in Margaret Bacon's description of women in the colonial U.S. Mary Dyer was one of many women who crossed and recrossed the Atlantic to minister in the colonies. Women Friends spoke, wrote, founded new meetings, and set up schools all up and down the Eastern seaboard.

The Nantucket women may have been particularly outstanding, but women were active everywhere as entrepreneurs, inventors, scientists, heads of plantations, and teachers. By the time the walls of Quietism closed in, women already had their networks and their communication channels, and they moved quietly in and out of the world depending on where their work took

Margaret Hope Bacon was named Doctor of Humane Letters by Swarthmore College at its June commencement. The citation noted her biography of Lucretia Mott, her work with the American Friends Service Committee, her children's books, her work as a journalist and Quaker historian, and her active work in the field of women's rights. It concluded: "There is thyself a shining example of the dedicated Friend, a very model of quiet determination and friendly persuasion."

them. Quietism meant in part, as Bacon points out, new energies available for education. Women flourished as teachers, administrators, and founders of new schools through the secondary level. Although the schools were intended to provide a "guarded education," in fact they provided for women and girls windows and doors to the larger social order. From these schools they went on to science, medicine, and social welfare as well as to business and industry.

The separations in the Society of Friends revealed the cracks in the walls of Quietism, and through those cracks came a stream of missionary women, as Bacon records, who set out for Palestine, Japan, Jamaica, Cuba, Mexico, China, India, and Kenya. While Sybil Jones is the best known of these women, many of them played roles as innovative and creative as hers was.

We tend to forget that Quietism still reigned in the Society of Friends during the age of the great Quaker women reformers. Over a period of six decades these women redesigned much of U.S. society. Able to grasp the complexities of the emerging social order as the United States industrialized, they redesigned many health, education, and welfare institutions to meet new needs. As Bacon points out, it is profoundly significant that none of them were one-issue women. They understood the intricate interdependencies of social, economic, and political institutions. They worked for abolition; suffrage; education for women, blacks, and Native Americans; temperance; single mothers; protection of children; welfare services; prison reform; nutrition reform; clothing reform; treatment of the mentally ill; and they helped build the international peace movement.

They built international networks with the same industriousness that they built the national ones, and they were present at the first International Peace Congress in Brussels in 1848 (which Bacon fails to mention) as well as at the Hague in 1915 to help found the Women's International League for Peace and Freedom. (The many hundreds of women who were taught and inspired by Friend Dorothy Hutchinson in the years of her presidency of international WILPF will miss Dorothy's name in this book, although Bacon gives an otherwise splendid roll call of contemporary Quaker women.)

Yet for all that Quaker women have done, their role in the Religious Society of Friends remains somewhat precarious, as it does in the larger society.

From Philadelphia Quakers 1681-1981



When separate women's meetings began to be laid down toward the turn of the century, women had to struggle to make this "a coming together of two equals," as Bacon puts it. They still do. We are apt to feel uniquely harried as Quaker women today. Gender-based status differentials are still glaringly obvious. Tasks are so complex, the need for vision and inventiveness so great. But history reminds us—and Margaret Bacon reminds us—that this is not unique to our generation. Dealing with complexity and the work of visioning and inventing in the midst of uncertainty and confusion is precisely what our heritage as Quaker women is all about. Because of this heritage, Bacon says, we have a special responsibility for the reawakening of the spiritual roots of the contemporary women's movement. Her book is a reminder of that responsibility and one for which we can be grateful.

—Elise Boulding

Philadelphia Quakers 1681-1981 by Robert H. Wilson. *Philadelphia Yearly Meeting of the Religious Society of Friends, 1981*. 132 pages. \$14.95/\$6.95 paperback

The dust jacket says that this book, "published for its 300th anniversary by Philadelphia Yearly Meeting of Friends, is neither a history of the Meeting nor a detailed discussion of Quaker faith and practice. It is simply a tercentenary family album." The author, designer, and committee of five who produced it have succeeded admirably. The type is large and clear, the Quaker gray binding sturdy and attractive; every page has text and pictures; a few color plates are included.

This is an inviting book and takes the reader through many phases of our American history simply because Friends were intimately involved. The text is enlivened by piquant quotations from a variety of sources: journals, letters, wills, minutes and epistles of Friends meetings, and official documents. History comes alive through vignettes from the lives of our spiritual forebears, though readers should be cautioned to use this book as a spur to further study. For example, the Orthodox-Hicksite separation will be more adequately treated in the forthcoming *Friends in the Delaware Valley*, to be published by Friends Historical Association.

The book will be of interest to Friends and enlightening to non-Friends, especially those living in the area of Philadelphia Yearly Meeting, embracing parts of four Middle Atlantic states. The average Friend (if such exists) will be intrigued to be reminded of the Quaker origin of many institutions in and around Philadelphia: five colleges, numerous schools, including such disparate ones as Pendle Hill, Williamson Trade School, and the Wharton School of Finance and Commerce; also four hospitals, important parks in Philadelphia and Wilmington, five large retirement communities, as well as prominent and venerable businesses, among them the late lamented resort hotels in Atlantic City.

The text is marred by some minor typographical and spelling errors, but it has the charm of a family picture album, eliciting nostalgia and a certain sense of pride.

—Jane R. Smiley

LETTERS

My Peace I Leave With You

Peace Pilgrim has gone on to another phase of her spiritual journey. This great soul, whose love and peace overflowed into countless lives, has not really left us. Her love remains to bless and strengthen us. Peace was her name, her message, the very essence of her life.

Recently I have had two letters from her thanking me for my article in *Friends Journal* (11/15/80), which brought her many new friends and

opportunities to give her message. She and a friend who were driving to a meeting in early July lost their lives when they were hit by another car.

Robert Horton
Southampton, PA

For Educating Radical Insiders

I am a well-versed and awed admirer of Douglas Heath's energetic, vastly effective mission to schools, and not just Friends' schools. He is a radical remotivator and rehumanizer of teachers. But I'm concerned about the view he propounds in "Wanted: a More Radicalizing Quaker Education" (*FJ* 4/1/81). I agree that the three small Friends' boarding schools he visited do invaluable work with and for their students and for Friends' ideals. I wish them long waiting lists and noncorrupting prosperity. But I cannot agree with Douglas Heath's extension of his experience with these schools into the statement that "the continuing vitality of Quakerism depends on how effectively we empower our youth to be more radicalizing 'outsiders.'" Nor can I agree with Doug that "Quakerism loses its vitality and dies when Friends become 'insiders.'" "

I do agree that our schools should work to create radicals—thoughtful, highly-motivated, energetic, achieving radicals, like Douglas himself. But the place where most of our radicals should be is *inside*, not outside, the system. Radicals are people who get at the root (Latin *radix*, -icis) of matters, and certainly many of the deepest, most vigorous roots of our society are in business, government, and the major professions. I want many of our Friends' school graduates, therefore, to be radical *insiders*, to move and to shake for God, to be a *movement* for large change rather than a *sect* for the protection of goodness. George Fox intended to start a movement, not a sect, as Rufus Jones kept telling us!

And I have to reject the idea that Friends' schools can't educate for academic excellence *and* for goodness. One of them need not cancel out the other. Goodness alone is too simple and easy a solution. So, Friends and friends of Friends, stick to your radical principles, enter the world's fray, develop your minds, bodies, spirits, and energies to the fullest, and *use* them to the fullest effect to help bring the Kingdom of God closer. Get into business; reform it. Get into government; reform it. Get into a

profession; reform it. And if you get rich along the way, good—money is power! Give it away to empower people and institutions that work against violence, against discrimination, for justice, and give it away to our schools that are building the builders of a better world.

Let's not shy away from the challenge of being radical insiders. It's hard, but it's also joy-giving and empowering to self and others.

Eric W. Johnson
Clerk, School Committee
Germantown Friends School

An Open Graduation Letter

Dear Mom and Dad,

Yes, graduation from college is truly a "commencement" in a literal sense: it is the beginning of a new part of my life. Although I am looking ahead to see where I'm going, I want to take time to look back and to see from where I have come. I think commencement exercises should honor not just the graduating seniors, but also the parents of these students, for it is in many ways due to you that I will be receiving my diploma this afternoon.

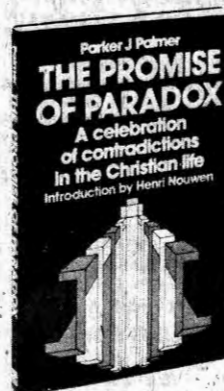
If I have a family I want to care for them as you have cared for me. You were never too busy to listen to me. You always took what I had to say seriously, and when I talked, you didn't just hear the words, but you really listened. You were understanding and sympathetic, and I knew from my earliest years I could trust and rely on you.

You made growing up easier for me. I knew what you thought was right and wrong: I knew the moral framework within which you worked. As many teenagers do, I battled against this framework, but I was surprised to discover that your values fit me better than did the ones I had been trying on. Interestingly, I found myself back in the same framework of morals, values, and ideals that I'd begun with.

Your love and support have helped me in every way to be comfortable developing into the "me" I am today. You trusted and believed in me—this allowed me to be independent and to have the courage to do and say what I thought was right. I am graduating with this knowledge. Your love, support, and guidance are major reasons for my graduating today. I love you, I thank you, and I honor you as parents.

Barbie Kline
Huntington, NY

Parker J. Palmer



The Promise of Paradox

A Celebration of Contradictions in the Christian Life

Introduction by
Henri J.M. Nouwen

Writing with unusual clarity and precision, this extraordinarily gifted author offers keen insights into the paradoxical nature of the call to living the Christian life.

Deeply rooted in the spiritual teachings of Thomas Merton, and St. Paul's first letter to the Corinthians, his reflections on the mystery of the cross and the creative tensions of community offer not only a newness of vision but are characterized by a warm humanity and maturity of insight.

128 pages, \$2.95

From your bookstore or:

AVE MARIA PRESS
NOTRE DAME,
INDIANA 46556

The Meeting School

**CHALLENGE IN CREATIVE
LIVING AND LEARNING**

Established 1957

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

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

**THE
MEETING SCHOOL**

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

FRIENDS IN THE DELAWARE VALLEY

Essays on the history of
Philadelphia Yearly Meeting,
1681-1981.

Edited by John M. Moore
Friends Historical Ass'n
Haverford College Library
Haverford, PA 19041

Hardbound \$8.95 Paper \$4.95
Plus \$1.00 postage & handling



Residential Setting

A handsome fieldstone house, on a 100-acre campus is providing a home-like setting for chronic psychiatric patients. Greystone House offers a specialized program which promotes each resident's independence and skills. The program is under the guidance of Friends Hospital, America's first private nonprofit psychiatric hospital, founded by members of the Society of Friends in 1813. \$80 per diem. For information write Diane Attenborough, R.N., Greystone House, Friends Hospital, 4700 E. Roosevelt Boulevard, Philadelphia, PA 19124.

On Recruiting Draft Board Members

Although there are no inductions, the Selective Service System is now recruiting local draft board members. Red Cedar Friends Meeting, Lansing, Michigan, has circulated a letter urging peace-minded people to consider becoming local board members. The letter suggests that anti-war people on local boards can influence other board members, educate draftees, and help many young men to avoid induction. Training given to local board members, the letter says, could be helpful in draft counseling.

Friends who are thinking about applying for local board membership would do well to consider such action carefully. If inductions should begin again, local board members would inevitably participate in sending at least some men into the military. Not all who apply for deferment or exemption are qualified, particularly under the stringent draft rules now in effect. Since all those who applied for deferment or exemption would already have received induction orders, a vote against a man's application would be, in effect, a vote for his induction. A local board member who never voted to deny a claim would probably be removed from his or her post; and such a member's chance of persuading the other board members to make the votes unanimous in favor of the exemption would probably be small.

Thus Friends who joined local boards would confront an intolerable moral dilemma at virtually every board meeting. Nor could they avoid responsibility for their board's actions merely by dissenting from all denials of claims. They would be part of the draft system, and the purpose of the draft system is to provide soldiers for the Armed Forces.

Friends who sought technical training in draft law by applying for local board membership would be disappointed. Training provided for local board members is already being arranged by a consulting firm under contract to Selective Service. It will reflect the draft system's interpretation of the law. Regulations proposed in December, 1980, show how clear and accurate this interpretation is. They contain many internal inconsistencies, create spurious standards for judging claims, and frequently misread the case law, in some instances flatly contradicting it.

Those who wish to learn more about the issue and to arrange for draft counseling training can contact CCCO.

Robert A. Seeley
CCCO
2208 South St.
Philadelphia, PA 19146

CONFERENCE REPORTS

Gathering Attracts 1355 Persons

The 1981 Gathering of Friends General Conference was big. Registration figures show that 1355 persons of all ages came to Berea College in Kentucky from 37 states, Puerto Rico, Canada, and England. That is the equivalent of five percent of FGC total membership, though not all were FGC members. They represented 26 yearly meetings.

And they were a diverse group with many interests—which were well served by a program that emphasized workshops and small-group activities. As Alice Carlton from Chapel Hill, NC, wrote in the Quaker writers' workshop:

Each a ball of yarn
our own color we weave
the tapestry called Friends.

The Berea tapestry has too many strands to trace here. Some of the speeches will be carried in full or in summary in the *Journal*, beginning with Phillips Moulton in this issue. Next month Joe Holland's comments on the "new right" will appear.

Meanwhile transcripts of talks by Holland, Ross Flanagan, and Janet Lugo are available (about \$2.50 each, to be billed) as well as a tape of Janet Lugo, one of Flanagan and Moulton together, and a third of Appalachian story-telling by Loyal Jones and music by J.P. and Annadean Fraley (\$6 each, including mailing costs). Write to FGC, 1520 Race St., Philadelphia, PA 19102. Barry Hollister's talk on "Reconciliation and Justice" is not available in tape or transcript; he has been invited to prepare a *Journal* article.

Younger Friends—a fourth of the total registration—had their own activities. The spirit of their participation is suggested by a message given by 11-year-old Michael Rosenberg of Abington (PA) Meeting at the last meeting for worship with nearly 100 junior high students:

In the vision I had, I climbed a rainbow. When I got to the top, I went inside. There I saw a window, looked through, and saw a world

without war. If we all help, we can make this vision a reality.

Rumblings were heard from a few Christian fundamentalist townspeople alarmed by the inclusion of gays and lesbians in the FGC gathering. On the other hand, a more positive and seemingly more general community feeling was expressed in an open letter that a Berea student posted:

We have enjoyed tremendously your stay on campus. To see so much love and endlessly flowing care and smiles is refreshing to say the least. Please keep all the inner and outer beauty flowing. The world needs it. I love you all.

—O.S.

Adopting Another Meeting Proposed

The 74th annual sessions of Nebraska Yearly Meeting met May 28-31, at University Friends Meeting in Wichita, Kansas. The theme uniting our sessions was "To Renew the World—This Is Our Task."

James Newby, director of the Yokefellow Academy, helped open the sessions by speaking on the topic "Through Peril With Promise." He urged us to turn from the materialism which dominates our lives and focus our thoughts inward. He reminded us that it is the small-scale individual who impedes our progress toward world peace and that only through Christ can world peace be attained.

Howard Macy, professor at Friends University, also brought us insights on how we can personally achieve our task. In leading the morning devotions he reminded us of the biblical directives to give praise constantly and pray without ceasing.

Reports from FCNL and FUM among others told us how Friends as a group are trying to renew our world. Don Reeves, former staff member of FCNL, and Charles Larsen, administrative assistant for wider ministries at FUM, were with us in Wichita to bring us up-to-date. Ed Snyder of FCNL spoke to us via teleconference call from Washington, DC.

Fellowship during meals, in songs, and in games brought us closer together and helped us learn more about one another. One evening we took a trip to Ireland and England via the slides of Hal and Ann Cope.

Because we appreciated deeply our experiences of fellowship, we wish to

DO NOT FORGET YOUR BOOK STORE

We are open
Monday through Friday
9 a.m. to 5 p.m.

FRIENDS BOOK STORE
156 NO. 15TH STREET
PHILADELPHIA, PA 19102
(215) 241-7225

CREMATION

Friends are reminded that the
Anna T. Jeanes Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)

For information write or telephone
HENRY BECK
6300 Greene Street
Philadelphia, PA 19144 — V1 3-7472

PUT YOUR BELIEFS INTO ACTION...



Help fight racial segregation. Invest in a non-profit fund which finances affordable mortgages for minorities and whites making housing moves that foster racially diverse neighborhoods.

For facts, clip and mail to: FJ 3

Morris Milgram
Fund for an OPEN Society
1901 East-West Highway, T-2
Silver Spring, MD 20910

Name: _____

Address: _____

Zip: _____

This is not an offer to sell these securities. The offering is made only by the Investment Description available only in states where these securities may be offered.

FRIENDS JOURNAL student special—
Eight-month, school-year subscription \$6.75

New on the horizon ...

at Friends United Press

Let Their Lives Speak
by Elizabeth Watson

\$1.95 pamphlet

We are familiar with the stories of Abraham, Isaac and Jacob. Elizabeth Watson gives us a new perspective as she lets Sarah, Rebekah and Rachel speak for themselves.

Friends in Palestine
by Christina Jones

\$17.95 cloth
8.95 paper

The Friends Boys School and Friends Girls School in Ramallah become familiar environments as Christina Jones traces their history and effects on the people of Palestine.

Christian Mission: A Way of Life
by Everett Cattell

\$11.95 cloth
8.95 paper

Everett Cattell, Quaker missionary, author, educator and pastor, writes of Christian mission in its broadest sense. In this book practical guidelines and inspirational messages combine to make Christian mission imperative in our daily lives.

Friends Book Store
156 No. 15th Street
Philadelphia, PA 19102

Mohonk

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

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



Mohonk
MOUNTAIN HOUSE

Lake Mohonk, New Paltz, N.Y. 12561

(914) 255-1000

90 miles from N.Y.C.; Thruway Exit 18.

Direct transportation available.

Ask our Reservations Office.

1981-1982

FRIENDS DIRECTORY

Meetings for Worship in the
Western Hemisphere

108 pp. Price: \$2.50, single copy
plus \$1.20 for postage and handling

Lists of Friends meetings and churches with
yearly meeting affiliations; Friends information
and study centers, schools, colleges, reference
libraries, U.S. retirement homes and
communities, names and addresses of 16
Friends organizations.

Send order with check to:

Friends World Committee for Consultation
1506 Race Street, Philadelphia, PA 19102, or
P.O. Box 235, Plainfield, IN 46168.

Personal Supervision
of a Firm Member

Fyfe & Miller

FUNERAL SERVICE

7047 Germantown Ave.

CH7-8700

James E. Fyfe Edward K. Miller

Cremation Service Available

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.

Come live with us at

Friends Village

A LOVING COMMUNITY
QUAKER

sponsored, owned, operated

The community Center of this Bucks Quarter extension of the Friends Home contains dining, hobby, recreational, social rooms and the library.

Attractive, affordable rooms and apartments are clustered around the main house. Many of these units are occupied; some are still available.

A reasonable entrance fee is required; at least half of it is returnable when the facility is vacated.

For full information call or write:

FRIENDS VILLAGE
331 Lower Dolington Road
Newtown, PA 18940
Phone 215-968-9222



Abington Friends School

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

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

share it with other monthly and yearly meetings. We therefore propose a program whereby a monthly meeting can "adopt" another monthly meeting from a different yearly meeting. Through letters and other forms of contact these two meetings can learn more about one another and bring our worlds closer together.

Since next year's sessions—May 27-30 in Central City, Nebraska—will be the 75th anniversary of Nebraska Yearly Meeting, we invite all former members to prepare to join us.

—Miriam Mesner

Finding Hope Amid Despair

The South Africa General Meeting was held April 17-20 at Koinonia, a Methodist conference center at Botha's Hill in the Valley of a Thousand Hills, Natal. About 60 Friends and attenders were present. Friends came from South Africa, Lesotho, Swaziland, Botswana, the U.S., and England.

As an American Friend who has lived in Botswana for almost four years, I was representing Botswana Monthly Meeting at the South Africa General Meeting. Having survived two household moves since general meeting, my strongest impressions are of the support which Friends give to each other in times of personal need and the large amount of work which is accomplished by such a handful of concerned people.

For the first time at a South Africa General Meeting, worship sharing was offered as an option during the scheduled time for meeting for worship. I elected to participate in the worship sharing and found it to be a moving experience.

Among the special interest groups, I attended "Education in Nonviolence." Several Friends shared their personal experiences in violent or potentially violent situations. We discussed how these situations had been actually handled, then discussed ways they might have been handled. Our group presented to the entire meeting an evening of role-playing violent situations. Other special interest groups dealt with "Socio-economic Structure and Quaker Witness" and "Quaker Education for Children."

A frog fluent in French, accompanied by a Canadian Friend, highlighted the family entertainment night. Great fun was also had with mime and music.

A post-meeting highlight for me was

meeting Alan Paton, author of *Cry, The Beloved Country* and many other books. He conversed with us out under the trees, giving us a summary of his views of the current situation in South Africa. The phrase "hope amidst despair" seems to summarize his conversation with us.

—Betty Upchurch

Exploring the Living Tradition

What is the "good news" of which I am not ashamed?

What messages do I proclaim?

What does my life say?

To whom am I a messenger?

With these four questions, Kara Cole of Friends United Meeting started our inward search at the retreat preceding Southeastern Yearly Meeting on April 16, on the shore of Lake Griffin, near Leesburg, Florida. Her queries provided a sense of commitment which carried into the early morning worship sharing and the eight workshops and even stilled the possible tumult in business meetings as our differences were expressed. We were remembering her queries: "Are we living and growing in faith? Do we adapt to new gifts, new givers, and new needs?"

J. William Greenleaf, who has been our conference and yearly meeting clerk six times in the past 26 years, gave his quiet watchful care to each speaker and concern, and the three business meetings completed their agendas without limitation or pressure of time. So the 142 Friends from 16 of our meetings and worship groups observed consensus in action and better understood the weekend theme, "Friends and the Living Tradition."

In addition to the planned program for children and Young Friends, Sheila Bach of Friends General Conference added depth to their conversations (once at the end of a dock), and Tigger Wood was constantly helpful and concerned. Throughout our four days and especially at our evening intergenerational games, our children provided "The leaven of laughter."

The J. Barnard Walton Lecture, given by Phillips P. Moulton and entitled "From Inner Experience to Social Action," challenged us to carry our witness beyond the Society of Friends, beyond our immediate community (as John Woolman advised). We saw from concrete illustrations how this outreach could grow from inner Light.



WESTTOWN SCHOOL

A FRIEND'S EDUCATIONAL
COMMUNITY EVOLVING SINCE 1799.

Co-ed: Day K-10, Boarding 9-12

To receive information or schedule a visit contact the
Admissions Office, Westtown School, Westtown, PA
19395. Tel: (215) 399-0123.



George School

Since 1893

**A Friendly Place To Grow
In Spirit, Intellect, and Self-Reliance**

A Coeducational Friends Boarding and Day School
Grades 9 - 12

R. Barret Coppock, Director of Admissions
George School, Newtown, PA 18940 (215) 968-3811



Oakwood School

America's Oldest Coeducational Boarding
and Day School

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

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

FRIENDS' CENTRAL SCHOOL

Overbrook, Philadelphia, 19151

- A co-educational country day school on a 23-acre campus just outside of Philadelphia.
- Pre-primary (three-year-olds) through 12th grade.
- A Friends school established in 1845, Friends' Central emphasizes the pursuit of excellence in education through concern for the individual student.

Thomas A. Wood
Headmaster

*Calligraphic
Art*

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

Harry R. Forrest
609-786-1824

COUNSELING SERVICE Family Relations Committee of Philadelphia Yearly Meeting

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

Nancy Darling, ACSW
Reading, 215-779-8722
(between 9 PM & 11 PM)
Frances T. Dreisbach, ACSW
Easton 258-7313
Josephine W. Johns, M.A.
Media LO6-7238
Arlene Kelly, ACSW
988-0140 (10 AM-10 PM)
Jean Keltz, Ph.D.
Levittown 215-945-1991
Helen H. McKoy, M.Ed.
Germantown GE8-4822
Christopher Nicholson, ACSW.
Germantown VI4-7076
Annemargret Osterkamp, ACSW
Gwynedd 646-6341
George A. Rogers, M.D.
609-342-3070 (9 AM-5 PM)
Alexander F. Scott, MSS
Wynnewood 642-0166
Charlotte P. Taylor, Ph.D.
Wilmington 302-655-0412
Lindley Winston, M.D.
Malvern 647-4216

FRIENDS SELECT SCHOOL 17th and The Parkway, Philadelphia Established 1689

A coeducational Day School enriched
by an urban environment and a diver-
sified student population.

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

Kindergarten through Grade 12
Truxtun Hare, Headmaster

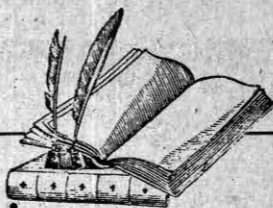
FRIENDS JOURNAL extends sympathy to
the family of **Thom Seremba**, who died recently.
He was a regular advertiser in these columns
for 26 years.

There was much conversation be-
tween and during meals about the
"roots" of SEYM. This resulted from
the preparation of our history, *Quakers
Discover the Southeast* by Caroline
Nicholson Jacob and Sue Greenleaf.
And with the reports of new worship
groups, the Bartram House in Miami,
and this year's development of the
Quaker Center in Orlando, we
envisioned future potential and pro-
gress. Bob and Sally Cory and Linda
Coffin of Friends Committee on
National Legislation, Joyce Mardock of
Friends United Meeting, Lynn Carol
Henderson of Tampa Bay AFSC,
besides giving us background for
national and world concerns, seemed to
become part of our yearly meeting
family.

A newsletter from Tampa, the most
recent worship group about to become a
monthly meeting, concluded: "As we
participated in this unique experience of
the Easter weekend, filled with
revitalizing old and new friendships,
worship, and shared concerns, the
environment was our inspiration."

—Althea Postlethwaite

Poets & Reviewers



Alan Atkinson is a member of 15th
Street (NYC) Meeting. He lives in
Albuquerque, NM. Elise Boulding, a
futurist, is chair of the sociology
department at Dartmouth College.
She is a member of Boulder (CO)
Meeting. Wilfred Reynolds belongs to
Evanston (IL) Meeting and serves on
the executive committee of the Chi-
cago regional office of AFSC. Jane R.
Smiley has been active on the board of
Friends Historical Association. She is
a member of New Paltz (NY) Meeting.

**The Children's Campaign for Nuclear
Disarmament** asks children to write
letters to President Reagan opposing the
nuclear arms race. Send letters to
CCND, Box 550, RD 1, Plainfield, VT
05667. Letters will be read publicly
outside the White House on October 17,
and an effort will be made to present
them personally to the President.

*"A school should be built by
the children, should seek to be
self-supporting, and should
never be finished."*

Mahatma Gandhi



At the Arthur Morgan School in North Carolina's Black
Mountains, Gandhi's credo is a way of life for twenty-four
boys and girls in grades 7-9. They, plus a dozen staff people,
are involved in working, studying, caring, coping and
generally learning not only by doing but by living.

**For information write: Arthur Morgan School
Route 5, Box 335, Burnsville, NC 29814**



Herald Press: Solid Help for a Troubled World

Soviet Evangelicals Since World War II

Walter Sawatsky's thorough, comprehensive history of evangelicals in the Soviet Union. He also describes regional differences, techniques for evangelism, and illustrates the lifestyle of local and regional leaders both the legally registered ones and those in hiding from the authorities. Illustrated with photographs taken in the USSR.

Paper \$14.95; Hardcover \$19.95

God's Family

Eve MacMaster has written this first volume in the new Herald Press children's Story Bible Series. Book one retells Genesis, the story of how God made everything and what happened next, how he chose one family to bring all the people in the world back to him. This version does not moralize or theologize, it simply retells the story in a very readable form for ages 8 to 80.

Paper \$5.95

Living More with Less Study/Action Guide

Delores Friesen's Study/Action Guide makes a practical book even more practical and challenging. Here are additional projects, questions, goals, and resources for each of the 15 chapters in Doris Longacre's *Living More with Less*.

Paper \$5.95

Keys to Successful Bible Study

John R. Martin's easy-to-use guide will help the reader understand the unique nature of the Bible and discover its personal message. He presents four study methods anyone can use: reading, meditation, memorization, and systematic study.

Paper \$5.95

God Dwells with His People

Paul M. Zehr's book is "a comprehensive study of the nature, structure, and history of the Hebrew tabernacle . . . it forms an excellent study on the nature and significance of the tabernacle."—*Christianity Today*

Paper \$7.95

How to Teach Peace to Children

J. Lorne Peachey provides 21 specific ideas on how parents can pass on peace values to children. He also tells what the church can do to aid in this task.

Paper \$1.00

Caring Enough to Forgive/Caring Enough Not to Forgive

David Augsburg explores true and false forgiveness, and a fuller understanding of the word "forgiveness" will lead the reader to a fuller understanding of biblical love.

Paper \$4.95

Leading the Family of God

Paul M. Miller selects the activities of a typical congregation and then carefully describes how these can be guided and directed by leadership that uses the family as a model.

Paper \$7.95

Anabaptism in Outline

Walter Klaassen edited this selection of primary writings of 16th-century Anabaptists. Contains 274 selections from 37 Anabaptist writers, divided into 17 categories of theology and church life.

Paper \$12.95; Hardcover \$17.95

Available at your local bookstore or write:

**Herald Press
Dept. FJ**



616 Walnut Avenue
Scottsdale, PA
15683

117 King Street West
Kitchener, ON
N2G 4M5

MILESTONES

Births

Barnett—On June 17, 1981, *Katherine Martha Barnett*, to Frederick and Jane Barnett of Bainbridge Island, WA. Frederick and his parents, Arthur and Virginia Barnett, are members of University Friends Meeting in Seattle, WA. The maternal grandparents are Robert and Eleanor Huber of Bremerton, WA.

Hodgkin—Twins, *Dorothy Scott Hodgkin* and *Katharine McCurdy Hodgkin* on June 13, 1981 to Margaret and Christopher Hodgkin of Friday Harbor, WA. Dorothy and Katharine join their 16-month-old brother, David Winton Hodgkin. Their mother and maternal grandparents are members of University Meeting, Seattle, WA, their father is a member of Staten Island (NY) Executive Meeting, and their paternal grandfather is a member of Germantown (PA) Meeting.

Kleinschmidt—*David Cazden Kleinschmidt*, on June 12, 1981, at the Manchester (NH) home of his parents, Betsy Cazden and Richard Kleinschmidt. Both parents are members of Concord (NH) Monthly Meeting. David's paternal grandmother, Eleanor Loos Kleinschmidt, is a member of Buffalo (NY) Monthly Meeting; his maternal grandmother, Courtney Borden Cazden, is a member of Friends Meeting at Cambridge, MA.

Poisker—*Ian Rogn Poisker*, on January 30, 1981, to Karen Coons and Ronald J. Poisker of Princess Anne, MD. Paternal grandparents, Marjorie and John Poisker, are members of Richland (PA) Monthly Meeting.

Stevenson—*Beth Eloise Stevenson* to Doug and Cynthia Stevenson, on May 9, 1981, in Durango, CO. Beth's parents and sister Jan are members of Durango Monthly Meeting.

Jeter—On June 14, 1981, *Jadrian Star Jeter* to Mr. and Mrs. Clarence Jeter of Danville, VA. Jadrian is a great-grandson of Esther Hayes Reed, a member of Swarthmore (PA) Friends Meeting.

Marriages

Briggs-Best—On May 24, 1981, *James Best* and *Helen Briggs*, at Coal Creek Friends Meetinghouse, What Cheer, IA. Jim and Helen will make their home in Tucson, AZ.

Nicklin-Olsen—Under the care of Westbury (NY) Friends Meeting, *Robert Edward Olsen* and *Jane Elizabeth Nicklin*, on June 6, 1981. Jane is the daughter of George and Katherine Nicklin.

Pauly-Lotspeich—On June 27, 1981, at Miami Meeting (Wayneville, OH) under the

care of Dayton (OH) Monthly Meeting, *Stephen Lotspeich*, son of Sylvia Taft Lotspeich and the late William Lotspeich, and *Judy Pauly*, daughter of Erwin and Barbara Pauly of Cincinnati, OH. Bride and groom are members of Dayton Monthly Meeting. The groom's mother is a member of Germantown (PA) Friends Meeting.

Deaths

This report is a correction of one previously printed (FJ 7/1-15/81):

Cary—On April 7, 1981, at Friends Hall, West Chester, *Mary Goodhue Cary*, a member of Radnor (PA) Friends Meeting. Mary Cary grew up in Germantown, attended Germantown Friends and Westtown before taking degrees at Bryn Mawr, the University of Pennsylvania, and Drexel. She and her husband, Richard L. Cary, represented the American Friends Service Committee in Berlin, Germany, in the early '30s during Hitler's rise to power. After Richard Cary's death she carried on this work before returning with her children to the United States. She worked for the League of Women Voters, then taught secondary school, and finally served as curator of the Swarthmore College Peace Collection from 1951 to 1959. She was an active member of the Philadelphia Yearly Meeting Peace Committee and was a fixture at demonstrations outside the Bryn Mawr (PA) post-office during the Vietnam War. She was also active in the Women's International League for Peace and Freedom.

Surviving are two children, John R. and Ellen C. Bell, nine grandchildren, and a great grandchild.

Haworth—*Richard B. Haworth*, 46, died on May 30, 1981, 2 1/2 weeks following a liver transplant in Pittsburgh, PA. He was a member of Clear Creek Meeting, McNabb, IL, active in AFSC, and most recently one of the FGC midwest field representatives. He was very active in Illinois Yearly Meeting.

Richard graduated from Olney Friends School in Barnesville, OH in 1953, Earlham College in 1957, and attended Iowa State at Ames, IA 1961-63. He married Grayce Glass in 1959 at the Clear Creek Meeting in Richmond, IN. They have a daughter, Sharon Lee, who graduated from Scattergood School this year; a son, David Brad, 15; and a daughter, Margaret Lynn, 6. Also surviving are his mother, Margaret J. Haworth and two brothers.

Hughes—On July 7, 1981, *Amy Blackburn Hughes*, in Moorestown, NJ. She was born in Ryot, Bedford County, PA in 1887, the daughter of Jason and Hannah Hoopes Blackburn. A graduate of West Chester State College in 1909, she taught in Pennsylvania schools until her marriage to Ralph Lyman Hughes of Altoona, PA, on August 30, 1917. Amy was a birthright member of Dunning Creek Meeting of Friends and active in that group until moving in 1952 to New Jersey, where she became a member of Moorestown Meeting.

Survivors include J. Frederick Hughes of Ardmore, PA; Helen H. Tyson of Laurel, MD; Richard B. Hughes of Stroudsburg, PA; nine grandchildren and two great-grandchildren.

Reynolds—At home in Evanston, IL on May 12, 1981, *Weldon Owens Reynolds*, 74. Weldon was the son of Nora O. and Wilfred S. Reynolds, members of Evanston Meeting. He graduated with honors from Princeton in 1929. Most of his work life was spent in the field of publications—including working for Encyclopedia Britannica—as editor, writer, and designer.

Weldon served in numerous official capacities. In 1946, Weldon and Annette Roberts Jones were married under the care of Evanston Meeting. The two worked as co-secretaries of Evanston Meeting for eight years.

Surviving are a son, Hadley of Arlington, MA; a daughter, Christine O. Reynolds of Chicago, IL; and two brothers, Wilfred and Mark A. Reynolds.

Rhoads—*J. Edgar Rhoads*, 97, on July 17, 1981 at the Methodist Country House in Wilmington, DE. After spending most of his boyhood in Moylan, PA, Edgar came to Wilmington in 1905 to work in the family business, J.E. Rhoads and Sons, where he continued for more than 70 years.

His community activities were varied. He was for many years a trustee of Bryn Mawr College and president of the trustees 1960-68. He served abroad for the American Friends Service Committee in the child-feeding program in 1920. He was a member of Wilmington Friends Meeting at Fourth and West Sts.

His wife, Edith Chambers Rhoads, died in 1977. He is survived by a son, Joseph, of Wilmington; four daughters, Anne R. Perera of Riverdale, NY, Ruth R. Cooch of Wilmington, Edith R. Zirpoli of Philadelphia, and Marguerite Rhoads of Liberty, NY; 12 grandchildren, and 14 great-grandchildren.

Smith—On July 13, 1981, *Edward C. Smith*, 84, a nationally known Philadelphia artist, illustrator, and teacher, at Chestnut Hill Hospital.

A member of Germantown (PA) Friends Meeting, Edward was best known for his etchings, and his prints of historic Philadelphia scenes were widely collected. He also worked in watercolors, oils, mosaics, and silkscreen.

Many of his works are in museum and institutional collections. A special group depicting the life of the Pennsylvania Dutch is permanently housed in the Museum in Reading, PA. More recently, he created a series of four mosaics for St. James Lutheran Church in Philadelphia.

A veteran of the advertising community, Edward Smith also taught drawing and etching at several art schools. He co-authored *Traditionally Pennsylvania Dutch* with Virginia van Horn and illustrated a number of other books.

Surviving are three sons, Wesley, Edward, and Landis; four daughters, Ethel Belle Tagnon, Jean Grant, Joan Orfe, and Virginia Fosse; 17 grandchildren; 10 great-grandchildren; and a brother.



Steele—At his home in Boston, MA, on June 9, 1981, *Robert Steele*, 63. Robert Steele was a pioneer in educational films. He was born in Cambridge, OH, graduated from Ohio Wesleyan University and Hartford Theological Seminary, and earned a doctorate at Ohio State University. He also studied at London School of Economics, Columbia University, Northwestern University, and UCLA.

As a professor at the Boston University School of Communication for about 15 years, Robert set up many educational film programs in this country and abroad. He made several documentaries in India, including "Mahatma Gandhi: Silent Revolution." He also trained members of the Peace Corps in India.

For many years, he served on the jury of the Cannes Film Festival. He founded the Boston Film Council and directed film programs for the Museum of Fine Arts, Harvard University, and Tufts University.

Robert was for a few years *Friends Journal* film critic. He left no immediate relatives.

Whealdon—On March 31, 1981, *Margery Whealdon*, 87. Born in Detroit, OH, Margery became a registered nurse upon graduating from Harper Hospital. She moved to Oregon and took evening courses to obtain qualification in public health nursing. In 1925 Margery met and married Rowan Whealdon when they were both working for the Oregon Tuberculosis League. Rowan had lost his first wife to that disease. Rowan and Margery raised two daughters, Nancy and Susan, and a son, Bob, by Rowan's first wife. During WW II Margery worked as an industrial nurse at a plant in NJ and after the war continued nursing at Mountinside Hospital.

Margery and Rowan joined Montclair (NJ) Meeting in 1934 and were active in the meeting until 1979, when they moved to Roaring Spring, PA. Margery's skilled leadership and efficient organizational ability in the Quaker Ladies Sewing Circle and on the hospitality committee will be fondly remembered.

Rowan Whealdon resides in the Home-wood Retirement Center, Martinsburg, PA.

Wilhelm—*Jayne Tuttle Wilhelm*, of cancer on June 26, 1981. Jayne was a member of Germantown (PA) Monthly Meeting. Born April 16, 1917; at Tacoma, WA, she lived in Helena, MT and graduated from Montana State University as valedictorian in 1939. She was awarded a scholarship to study art in Paris which was transferred to the Parsons Institute in New York City on the outbreak of World War II.

Shortly after her marriage to Paul A. Wilhelm in 1943, she began an involvement with Germantown Friends School that lasted until the end of her life. She became head of the art department in 1970 and presided over its growth from a primarily studio-elective program to a broad range of studies. She enriched the enjoyment and appreciation of the arts for generations of students. In 1980 the GFS senior yearbook was dedicated to her, and the Class of 1981 planted a pink flowering dogwood tree in the school yard in her honor.

Surviving are her husband; two children, Mark T. Wilhelm and Carolyn W. Bakke; three sisters, Emelyn Ann T. Bonnell of Ft. Worth, TX, Rachel T. Roddy of Unionville, MT, and Mary T. Van Vorous of Boulder, CO; a brother, A. Dean Tuttle of Royal Oak, MI; and two Bakke grandsons, Peter and Jonathan.

CALENDAR

September

25—Commemoration of 50 years of Swarthmore College Peace Collection. 3:30 pm, McCabe Library, "Round Table Retrospective on the Peace Movement," Kay Camp, Mildred Scott Olmsted, E. Raymond Wilson; 7:30 pm, Lang Concert Hall, Ramsey Clark address.

25-27—Virginia Friends Conference will meet at Camp Fincastle near Roanoke, VA. Now in its fifteenth year, the conference seeks to bring together Friends from all over Virginia from various yearly meetings. Write Evelyn Bradshaw, 1732 Byron St., Alexandria, VA 22303. 703-765-0669.

25-27—Missouri Valley Conference will meet at Camp Chihowa near Lawrence, KS. For information contact Louise Bannister, 121 Ethel Lane, Lansing, KS 66043.

26-27—First national conference of the National Coalition Against the Death Penalty at the 4-H Center, Washington, DC. Contact Anne Headley, 324 C. St., SE, Washington, DC 20003, or call 202-547-3635

CLASSIFIED ADVERTISEMENTS

CLASSIFIED RATES

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

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

Copy deadline: 30 days before publication.

Accommodations

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

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.

SEYM Quaker Center. 847 Highland Ave., 1B Office, Orlando, FL 32803. Phone: 305-422-8079. Sojourners welcome! Rest and relax as part of a Quaker Community and enjoy central Florida. Reservations needed.

New England Friends Home. Private rooms available. Family style rest home, full room and board. Own furnishings; transportation for appointments, etc. Come visit at 86 Turkey Hill Lane, Hingham, MA 02043. Call 617-749-3556.

Announcements

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

OF INTEREST TO FRIENDS—William Weaver, a member of Western Quarterly Meeting, will be leading an Anabaptist (Mennonite) Heritage Tour through Holland, Germany, and Switzerland this October 1-15. The tour will serve as a "traveling classroom" to explore the historic and religious sites connected with the rise of this sister peace movement, including opportunities to meet with Mennonite congregations in all three countries. For further information, contact William Weaver at Box 131, Paoli, PA 19301, or call (215) MU8-9185.

Seeking new growth? Join a co-ed work community. Learn homesteading skills. Quaker ideals. Runs September to June. Ages 18 and up. Helen Richards, Farm and Wilderness, Plymouth, VT 05056

Educators for Social Responsibility is a nationwide group formed to lobby for disarmament, prepare peace studies curricula, and provide teacher training in peace issues. Contact Annapolis Friends Meeting, P.O. Box 3142, Annapolis, MD 21403.

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 Rent

Three bedrooms, share entire house, garden, laundry, garage. College area, bus and train convenient. West Chester, PA 593-2467.

Seven Bedroom "Quaker house" in West Philadelphia. Rooms for men/women, various ages, committed to spiritual path. Quaker values/interest expected. Quiet atmosphere; simple living; beauty and order; social awareness; personal growth; worshipping/caring community. \$125/month. Contact Kent Larrabee soon, 215-472-7131, 5023 Cedar Ave. Phila., PA 19143.

For Sale

Chenango County, southern tier New York. Unbelievable 145 acre hideaway! 1875 farmhouse, barns and wildlife refuge. Completely restored, 18 room, 5 bedroom, 2 bath, oil and woodburning furnace, solar domestic water and heat. Completely equipped greenhouse. L.P. gas, back up generator. Streams, waterfalls, four spring-fed, stocked ponds. Property adjacent to thousands of acres state land with abundant wildlife. \$187,500. Sheelen and Wells. Gallery of Homes. Call Sue Hase, 607-785-3361.

Forty or more acres in Piermont, NH, near Hanover. Some open fields with mountain view and woodland with brook; all near three lakes. Ideal for private school—\$49,500. Write Box 13, Piermont Place, NH 03779.

100% Wool Fisherman Yarn, naturals and heathers, some solid colors, six weights. Samples, \$1. Joanna B. Sadler, YARN SHOP on the FARM, Dept. FJ, R.D. 2, Stevens, PA 17578.

Personal

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

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

American Friends Service Committee seeks: 1) Quaker Representative at United Nations Office (QUNO), New York: senior position for Friend to represent world body of Quakers. Requires broad experience in international issues, strong communication skills, program and administrative experience, knowledge of UN, ability to facilitate interaction among people from widely differing backgrounds through conferences and seminars. 2) Quaker House Director to handle arrangements for meals, meetings, seminars sponsored by QUNO; some program involvement. Requires general skills in managing hospitality center; flexibility, patience. Positions can be filled by a couple or single persons. 3) Associate Executive Secretary for Information and Interpretation: oversight of AFSC publications, mass media contacts, interpretation of AFSC programs. Requires commitment to philosophy and practices of Religious Society of Friends, knowledge of AFSC; strong interpretation and interpersonal skills, experience in administration, public relations, communications; excellent judgement, ability to work under pressure. All positions begin no later than June 1, 1982. Send resume: Karen Cromley, AFSC, 1501 Cherry, Phila., PA 19102 by Oct. 1. The AFSC is an Affirmative Action/Equal Opportunity Employer.

The Meeting School community is seeking a Clerk/Director to begin in 1982. We are a small, family-oriented Quaker boarding school. Applicants should be Quaker or have strong identification with Quakers and should have a background in education and experience in administration. Send letters of inquiry to: Search Committee, The Meeting School, Rindge, NH 03461.

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.

Positions Wanted

Youth worker with background in management, PR, fundraising, counseling, and teaching desires responsible position in education or private industry. Age, 26, enthusiastic, 12 graduate credits in journalism. Attends Old Haverford Meeting. Resume available. Call Bonnie McMeans, 277-9228.

Quaker Centers

Welcome to a Quaker community! Make your home at Southeastern YM Quaker Center and enjoy central Florida. Write 847 Highland Ave., Orlando, FL 32803. Phone 305-422-8079. One and two-bedroom unfurnished apartments available on year-round basis.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; 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."

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

Oling Friends School, Barnesville, OH 43713. Co-ed, boarding, grades 9-12, 3-year program for freshmen, work-study for seniors, college preparation, farm, work program, self-government, caring community.

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.

Plaster repairs by experienced plasterer—large jobs and small. Howard Davidson, 301 S. New St., West Chester, PA 19380. 436-0143.

Wanted

I need help! Soon to be divorced after 15 years as housewife. Have good business skills and education, but cannot find work in economically depressed area. Need money for basic necessities for self and daughter. Any contributions will help and are appreciated. Peace! Wendy Pfaff, 751 Cleveland, Dubuque, IA 52001.

Energetic married couples with college to serve as houseparents for 8-10 boys on a large working ranch in Washington State. To provide structure, nurture and guidance to boys from ages 8 to 18. A sense of purpose as well as humor are needed personal attributes. Write to Bailie Memorial Boys' Ranch, Star Route Box 105, Mesa, Washington 99343.

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.

CHICO—Quaker fellowship. 345-3429 or 343-4073.

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—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone 916-925-6188.

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: 368-1041.

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.

Subscription Order/Address Change Form

Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$12 Two years ☐ \$23 Three years ☐ \$34.
(Extra postage outside the United States, \$4 a year.)

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

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

Name _____

Address _____

City _____

State _____ Zip _____

☐ This is a gift subscription in my name for:

Name _____

Address _____

City _____

State _____ Zip _____

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

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: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, 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. Ph. 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. Blaine 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 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 Tharp-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

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

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

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

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 Nobscot). 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, Edward W. Wood, Jr., 888-4865.

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 114, Marquette 49855.

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.

GONIC 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. Clerk: Patricia Higgins, 22C W. Wheelock St., Hanover, NH 03755. 603-643-3989.

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. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone: 201-995-2276.

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

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

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

SEAVILLE—Meeting for worship, 11 a.m. 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 2-8645.

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 6th St. Phone: 607-733-7972.

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

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

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

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

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

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

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

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

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

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

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion 10:30 a.m. 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 607-746-2844 for location.

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

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.

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 Kelgton, 919-489-6652.

FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Janet Roach (864-1609) 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 Crossman, 846-4472, or Ruth Browning, 486-8973.

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

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

KENT—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 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 Street (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 Koster, 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. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. 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 Montgomery. Meeting for worship 11 a.m., First-day school 10:15 exc. summer months. Babysitting provided.

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

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

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

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 German-town Ave. **Green Street Meeting**, 45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Elsworth 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 662 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 Sproul Rds., Ithan. Meeting for worship and First-day school, 10:30 a.m. Forum 11:15 a.m.

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

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

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

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. 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 Macoby 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., New-town Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

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

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

South Dakota

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

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.

WALLA WALLA—9:30 a.m. 522-0399.

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.

An Appeal To Members of Philadelphia Yearly Meeting

1681 ~ 1981

Three hundred years since the founding of Philadelphia Yearly Meeting. We have come a long way, but on the way, what have we lost? George Fox expresses clearly, in the following words, his objective in God's world...

"I was glad that I was commanded to turn people to the Inward Light, Spirit and Grace"...

Is this the central thrust of the Religious Society of Friends today? Is 1981 to be the year of the renewal of Spiritual Quakerism? Will we rediscover the Inward Light and its power? Will we really seek "seekers" as did the early Quakers? Or will we hide our light under a bushel? This challenge is before us.

Concerned Members