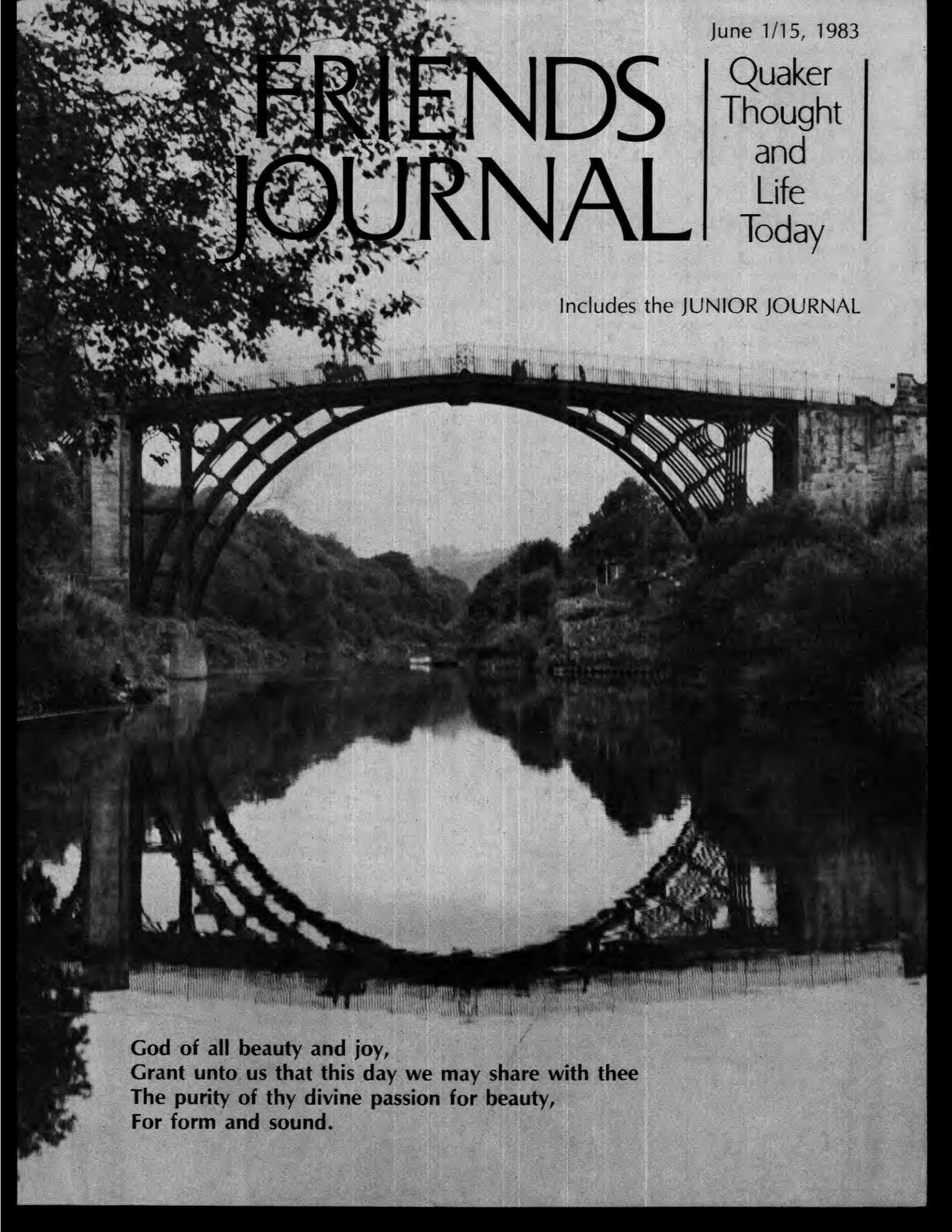


June 1/15, 1983

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

Includes the JUNIOR JOURNAL



God of all beauty and joy,  
Grant unto us that this day we may share with thee  
The purity of thy divine passion for beauty,  
For form and sound.



# FRIENDS JOURNAL

June 1/15, 1983 Vol 29, No. 10

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Cover photo courtesy of Herbert M. Hadley. The iron bridge spanning the Severn River in Shropshire, England, was built in 1779 by Quaker ironmaster Abraham Darby (see FJ 12/15/82). Cover quote from *A Book of Prayers* by John S. Hoyland.

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## AMONG FRIENDS

### Hopes for a New Moral Majority

After prolonged debate the nuclear freeze resolution has finally passed the U.S. House of Representatives. There is certainly enough popular support, to judge by polls and demonstrations, to convince the Senate that it would be a truly representative step.

Meanwhile comes the very good news that the National Conference of Catholic Bishops has moved to strengthen its stand against nuclear weapons and war in the face of desperate pressure from the Reagan administration. The bishops, as you probably noticed, have changed their language from "halting" to "banning" of nuclear arsenals. To comfort those who fear that the tiny band of Quakers and enormous numbers of U.S. Catholics and other church groups are simply weakening "our side," it is significant to note that East German Catholic bishops have recently added their weight to the already outspoken East German Protestants against nuclear weapons.

Another confirmation of the growing public concern about nuclear arms control came in the form of a benefit "Concert for Humanity" given recently for a capacity audience by four-fifths of the members of the Philadelphia Orchestra under the baton of Music Director Riccardo Muti. Soloists were pianist Andre Watts, who attended Friends Select School, and soprano Wilhelmina Fernandez. All the musicians volunteered their services to support Physicians for Social Responsibility and the Pennsylvania Campaign for a Nuclear Weapons Freeze. In intermission remarks, Jonas Salk, the discoverer of the polio vaccine, said in part:

I think something has been invented tonight. I think it has become socially acceptable to be for peace and to be against war. I see a major evolutionary change and the arrival of a new species of Homo sapiens.

Fear brings us here. But people feared polio 30 years ago, and it was that fear that helped to conquer it. You will have the chance to save the world.

The film *Gandhi*—as well as *E.T.*, with its similar humanistic plea—should not be overlooked as further indicators of our changing moral climate that questions violence as a means of solving problems. Did you read about the U.S. Navy "seaman," a woman who recently requested and was given recognition as a conscientious objector after being strongly influenced by *Gandhi*?

Peace has not yet broken out universally, but perhaps you are beginning to feel as I do that it is less an impossible dream and more a live prospect for our globe. After a lifetime of engaging in modest peace efforts, I find it almost unbelievable to be in something of a majority position. Unbelievable but quite welcome! How about you?

*Olcott Sanders*

June 1/15, 1983 FRIENDS JOURNAL



# Quakers and Right Sharing

by Carol Reilley Urner



Only half of zabbaleen children live past age 5.

If we consider the condition of those who are depressed in answering our demands, who labor for us out of our sight while we pass our time in fulness, and consider also that much less than we demand would supply us with things really useful, what heart will not relent, or what reasonable man can refrain from mitigating that grief of which he himself is the cause, when he may do so without inconvenience?

—John Woolman  
*A Plea for the Poor*

**W**e Friends in Cairo, Egypt, have had the joy this past year of channeling a portion of Quaker Right Sharing funds into two of Cairo's poorest neighborhoods: the congested Boulac slum and the Mokkattam garbage community. We would like to convey something of how the

*Carol Reilley Urner has lived in Third World countries for the past 16 years. During much of this time she has joined or helped to organize groups working for peace and social justice through nonviolent means. She is a member of Friends Meeting of Washington (D.C.).*

people are using the money, of what they are accomplishing, and of what we have learned from them.

Ours, of course, are only two of the several projects (12 in 1983) supported by Right Sharing of World Resources, a program of Friends World Committee for Consultation, Section of the Americas. We hope that our experiences can at least illustrate some of the "Woolman connections" between First World wealth and Third World poverty and indicate the potential for right sharing among Friends.

Here in Cairo the small group of Friends which gathers for worship decided to experiment with the right sharing approach. We are, for the most part, a transient group—American and European Quakers with a few Egyptian attenders. Our group includes educators, development consultants, media people, a Mennonite Central Committee medical volunteer, and homemakers. We share a love and respect for the people in this country where we find ourselves.

Egyptians are not yet caught up in the pattern of runaway private development, and the country does not yet host myriad foreign firms, agribusinesses, and multinationals taking advantage of cheap resources and cheap labor. We

can see, however, that many of the First World sponsors of development grants and loans require that the greatest part of initial funds go to their own highly paid consulting firms. We can also see that the resultant studies usually call for high-tech solutions to local problems and require more foreign experts plus foreign contractors and equipment from the sponsoring developed countries. Some of these projects will benefit the Egyptian people as a whole, but positive effects are usually felt more quickly by the Egyptian elite than by the millions who are poor. Indeed, the effect of development on the latter is often dislocation and disruption of their lives.

Such is the case in Boulac, the neighborhood where we began our first Right Sharing experiment. Boulac in past centuries served as Cairo's port; now it is a warren of narrow alleyways, workshops, and crumbling buildings. The families of our friends there crowd into single-room apartments, usually without individual water taps or private toilets. Thanks to strict rent control and government subsidies of staples, they manage to survive on meager incomes—often less than \$50 a month per family. Despite the poverty it is a bustling, friendly neighborhood. Workshops spill out into the alleyways where women vend their

wares and children play. Neighbors often quarrel, but they also care for one another. Again and again we have seen a family with little sharing food and living space with others whom some disaster has left with nothing.

All of this, however—the hundreds of little private workshops, Cairo's busiest street market, the crowded dwellings—is slated to disappear. Development calls for high-rise, high-income office buildings in the area, and the people are being asked to buy apartments in new, but already deteriorating, tenements in a distant suburb. Every Wednesday, riot police stand by while residents and their worldly goods are loaded into trucks. Merchants and artisans wonder how they will find new customers. Laborers wonder how they will manage the new two- or three-hour journey back to their usual places of work.

Our project does not answer the deeper problems, but it offers first small steps and lets us and some of Boulac's poorest residents enter each other's lives as friends. When we began, we had just the germ of an idea—based on requests of residents we already knew. We would work through an existing community center (sponsored by the Episcopal Church of Egypt) and help develop a revolving credit fund to be used as no-interest loans for income-generating projects planned and executed by the people themselves. We began with \$500 raised among ourselves and a matching contribution from the Right Sharing program of FWCC. Our own time and

expenses were volunteered, so no funds were required for staff or overhead.

The first applicant for a loan was Anis, a man in his late 40s who had lost an arm, a leg, and the four fingers of his remaining hand in a gas tank explosion. Anis has shown us the resourcefulness of the poor. He told us he could support himself by renting bicycles to bread delivery boys. (He had done this before but had sold the bicycles to pay for his daughters' weddings.) We agonized a long time over the pros and cons of that first loan: Anis is literate and intelligent, and we would have liked to see more productive use of his talents. This, however, was his choice, and in the end we loaned him \$60 to buy one bicycle. Anis was disappointed but not deterred. He bought bits and pieces of

used bicycles, reassembled them with the help of a relative, and ended up with the two he needed. Now, a year later, he has paid back the loan and is a "happy man."

Anis's sister was another early applicant, and she taught us something of the exploitation of the poor that occurs just out of our sight. She is a widow with two children and is trying to support herself by working nights as a cleaning woman (\$6 a month!) and with various odd jobs. One of these was assembling price tags for the local state-owned department store where many of us shop. If her fingers flew she might assemble 100 tags in a little less than an hour, and earn a penny. With a day's work, she told us sadly, she might earn ten cents—enough to buy one egg for one

Sue Willets



Below: This zabbaleen settlement has no soil or vegetation; rusty cans and animals contribute to widespread tetanus. Left: With the first Right Sharing loan, this man set up a successful bicycle rental business after he was crippled in a cooking gas explosion. Page 5, top: A revolving credit fund permits replacement of rickety carts. Page 5, bottom: Though failing sight ended her small crocheting business, a Right Sharing loan enabled her husband to make and sell popcorn.

Steve Bell







Courtesy of Carol Kelley Umer

of the children.

Ghirgis, the shoemaker, showed us something of the problems of individual craftspeople who try to escape the usual debt relationship with merchants. He was trying to sell the shoes he crafted without making use of a merchant who would charge the highest possible price for leather used and pay the lowest possible price for the finished product. His attempt at independence was not working well, however. Most in the neighborhood could only afford to buy his shoes on installment, and he had to wait for the "dimes and nickels" to dribble in before he could purchase leather to make another pair of shoes. Despairing, he had turned to hashish. His wife, concerned both for him and for their six children whom she wanted to keep fed and in school, came to Right Sharing for help. We granted a small loan, and it was then that Ghirgis showed us how little it takes, in our terms, to give someone like himself a chance. Within a week he had produced and sold enough shoes to repay the first loan!

Now a series of no-interest loans equaling about \$170 have enabled him to purchase more leather, hire an apprentice, and become a prodigious producer of shoes, which his wife success-

fully markets. "He is a new man," she tells us, and we pray that this will continue to be so. He has by now repaid all but the last installment on his loans, and we are considering a new and larger one that would enable him to buy a needed stitching machine for his tiny shop.

Others in Boulac have shown us how much the determined can do with so very little. At first we resisted women who came to us asking for loans to purchase a \$10 hand meat grinder. (Isn't even so simple a machine a luxury for those who cannot afford meat?) But we found that they used the machines to grind beans for fried bean cakes. Soon one mother and her handicapped son had developed a business around the \$10 machine, frying and selling the popular, nutritious cakes in the neighborhood.

The same thing happened with the \$20 Italian pasta-making machines, a very simple hand-operated variety. We doubted that homemade pasta could compete with heavily subsidized government production, but our skepticism vanished when the women showed us that they could use the machine to make "sharriya," a kind of pan-dried noodle popular in the rural villages from which they had come. Soon they were making and marketing the noodles in quantity;

some were packaged dry and some cooked and sold to passersby as a breakfast dish with sugar and milk.

The success of the loan project—something new among Cairo's poor—helped attract other non-Quaker donations to the fund, and soon it had increased fivefold with more promised. At this point, assured by the 100 percent pay-back rate, a few larger loans were made to artisans and vendors. A portion of the Right Sharing money was also used for personal need loans; this seemed justified if we could save our friends from confiscatory loan sharks when money was needed for family emergencies. One of these loans was to Anis so that he would not once again need to sell his bicycles to meet the costs of a third daughter's wedding!

By now we have made over 60 Right Sharing loans, and repayments continue at 100 percent. Almost 200 additional loans have been made from the new funds with similar success.

When we look back over the past year, we are pleased with the solidity of what has been accomplished, but we also know it is only a tiny response to an enormous problem. One of our group is now beginning to work with another voluntary agency interested in trying the experiment, and we are considering expansion to still other groups if way opens. We are also looking for ways in which we can help our own project develop into a self-managed credit fund and ways in which the fund can assist our Boulac friends after their relocation.

The second neighborhood where we began our Right Sharing outreach may face more complex problems and greater



Sue Wilkins

challenges, yet we find much there that gives cause for hope. My husband and I have had some direct involvement in the Mokkattam garbage workers community this past year, and now Martha Solt, a Quaker sociologist, is assuming responsibility for a FWCC-funded project there.

As often occurs in the Third World, those who collect and dispose of waste tend to be regarded as outcasts by most of the population. In Cairo, some 15,000 *zabbaleen* (an Arabic word for "garbage collectors" derived from the word for "dung") work without pay, collecting household garbage door-to-door by day and night, transporting it for miles in rickety donkey carts, and then sorting it in their household yards. They produce much of their income from the broken bottles, rags, and table scraps which they collect. (Their major source of income is from pigs raised for Christian consumption. They are paid \$.25 a kilo for pork that markets at \$3.50 a kilo.)

The city could not long survive without their services, yet city officials are loathe to offer anything in return. In no case have the *zabbaleen* been granted land tenure, and as soon as the "garbage dumps" in which they "squat" and perform their vital labors begin to look desirable for "development" their homes are bulldozed and they are moved to another location. The community in which we have become involved was created a dozen years ago when the city moved a large group of these garbage collectors to one of the most inhospitable sites imaginable. It is an ancient pharaonic quarry—a vast expanse of solid rock where no plant grows, no water supply exists, and not even a hole can be scooped out to bury a dead goat.

The living conditions in the midst of Cairo's refuse are, of course, abominable, and half the children are dead by age five. Yet the people work hard—incredibly hard—and somehow many do survive. A family may earn as much as \$60 a month by recycling waste and raising pigs, but living is more costly for them than for our friends in Boulac. They have no city services—no water supply, no road maintenance, no public schools or health clinics, no government cooperative stores. In Cairo, where subsidies are common, even the richest

get free water and readily available subsidized foodstuffs—but not the *zabbaleen*. In Egypt, where the standard inoculations are required for everyone, there is no vaccination program for the garbage collectors, and old and young alike succumb to tetanus, typhoid, polio, and tuberculosis.

Here we have been working alongside other groups (Coptic Orthodox, Roman Catholic, Anglican/Episcopalian and Oxfam) on a series of do-it-yourself projects. Quakers here and from the United States and England have contributed for road reconstruction, for vaccinations for children and donkeys, and for a community-operated school taught by literate sons and daughters of the garbage men.

Our major thrust, however, and the one which has drawn FWCC Right Sharing funds, is support of the *zabbaleen* community organization through which the people seek, on the one hand, to govern themselves, and on the other, to upgrade their collection services and to gain proper recognition (and compensation) for themselves. We are joining others (two church groups and Oxfam) in providing a capital development fund which the *zabbaleen* themselves are managing. The men have decided to use Right Sharing money initially for revolving credit, providing themselves with no-interest loans to enable private purchase of new and better donkey carts. Gradually sky blue carts, equipped with reflectors and canvas covers, are replacing unpainted, rickety ones with bobbling, mismatched wheels. An earlier Quaker contribution to the community organization was used to

*Children salvage tin cans for a few extra piasters.*



help develop a new collection route, successfully managed by the *zabbaleen* themselves on a fee basis.

Cairo's *zabbaleen* have a seemingly powerful friend in the World Bank, which officially supports development of such informal but remarkably efficient garbage collection services throughout the Third World. The bank has offered a low-interest loan to the Cairo government for upgrading the area, arguing that costs could be recouped in part through sale of the land to the *zabbaleen*. In addition, a World Bank-funded consultant—a sensitive and committed young Egyptian—works alongside the *zabbaleen* as they seek to improve their collection service. Thus far, however, Cairo officials are dragging their feet, and no World Bank funds are available for upgrading or development. Why spend money to help an outcast group which has long performed its services without pay? And anyway, as many a good Cairene has actually told me, "Don't be fooled! The *zabbaleen* only pretend to be poor to get your sympathy. They are actually rich, you know."

Step by step, however, the process of winning friends for the *zabbaleen* at high levels continues, and the *zabbaleen* themselves are considering incorporation and small-scale mechanization in order to upgrade both their services and their incomes. They also hope that support from the Cairo government, when it comes, will eventually allow them to bypass the network of middlemen who control their routes and who collect fees from both the apartment dwellers and the *zabbaleen* themselves without performing any real service in return. The situation has its obvious dangers, and we are glad to be there, helping our friends the *zabbaleen* work toward a positive and nonviolent outcome.

We know that what we do here in Cairo is very small and is not an answer to the vast interrelated problems of wealth and poverty. We also know that in some other parts of the world the problems of exploitation and injustice are far uglier than here and befriending the poor is more dangerous and difficult. Nonetheless, we hope that by sharing from our own experiences we can help indicate to Friends the potential which exists in the right sharing approach. □



# ENCOUNTERING THE BIBLE

*Those who look to the Lord  
will win new strength, they  
will grow wings like eagles;  
they will run and not be weary,  
they will march on and never  
grow faint.* —Isa. 40:31

by Patty Levering

Until recently, the Bible was for me more a source of trouble than inspiration. It was easier to read and learn from the sacred texts of other religious traditions than what was historically our own. In fact, the mention of the word *Bible* in connection with myself was an embarrassment. There was much in the unprogrammed tradition of Quakerism that attracted me spiritually. But my initial involvement came, as it has for many Friends, as a way to avoid the difficulties of past religious experiences. And the Bible was one such difficulty.

In my childhood church, we read and quoted the Bible constantly. I remember trying to read it from cover to cover. During my college years, that way of understanding and expressing faith was challenged—and found lacking. I discovered that the Bible was composed of different strands and traditions. It was full of inconsistencies, especially on points about which there were specific doctrines or beliefs, such as the Virgin Birth and the Resurrection. Furthermore, a major focus of the New Testament was a consideration of the commonwealth of God or the apocalypse, neither of which I could understand. The result was that I left college unable to affirm anything about God, Jesus as the Christ, or the Bible. The process of making my faith my own—and not just what I had been given—had begun.

After college the feminist movement made me realize that God could not be anything to me if I had to understand God to be only male. It became clear that God was not the great-white-father-sitting-on-his-throne-in-heaven that I had thought as a child. But what God was I did not know. I continued to recognize a spiritual dimension in the world, and I wanted to connect with that aspect of life. Eventually I became part of an unprogrammed Friends meeting. There I

had the freedom, structure, and support to nourish that seed and a safe place in which to continue the search for answers to my faith questions.

When I was given an opportunity to take classes at the Earlham School of Religion in 1981, I decided to see what was offered. The courses recommended for beginning students were on the Bible, theology, and personal preparation for ministry. I happily signed up for ministry, but resisted the other two, and in fact did not take a Bible course my first term. I had already studied the Bible once, I reasoned, and had found it confusing and worse than useless in my life. I thought perhaps I could struggle with my questions about God in the theology class, but I felt sure the Bible course could not help me with anything.

With an attitude like that, I was surprised by what happened to me. In the ministry class, I encountered an awareness of some of my emotional patterns and the possibility of being able to choose to live differently. The encounter threw me into crisis. I was really frightened about giving up the old ways and trying the new. In the middle of this crisis I was told about a Bible verse in Isaiah that might be helpful. I took my Bible off the shelf and hunted for it. I did not have an exact reference for it, so it took me a long time to find it. "Those who look to the Lord will win new strength, they will grow wings like eagles; they will run and not be weary, they will march on and never grow faint" (Isa. 40:31 NEB). The verse, and also verses 28–30, brought me comfort and encouragement.

The next day an unprogrammed Friend friend, out of the blue, gave me another verse:

Fear not, for I have redeemed you; I have called you by name, you are mine./ When you pass through the waters I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the Lord your God.

(Isa. 43:1b–3a RSV)

Again it spoke to my condition. It described how I felt and offered encouragement and support for continuing to live in the newness. Not long after that, I found myself in a situation where I, the most anti-Bible person in the group, felt led to share those Bible verses that by then meant so much to me.

A few days later, I felt challenged by a reference to demons made by a person in the class who always had his Bible with him. At the time he did not remember where it was in the New Testament. For some reason I did, and that night I looked it up. It was in Luke, chapter 8. But what was more exciting to me was that the first verses of that chapter named three women followers of Jesus. I was really amazed. I had never noticed that the Bible mentioned these women. I kept reading and I found the story of Jesus healing the woman who had been bleeding for so

*Patty Levering, before studying at Earlham School of Religion, served as clerk of Pipe Creek (Md.) Meeting. She now attends Clear Creek (Ind.) Meeting. Her special interest is in ministry among unprogrammed Friends.*

many years and the story of Jesus healing the Jewish official's daughter. In this one chapter I had found three stories of Jesus interacting in important ways with women. I began to think that maybe the Bible could indeed speak to my experience.

I continued accidentally to run across Scripture passages that reflected my condition, gave me encouragement, or offered me insight. Eventually I realized that I could no longer count on having these accidents happen, so I asked a friend to help me structure Bible reading, which she did. What she recommended was based on the lectionary of the *Book of Common Prayer*. The reading continued to nourish me. The Bible had begun to have meaning for me because it connected with my experience.

Next term, I decided to study the New Testament. I brought all my doubts and questions to the class. I wanted to know how the writers could say what they did, why one writer contradicted another, and what to make of the things the Gospel writers presented Jesus as saying. What happened is that I began to get some answers, particularly as I connected with the experience of faith out of which they wrote. While studying the New Testament by no means answered all my questions, I did realize that what I found there pointed to the possibility of a new way of living. At that point I knew I could never again dismiss the Bible as irrelevant.

There were other ways the Bible laid its claim on me that term. In another class we read the book of Luke as a source of meditation. Time and again the images in that Gospel jumped out for me and informed, challenged, or comforted me. I remember one time when I was struggling hard to figure out what Jesus was about. It felt as if there were a storm raging inside me. That morning I encountered the story of Jesus calming the storm (Luke 8). Jesus and the disciples were out in a boat when a bad storm arose. The disciples panicked and in their terror woke Jesus, who quieted the storm. The disciples then whispered among themselves, "Who is this?" This question so paralleled my own that I was taken into the experience of the passage; the storm inside me was quieted.

The Psalms became open to me because of what I heard in worship one day. A friend read some Psalms and then told about being in a group where they had been encouraged to write their own. He read us one that he had written. A few days later I was in the middle of feeling lost from God and full of turmoil. I did not know what to do. Then I remembered about the Psalms and wrote one myself. Putting down the words brought genuine comfort.

Because I encountered the Bible in interaction with my own experience, it became meaningful to me. I still have many questions about what I read in the Bible, and I find reading and studying it often raise even more. Far from dismissing the Bible as I did before, however, I now find exploring it in depth to be most rewarding.

Exactly how to do this in differing circumstances I am not sure, because ignorance and misinformation abound. It is easy

to find in the Bible only what we have heard in our past, or just what we want to hear. But I am convinced experiencing the Bible among Friends is worth the risk. The Bible is too rich a document of religious experience to leave to those persons who want to make of it nothing more than a rule book.

George Gorman in *The Amazing Fact of Quaker Worship* (London, 1973) describes the role of the Bible among early Friends and suggests its significance for today. The Bible, he says, "consists of extremely honest accounts of human behavior at its best and at its worst. . . . These have been interpreted by the biblical authors in such a way as to disclose religious insights which are of the greatest value" (p. 61). It is the Friends' way of testing by our own experience the truth of these insights—indeed of whatever comes to us—that provides a fresh approach to seeing the Bible and its truth for our lives.



Christ Appeasing the Tempest, a nineteenth-century engraving.

Reading Scripture is one way we can be open to the encounter with, and inspiration of, the living Spirit moving within us. This is especially true when such reading is followed by unprogrammed worship, meditation, or prayer—the familiar Friendly vehicles to that relationship. Friends emphasize faith rather than beliefs, the possibility of a direct experience of God, and continuing revelation. We have a special opportunity to present the Bible as a living, vital word that is never static and that inspires, encourages, and challenges us in new ways over and over again. □



# I. A LAMENT

(Psalm 25)

God, I don't like feeling isolated,  
adrift from you and from people.  
It is frightening to know I want  
to be yours and to follow your paths  
and not to know whether I am  
or even can be.  
To learn to trust you alone is my task.  
But how?

I walk forward with no certainty  
that it is the direction you pointed.  
I try to listen to what you say  
but there is no quiet in me,  
and I cannot hear clearly.  
You seem to tell me to go on walking  
and that you will come to me again.  
Am I deceiving myself and  
missing your word,  
even hearing the word of the deceiver?

There is no rock I can touch,  
no landscape I can see,  
only a vast, cloudy grayness.  
Dear God, only you can teach me,  
only you can keep me open.  
Do not leave me long in this state.  
My fear of losing you forever  
may overwhelm me  
and darkness descend.

Help me to learn what you are teaching me.  
Let me not miss the lessons.  
Let my footsteps glorify your name.  
For you do I wait—  
want to wait—  
try to wait—  
all the day long.  
Blessed be the name of God.  
Amen.



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# II. SONG OF THANKSGIVING

(Psalm 103)

I lifted up my voice and I cried out.  
I said  
Where are you, God?  
Why do I hurt so?  
Where is life?

And you heard me  
**YOU HEARD ME**  
and you loved me.

You took away the hate  
and the personal power  
that blocked your love.  
And in its place  
you gave me life,  
you gave me myself.

Bless the Lord, O my soul,  
and all that is within me  
bless God's holy name.

Patty Levering

*The following four articles are derived from presentations at a workshop to discuss varying Quaker perspectives on responding to physical or verbal attack. The workshop took place last year at Friends Meeting of Washington, D.C., and was sponsored by several committees of that meeting.*

# FACING URBAN VIOLENCE

by Margery Larrabee

**M**y neighborhood, the southwest section of Washington, D.C., was once considered the wildest ghetto in the city. It was redeveloped in 1965, two years before my family and I moved into a condominium in the area. Now it is a heterogeneous mix of classes, races, religions, and politics. My neighbors and friends live in public housing, low-income housing, middle-income housing, upper-income housing, all within a block of each other. But the violence has not ended, and the low-income and public-housing persons get victimized at least as much as others.

Indeed, street violence has become a national problem. It may help you cope if I share my own experiences and reactions. To deal with situations realistically, we need some sense of ability to

prevent violence, an understanding that violence cannot always be prevented, and the skill and strength to handle both of these possibilities. Freedom to consider options requires that we go forth into the world each day as fully prepared persons, at one with ourselves and with our God. This is our most powerful tool and gives us the edge.

Most of the incidents I will describe happened within the first few years after we moved into our condominium. Our house was burglarized at least seven times, twice when I was on the premises. My husband, Kent, and I were held up at gun point as we walked home from a theater. I was mobbed by a group of teenage girls while walking to a church to teach a class, my arms filled with books. I was brutally beaten unconscious just outside my home by one, perhaps two, assailants whom I never saw.

During the mugging incident, when eight to ten young women attacked and pummeled me, I had a great sense of wanting to protect myself and to get help. I remember trying to keep my glasses from being knocked off by a turn of the head but was unsuccessful. I kept

thinking, "Wait a minute, you are all too good for this. Why is this happening to me?" I also remember trying to call for help from some people who were looking right at me. I got their glassy stares. Finally the girls went on their way laughing loudly and calling me names. I picked myself up and went on to teach the class. I made no mention of the incident. It could have been beneficial to me, as well as the class, if I had shared my experience and received the needed support (it was a peer-counseling class).

Later I dealt with the frustration of not being able to respond more creatively to the girls' not-of-God behavior. I might have used some unexpected response such as: "Oh my gosh, look at that meteor!" or "Let's run, here come the dogs!" or pantomimed their behavior. Such a response could have the element of surprise and contradiction. As it was, my predictable reaction fueled their behavior.

The value of the unexpected response was demonstrated when Kent and I were held up at gun point one summer even-



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*Margery Larrabee is a professional social worker and psychotherapist. Active as a counselor with Baltimore Yearly Meeting and with the Ad Hoc Committee for Older Persons, she is a member of Friends Meeting of Washington (D.C.).*



ing as we returned from the theater a few blocks from our house. A voice behind us commanded, "Stop or I'll shoot!" When we stopped and turned around, there was a young man almost upon us with a gun and a second man a few feet farther away.

I was terrified. My husband said very coolly and matter-of-factly, "You don't want to use that." That's all I heard before running to get the police, although for a moment I was torn between staying and running. The fact that my husband had engaged the assailants left me free to go for help. Also, our separate and different responses created some confusion. When the police arrived moments later, the holdup men were gone and my husband had returned home. The young holdup men had run off in response to his unexpected non-threatening response, and perhaps to my sudden departure.

Another time when walking along the sidewalk near home, I realized I was being tailed by four hefty young men and began to hear their deprecating remarks. My first impulse was to run, which would have fit in with their expectations. Instead I acted on my outrage, which gave me the energy to turn around and walk right through the middle of the foursome saying loudly: "I'm going the wrong way!" They were

startled, slowed down, hesitated, and then proceeded in the direction they had been going.

Yet another time I was being followed by a lone young man. Sensing something was wrong, I turned and walked rapidly past him muttering loudly to myself, "I forgot something." After I had gotten a good distance from him, he yelled, "I wasn't going to hurt you," and then went back the way he had come.

The next incident was probably the most difficult of the ones I've experienced. I make a practice of carrying myself with assurance and awareness, paying attention to my environment. This night was no exception. As I approached the apartment house of a friend in the neighborhood, I saw the security guard rounding the far corner. I saw a resident out with dogs down the walk. I climbed the apartment house steps, but that was the last I remember. I regained full consciousness screaming, "Take all the money, take all the money, take it!" A voice kept saying, "I can't find it." As it turned out, this was one of the times I had no cash with me, not even change.

My reaction had been defensive. Although I have no conscious memory of what happened, it became clear from the blood on the cement post that I had been banged against it, and from the trail of blood from the post to the sidewalk where I had been knocked down that somehow I had put up a terrific struggle. I know of no personal contact with my assailants except at the end where I was responding to a voice.

During my recovery from the incident I did a great deal of counseling work, which facilitated a rapid recovery. During the counseling I was encouraged to get in touch with my anger. But the overwhelming feeling was deep and intense grief that one human would do this to another. Also I felt a sense of despair and hopelessness that this could happen without any real opportunity to deal with my assailant on a personal level, one to one.

I think there is a natural, instinctive inhibition against killing and maiming other people. This, however, can be overridden by distressful experiences accumulated over the years. I think there are also strong automatic responses to a crisis involving fear and terror and self-preservation. In the time

that I spent working over the incident I was not aware of any feelings of wanting to destroy or to hurt my assailant. I would have been happy if anyone else had stopped him in any way possible. If in the moment of conflict that of God in the other cannot be reached, and the violence-filled fear pattern cannot be effectively interrupted in nonviolent ways, I can imagine resorting to violent ways. I don't feel easy with this solution. It is the result of a number of other unsolved problems in our society.

With the house break-ins and the threat of physical attack there, I experienced outrage at not being safe in my own home. There was also a strong sense of helplessness and vulnerability. Dealing with the aftermath, including replacing belongings, was frustrating and maddening. But it was the irreplaceable cherished items, destroyed wantonly, that brought the most ache.

Prevention, removing temptation at the same time as encouraging confidence in ourselves and our community to find ways to handle the situation cooperatively, became our approach. Bars at the windows which prevented burglars from removing items were effective. Gates that redirected traffic were helpful. Block organizations were set up that got groups of neighbors to a monthly meeting to become better acquainted, to exchange information about whereabouts, to let individuals know of each other's availability to escort or group walk or join forces.

Large community committees were established especially with the help of the churches to see what could be done about employment and recreation programs for persons who fell into ways of crime. One of the residents helped us get more involved with a rehabilitative program in the city. Although persons had committed crimes for which they had full responsibility, we were concerned to reach the salvageable part that we knew existed also.

Both criminals and targets have either rigid or flexible ways of responding. Criminals are acting out of their own acquired fear and violence in response to the fear and violence of others in their environment. They expect us to cower, run, and otherwise be intimidated or react violently. Either fear or violence can provoke them. If we don't do what they expect, they can sometimes be dis-



Barbara Benton

armed. We may not reach that of God in them, but we can deal with that not of God in them, and we may never know what kind of seed for change we may have planted.

I offer these suggestions:

1. Acknowledge and face up to the fact that there is danger on the streets.

2. When you have been a victim, recognize that you will have feelings of anger, grief, fear, and that you can figure out ways to work through these feelings. Working through your feelings allows you to make clearer choices about how you act in a future situation. You can teach others how to help you.

3. When confronted with violence in your environment consider ways you would like to behave that will reflect your values and develop your capacities. Then *image* and *practice* those ways by yourself and with others. Develop the attitude of being in charge of yourself; give up the attitude of being a victim.

4. Develop physical, mental, spiritual toughness and strength so that you carry yourself with confidence and readiness to respond in fresh ways to the present moment, including the unexpected response.

5. Consider that there is that of God, and that not of God, in each person. Distinguish between the two and learn to relate to each differently, effectively.

6. The importance of taking care of that of God in self as well as in the other is sometimes assumed to mean that Quakers should consider violent means of protection as well as nonviolent means, with the idea that the violent means might be more effective in preserving the individual's own life. The paradox is that frequently the non-violent means are not just an idealistic notion but are indeed less threatening, less retaliation-provoking, and more effective. Neither way always works. And a move toward a violent approach is often fueled more by fear than by a realistic sense of protection.

7. Social and economic forces, and the random senseless nonpersonal crimes and destruction, force us to look at our lifestyles and the models we represent in the world. Our personal behavior, no matter how exemplary, does not exempt us from impact of group, social, class, distressed behavior, the result of long periods of oppression.

8. Cooperation and working together in the community can be an extremely effective tool. □



Barbara Benton

## Protection Against Street Violence— Some Practical Tips

by William Saulsbury

• **Make optimum use of resources** to prevent becoming a crime victim. This includes asking for the assistance of your police department. Many departments have information about crime (types, frequency, trends) collected and analyzed by geographic areas as small as blocks. Ask for a summary; the police will gladly share information with you. Ask for special attention at the ending of meetings that run into the night. Develop a good rapport with your police department. Tell them they can use toilets and help themselves to coffee. When the police provide special attention, thank them.

In addition to the police department, use other resources as well. Support and be a part of neighborhood groups. Don't be alone on the street. Schedule your personal and group activities when others will be present. Crowds generally

deter all types of crime.

• **Minimize the risks of being victimized.** Recognize that the bizarre or different are not all dangerous. For example, rowdiness deters a mugger who likes quiet and empty streets; no kid with a 30-pound radio (blaring or silent) is going to snatch your purse and run.

Be aware of what goes on around you. This will help you become attuned to what is out of place. Assess your escape routes in the event of attack or imminent attack. Be aware of both blind spots (such as recessed doorways, building dormers, alleyways) and potential risk situations (a person sitting alone in the passenger seat of a parked car). Possible "escapes" include lighted windows, buildings with buzzers or attendants, the middle of the street, under cars. Analyze your own routes—at work, shopping, visiting. These routes are convenient. Are they the safest?

• **Think ahead.** If you can drive defensively, you can act defensively. Don't carry large sums of money. Sneak thieves know that most women leave their wallets atop other items in their

*William Saulsbury is a program analyst for the National Institute of Justice and a former Washington, D.C., police officer.*



# DEFENDING ONESELF AGAINST NONPHYSICAL VIOLENCE

by Carol Lebeau

**P**hysical violence is not the only form of destructiveness and pain that can be inflicted on a person. Nonphysical violence can be inflicted through excessive criticism, scorn, mockery, belittlement, or anger. Many have experienced this form of violence to themselves, or have inflicted it on another. Destructiveness to our self-respect and self-confidence is the result.

Mental health professionals are beginning to acknowledge the fundamental importance of strong self-confidence as a cornerstone to effective functioning and enjoyment in work and interpersonal relationships. The psychoanalyst Heinz Kohut describes it as primary narcissism. Behaviorists stress the significance of positive and negative reinforce-

ment in our lives. Humanists emphasize high self-esteem as basic for mental health. Erik Erikson describes the development of basic trust in infancy and the sense of autonomy, initiative, and positive identity of early childhood as groundwork for a capacity for industry and intimacy throughout life. I will call it basic self-respect.

Continual undermining of this part of ourselves is a violence to the person that leads to lack of confidence, and ultimately to emotional disorders, drug abuse, and psychosomatic illnesses. Secure people can let some attacks roll off their backs. For those already vulnerable, the slightest criticism may be devastating.

While Quakerism abhors the returning of violence in most if not all situations, there is still the possibility of defending oneself against harm without returning the violence. Historically Quakers have used nonviolent resistance, including allowing oneself to be physically attacked, as a tool to reach goals they strongly believed in. In some situations this is a very powerful tool. Its use by Mahatma Gandhi and Martin Luther King provides our best recent examples.

We must question, however, the value of generalizing this practice to all facets of our life. It isn't possible to live our day-to-day lives while continually leaving ourselves open to physical or non-physical attack. And we cannot always reach that of God in the other person in time to prevent an attack. Some defense of ourselves is necessary. Although Friends associate the term *defense* with national militarism, defense of self on an individual level is necessary for survival. In a situation with violence there is within each "victim," as well as each "attacker," that of God. Friends, in particular, should be concerned for the welfare of their members for it is from the potential of each member of the Society of Friends that Quaker leadership and inspiration arise.

*Carol A. Lebeau has M.A. degrees in social work and clinical psychology. A book cataloguer at the Library of Congress, she is a member of Lancaster (Pa.) Meeting and sojourner at Friends Meeting of Washington (D.C.).*

Nonphysical violence can occur in any situation: between strangers or intimates; between husband and wife, parent and child, siblings, friends, etc. In *Getting Ready For Marriage* David Mace describes the situation well:

In a close relationship two people . . . are all the time . . . reacting to each other. . . . As long as these messages are interpreted as pleasant, friendly, and supportive, . . . all goes well. But as soon as something negative or critical comes over from your partner, you feel pain. . . . You probably send back a negative message.

Volumes have been written on how to cope with this universal problem. A simple solution is not possible. However, essential to all solutions is the necessity to talk about it. And an underlying assumption is that alleviation of some of the pain is possible. With the faith that things can be better and the knowledge that talking is the only route, the person in pain begins a dialogue. A few simple examples of beginning dialogue that defend one's self-respect *without returning the attack* are:

**Direct comment:** Questioning the validity of the painful statement: "I don't think that's true." Questioning the meaning: perhaps it was not meant critically. Describing your reaction: "I feel hurt when you say that."

**Emotional expression:** While not wanting to continue a negative cycle, expression of strong feelings, such as hurt, anger, or sadness, can be accomplished without attacking the self-esteem of the other. A great deal of honest feelings can be expressed while saying, "I get so angry when you say that!" or "What makes you think that!" While totally uncontrolled release of anger is often destructive to others, totally bottled-up anger is destructive to oneself. A balance of these factors must be evaluated in light of the specific situation and people.

**Action, followed by statement:** "You see this worked out very well. Perhaps it wasn't such a bad idea."

Defending oneself against continuous nonphysical violence to protect one's basic self-respect is necessary in order to function and flourish, in order to allow the Inner Light to grow. □

ocketbooks; bury yours. Hold bags with long straps under your arm when you are on the street.

Feel free to take evasive action. See risk? Being followed? Cross the street. Confront "them"—and be obvious about taking notice. Let potential thugs know that you are alert and aware of them.

Be guilt free. Fib if you've hurt someone's feelings: "My brother was mugged last week. . . ." The innocent bystander will understand and sympathize; the potential victimizer will probably leave you alone.

**If precautions don't help . . . be as calm as you can.** Keep your wits. Thugs are nervous, too. Comply with demands made upon you as best you can. Talk to your assailants. It may calm them down.

If attacked violently, try to fall into fetal position with your back to a wall or curb to protect your internal organs. Understand that people commit violent acts in real life and that when walking in the street there's always a chance that you will be a target. □

# DEALING WITH PERSONAL VIOLENCE



by Michael Marsh

I would like to outline five moral strategies for use in violent situations. They are not moral or immoral in themselves but are devices for freeing yourself to judge rightly in responding to attacks and in settling disputes.

• **Know who you are.** You are not merely this human organism subjected at this moment and this place to this attack and reacting with emotional arousal. You are an enduring spiritual being. This moment is only a small part of your reality.

• **Distance yourself.** A violent crisis tends to suck us wholly into it. This warps our judgment. Pulling back, distancing yourself from your own emo-

tions, will open you to judging coolly. Choose a phrase to repeat to yourself; count numbers; look down on the dispute as if from above; use the strategies listed below.

• **Try to be the other.** Try to see the violent situation from the viewpoint of the attacker. The aim is not to accept his or her viewpoint but to respond rightly. You need to know whether an appeal to his or her Inward Light is now feasible.

• **Tell what you feel and what you think the other means.** Do not show your feelings (showing them would probably draw an emotional response) but tell coolly what they are, so the other will know. Tell the other also what you think he or she means by the attack. This may differ widely from what he or she intends to convey.

• **Express your goals.** Try to uncover and to tell what you really hope will develop out of this situation or in this relationship. This may be a revelation to the other—and perhaps to you.

These five strategies will be useful to varying degrees, depending on the kind of personal violence you face. There are three usual types of such violence (leaving aside the violence one may face while participating in a witness):

1. **Criminal attacks** (robbery, burglary, rape, assault): Here the first three strategies should be useful. Don't confuse self-pride with self-respect. Running away or yielding may be the least bad course in a crisis. The real you is not lost thereby. That of God in the attacker may be closed off for the present.

2. **Quarrels** (family or other): You may find all five strategies useful here. Each one usually contributes to settling disputes. Sharing is the basis of mutual love and respect. The golden rule proposes neither giving all nor taking all.

3. **Attacks by the mentally disturbed:** The first three strategies will be most useful, especially the effort to be the other. This may persuade you that nothing you can say can penetrate the other's disturbed state. Calm action, rather than words, may be needed. □

*Michael Marsh is a retired writer and editor and is a long-time member of Friends Meeting of Washington (D.C.). He recently received a Ph.D. in philosophy.*

# Vigiling

We hold vigils out of deep concern, for reasons both urgent and fervent. I have been in silent political vigils and in joyful marches of bonding and commitment. Very personal, private vigils have marked our recent years: a vigil with our son and daughter-in-law and their seriously injured four-year-old; sharing on our knees a family vigil late at night in silent communion with another son during his wedding 8,000 miles away to our lovely Japanese daughter-in-law. As I sit in vigil now, in a hospital with my dying father, I remember these other poignant times of keeping vigil with those we love and I experience the awe of such privilege and such intimacy.

Looking at my father's thin face as he sleeps, and loving the essence of him that has given me such examples of gentle kindness and unconditional love all my life, I'm aware that when we are a bit in both worlds as he is now, our spiritual qualities are all the more present. All his goodness shines through his fallow, vulnerable face. And sometimes when he wakes he is able, despite the Alzheimer's, to find the words to describe the unexpected visions that have come of God's grace during these shocking days. He has felt an unbelievable nearness to his brother and father, to his wife's sister and mother, and to other family members long gone. Their presence in these dreams had a vividness that he spoke of with incredulity, and he acknowledged with confidence my comment that perhaps they really are nearby.

After one such sleep, he woke me to tell me before he lost the words of something so moving that had just happened to him: many years ago, he said, he felt

*Shirley B. Waring, with her husband, Tom Waring, has begun an intentional spiritual community in New Hampshire where they have built a house entirely with hand tools. An occupational therapist by training, she is not a monthly meeting member—though she remains active with New England Yearly Meeting. Her father, Arthur Baldwin, died the same day her article was accepted for publication.*



## by Shirley B. Waring

Christ had rebuked him, and he knew in that sadness that he must strive harder to be more faithful in his spiritual life, more worthy of God's love. In this moment he had just had a vision of Christ and two others—angels, he supposed—and Christ told him that he was all right; he needn't try so hard anymore. He felt bathed in Christ's love and wonderful peace and happiness.

This man, who has always *lived* his beliefs without much talk and with great humility before God, had felt unworthy! The quality of his spiritual search and his readiness to listen to God have always moved me. His example of how to live continues to affect us all. These days of locating his inoperable cancer and the uncomfortable tests involved in this process of data gathering have amazed me for the appreciation he musters to all who help him, even in such weakness and confusion. Ready to share his paltry, clear-liquid diet with each of us in the room before he took a sip, trying to pull out an IV because it was in the way of his son-in-law's sitting down beside him, urging the nurse not to take the time to rub his back if she had other patients to take care of—these little evidences of Dad's utter selflessness moved me deeply. Even in distress he asked nothing for himself.

One morning he awoke with such lucidity, after so many years of word-retrieval difficulty, that I felt blessed to have been there in his room for three nights; far beyond the nursing care and reassurance and advocacy I was there

for, there was this astonishing hour's conversation during which he shared his deepest insights and concerns in utter clarity. What he said will sustain us all in the difficult weeks left to us of his precious fatherhood of our family in this lifetime. He shared that he knew that his tumors were incurable and that he had only two months left at most, this before the conclusive tests which confirmed what he already knew inside. He was concerned only that Mother would be so shocked, and did she know he was dying? I affirmed that she did, and he replied, "Oh, I'm so relieved. Then there will be no pretending."

His other clear concern was that he wasn't sure whether he and Mom would still be married after he died. After a deeply happy marriage of 53 years of mutual devotion, this was terribly important to him. I expressed my sureness that they would be married for eternity, and when she came in after breakfast, he held her with such gratitude and relief that she would always be his wife. An hour later the conversation was lost in his mind, but it had brought to him what he so needed to hear and to Mom the closeness to him that is possible when there are no secrets. Had I not slept in his room every night, no one would have been there to know what he knew and what he needed to share.

In December, Tom and I felt an urgency to go to a Pendle Hill weekend on "A Time to Live, a Time to Die." There was no conscious reason for us to be drawn to this event at this particular

time; there was just an inner knowing that we must be there. The leader, Phyllis Taylor, taught us a great deal about advocacy on behalf of the dying and their families. Now I know that we were there for the courage we derived which enabled us to take that role with Dad. My insistence on being with him during all his tests, even in the radiation room with a lead coat, was backed by the confidence absorbed from Phyllis Taylor as well as my sureness of the rightness of my role as interpreter for my father of what was being done to his frail body. All was permitted.

When we were told he would have to stay in the hospital three more nights beyond completion of his tests because of the difficulty of getting all the paperwork in order for a discharge on a Friday afternoon, I found myself saying, "Then we will take him home without discharge; we will not squander three days of his few remaining weeks because of the inconvenience of paperwork." A very kind social worker supported our stance and went to great lengths to facilitate his discharge. By bedtime he was home, safe in the comfort of being with his beloved wife again.

My mother's informal autobiography, printed privately for the extended family, is *Priceless Cycles*; many times as I held vigil with Dad I thought of the aptness of this title. Many were the times when Dad sat up with us as children, holding our heads when we were sick, tutoring us on difficult subjects, listening to our hurts, rejoicing with us. Now I was given this priceless opportunity to complete the cycle, caring for his body in the most basic ways, allaying his fears, representing all his children and grandchildren who are far away in returning his care for us, and standing up for him as he has done all my life for me. Now he is safely home with the person he loves most, and my vigil is complete. But I shall never forget the blessing of this intense time of so thoroughly being present to my dear father. □



John Gummere

## MAY 1957

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

Nancy Darling, ACSW  
Reading, (215) 779-8722  
(9 p.m.-11 p.m.)

Frances T. Dreisbach, ACSW  
Easton, (215) 258-7313

Josephine W. Johns, M.A.  
Media, (215) LO 6-7238

Arlene Kelly, ACSW  
Phila., (215) 988-0140  
(9 a.m.-10 p.m.)

Jean Keitz, Ph.D.  
Levittown, (215) 945-1991

Hope L. Lindsley, M.S.  
Phoenixville/Phila., (215) 933-7037

Helen. H. McKoy, M.Ed.  
Germantown, (215) GE 8-4822  
(9 a.m.-10 p.m.)

Margaret Myers, M.S.S.  
(215) 248-3308

Christopher Nicholson, ACSW  
Germantown, (215) VI 4-7076

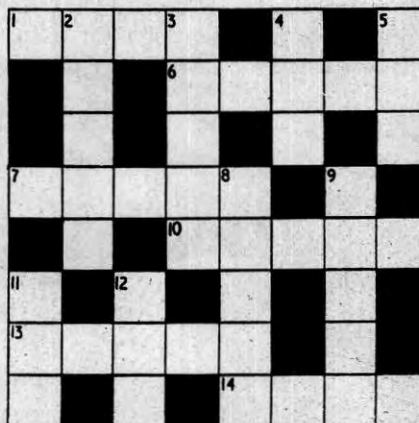
George A. Rogers, M.D.  
Cinnaminson, (609) 786-8131  
(9 a.m.-5 p.m.)

James J. Saxon, Jr., Ph.D.  
Phila., (215) 387-4834

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

Lindley Winston, M.D.  
Malvern, (215) 647-1237

Frances Van Allen, M.A.  
Lima/Media, (215) 358-3212



—Adapted from Orlando (Fla.)  
Monthly Meeting Newsletter



# Church Bells

When I was six, Heinrich Kote taught me to use a slingshot. Then as soon as I was a good shot, he taught me to *make* one. We kept them instead of making them all of the time. That was how it all started.

One Sunday morning, three weeks before Easter, Heinrich came over and handed me my slingshot and said, "Let's go up the mountain and shoot birds."

My heart started to pound. This was not right. Up until now we had aimed at all sorts of things, but now, birds! And of all times, on a Sunday morning.

I did not try to contradict Heinrich, for I was afraid he would laugh at me. When we got there, Heinrich said, "There you can see a finch!" I looked up and saw a pretty little bird singing joyfully perched on a branch. It made a pretty little song that brought tears to my eyes. Heinrich took

one fairly large stone, put it behind the leather strap, and pulled back.

All of a sudden the church bells started ringing. They seemed to accompany the song of the birds. One tear ran down my cheek, then another. I could stand it no more! I jumped up and threw the slingshot far away, frightening the little bird. Heinrich looked at me furiously. "I'll teach you to spoil my fun!" he shouted.

"We shall not kill, Heinrich. The birds love to live as much as we do," I said calmly.

That brought a new light into Heinrich's heart; the next day he threw *his* slingshot away.

Amy Jones, age 10  
Central Philadelphia (Pa.)  
Monthly Meeting

## A PSALM OF PRAISE

**P**raise God for quiet things!  
snow, wind, and summer  
when the waves come in softly  
snakes, mice, and lambs

**P**raise God for loud things!  
lions and dogs  
Broadway and cities  
kids

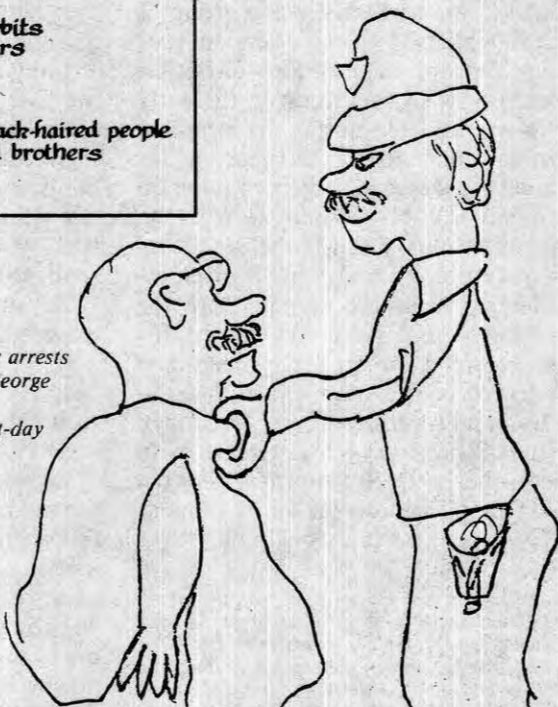
**P**raise God for music!

**P**raise God for animals!  
wildlife, reptiles, and rabbits  
bugs, frogs, and dinosaurs

**P**raise God for people!  
black, white, and brown  
redheads, blonds, and black-haired people  
moms, dads, sisters, and brothers  
and me.

Psalm written by Newark (Del.)  
First-day school—Skitch  
Hastings, Becky Levene, Eli  
Hastings, Rachel Ackerman,  
Blythe Milbury-Steen, and  
Daisy Hastings.

A British police officer arrests  
Gandhi. Drawing by George  
Murer, age 8, Central  
Philadelphia (Pa.) First-day  
school.



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Dear Friend,

Since coming to the Continent five years ago (I am an American), my perceptions of war and peace have changed considerably. As opposed to the situation in my home country, the soil upon which I walk and work is stained with blood. So, too, have people here known what it is like to live under the power of a cruel oppressor.

What I now propose is to write a book including the experiences of Friends who lived through the Second World War years on the Continent. My basic question is as follows. I begin from the premise that members of the Society of Friends represent one of the most decent groups of people which exists. From our teaching that there is that of God in every person, it follows naturally that there must be a core of good in anyone attracted to our Society. How then do such people react to Hitlerian oppression?

Because of the sensitivity of the subject, a number of aspects of this work need to be clarified. First, the work is intended to be entirely non-judgemental. The oppressor here was cruel. Human beings are just that, and not super-human gods. We fail; we realize much later what we should have done; we are frightened. These feelings and actions are also part of the human experience.

Second, complete confidentiality will be maintained. In the final work, it is my intention to change all names and details which would make a person identifiable. During the editing process, interviews will be designated by number rather than by name.

I would therefore like to interview anyone who was older than 15 in 1945 (i.e., who is now older than 52 or 53), who lived on the Continent during any period between 1935 and 1945, and who was a Friend then or who is a Friend now. It is NOT necessary that one have been a Friend at the time of the war. I would be interested in speaking to the children of people who lived through this period if their parents are no longer alive.

After hearing from you, I will contact you regarding a mutually convenient time to conduct a 1-2 hour personal interview. If a personal interview is not possible, other arrangements will be made.

Thank you for your cooperation with this project.

Yours in Peace and Love,  
**Charles D. Tauber**  
Tilstraat H 40  
9663 TC Nieuwe Pekela  
The Netherlands  
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*Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly-Meeting only.)*

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## DYNAMIC MEETINGS . . .

# The Growth of Brooklyn Friends Meeting



by Leonard S. Kenworthy

**S**everal years ago the Brooklyn (N.Y.) Friends Meeting was composed largely of a group of older Quakers with an attendance of about 25 people on most First-days. The meeting was so small that in the early 1970s it considered closing the Brooklyn Friends School for various reasons, including the lack of Quakers to serve on the Joint Schools Committee with the Friends Seminary in Manhattan.

Today Brooklyn Meeting is often attended by 90 to 100 people. Both the First-day school and a meeting for discussion are lively, and the meeting is concerned with a wide range of social issues. And several years ago Brooklyn Friends School was relocated nearby in the former premises of the Brooklyn Law School; it now has an enrollment of 570 students.

*Leonard Kenworthy, prolific writer on Quaker topics and oldest regular attendee at Brooklyn (N.Y.) Meeting, kindly responded to FRIENDS JOURNAL's request to write about his dynamic group.*

One of the outstanding features of the Brooklyn Meeting today is its youthfulness. The oldest regular attendee is in his early 70s, and there are only a few Friends in their 50s and 60s. Most attenders are in their late 20s and 30s.

Individuals explain this encouraging increase in numbers and vitality in different ways. Extrinsic factors include the high rent in Manhattan which has drawn many young people to Brooklyn and the rise of the "brownstone movement," with young couples purchasing and renovating old houses.

But those two factors do not explain the gradual growth of the meeting over a period of several years. Perhaps it is best explained by the meeting's ability to involve attenders and members in a wide variety of ways.

Certainly meeting for worship is the central core of the life of this growing fellowship. Often there are "gathered meetings." A few Friends speak frequently, but during the course of a year 40 to 50 members and attenders contribute to the vocal ministry. Vocal prayer, however, is infrequent.

Last year the First-day school met at



10 a.m. so that the teachers did not need to miss meeting for worship. But the time has been moved back to 11, and the children come to the meeting for the last 15 minutes. The older boys and girls, in particular, like that arrangement as there is likely to be more speaking in that part of the meeting for worship.

After meeting, coffee hour is in the social room. Members, attenders, and visitors mingle, and many of them stay for a long time. That practice seems to fill a particular need in a metropolitan area with its tendency to be impersonal.

For several years there were one-day retreats, usually on the premises of some other Friends meeting, with speakers such as Charles Perera, Ed and Marian Sanders, Elizabeth Watson, and John Yungblut, followed by worship-sharing groups. Almost every year the Committee on Ministry and Oversight arranges at least one special meeting, particularly for attenders, that is usually on the subject of meeting for worship. Ordinarily that consists of a panel followed by

questions and comments from several other persons.

The meeting for discussion is held on First-days at 10 a.m. and draws from 15 to 30 persons. On the first First-day of the month an intergenerational group sings hymns during that period. On other days there is usually an introductory talk followed by general discussion. Often there is a theme for the month, such as the reading together of Kenneth Boulding's *Nayler Sonnets*; talks on "My Journey to Quakerism"; a review of current events in Central America, South Africa, and the Middle East; or readings by several individuals of their favorite devotional materials.

Nor are social concerns neglected. For many months the meeting had as its major concern the Newgate project, caring for the children whose mothers were visiting their husbands in the nearby house of detention. Fortunately that project ended when the house of detention finally permitted children into that building. Friends now are active in the

nuclear freeze campaign, in work of the American Friends Service Committee and the Friends Committee on National Legislation, and other social projects. Potluck lunches and dinners often raise money for such projects as the new meetinghouse in Soweto, South Africa.

Other factors which help account for the renaissance of Brooklyn Meeting are: a lively newsletter; a book table and a library; a meeting directory; active Ministry and Oversight and Peace and Social Concerns committees (as well as others); rotation of members on committees; and the use of the meetinghouse by several groups, such as Alcoholics Anonymous, the Adult Literacy Program, and a group of Haitian refugees.

Represented in the meeting fellowship are persons of different races, professions or vocations, lifestyles, and theological beliefs. But for the most part individuals of varying backgrounds respect each other and help to create a caring community—a religious society of friends. □

*Fritz Eichenberg*



AND A LITTLE CHILD SHALL LEAD THEM is a wood engraving done on Swiss Pear 9" x 12" horizontal in an edition of 100 signed and numbered prints. Price is \$150 (unframed) subject to prior sale and price subject to change. Fritz Eichenberg, a Quaker, became well known for his prints and illustrations for the new editions of "Wuthering Heights", "Jane Eyre" and the works of Dylan Thomas. He has been awarded four honorary degrees of Doctor of Fine Arts.

His prints are a part of the permanent collections of the Library of Congress, the National Gallery, the Metropolitan Museum, Yale University Library, the Hermitage, the Vatican and the Bibliotheque Nationale.

This engraving is only available from the Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, Indiana 47374.

A N E N G R A V I N G

# WORLD OF FRIENDS

**FRIENDS JOURNAL** received a **Certificate of Honorable Mention** for magazine photography from the Associated Church Press on April 11 at its annual convention in Boston. The eight prize-winning photographs accompanied Douglas Heath's article "How Are Friends to Rise to the Future?" in the February 15, 1982 issue.

**Garden space behind the meetinghouse** is available to Friends at Rockland (N.Y.) Meeting. Those who are interested in planting gardens meet together to decide how to share the space.

**The 1983 summer gathering of Young Friends of North America** will be held July 10-16 at Camp Adams, Molalla, Oregon (30 miles southeast of Portland). The conference

theme is "Transformation Through Prayer." During the week there will be programmed and unprogrammed worship, workshops and talks on various topics, and free time for discussions, socializing, and play.

YFNA is an open religious fellowship of Friends from across the continent and from a variety of Quaker backgrounds. Most participants are 18-35 years of age, though there are no age limits.

For more information and application forms write Lucy Talley, 1032 N. Austin, Oak Park, IL 60302.

**The World Council of Churches has invited Kara Cole**, administrative secretary of Friends United Meeting, to be its single U.S. representative on a fact-finding trip to the Marshall Islands. The group will meet with local church representatives there to discuss the impact of nuclear testing in the Pacific on the whole region and especially on the Marshall Islanders.

A **free travel directory** is being prepared of groups and individuals willing to provide overnight hospitality to people involved in

peace and justice ministries. If interested in being listed, send your name, address, phone number, and other information you feel would be pertinent to: Anawim House, Catholic Worker Community, 509 N. Genesee St., Waukegan, IL 60085. A free copy of the directory will be sent to everyone listed.

**The purchase of the film *The Hundredth Monkey*** was made possible by a contribution by Lorraine Cleveland to her meeting, Newtown (Pa.). Lorraine has been a war tax refuser for many years. Her gift of \$400 to her meeting represented an amount of money withheld from her taxes and will purchase a film which shows "we have the creativity and power to change both ourselves and this world" in positive ways.

**Young Friends traveling in Europe this summer** might like to know of two conferences which are planned and would welcome participants from abroad.

The Brussels International Affairs Seminar, July 10-17, includes visits to NATO and European Economic Community. The Charbonnières Gathering (France), August 6-13,

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has the theme "Quakers and Conflict." Application forms and more details available from C. Davies, Quaker Council for European Affairs, Quaker House, 50 Square Ambiorix, B-1040 Brussels, Belgium.

"I wish there were a billion more like you," said the judge as he reluctantly sentenced Francine Wall to 30 days in jail in April. Francine, a member of Concord (N.H.) Meeting was a participant in a peace demonstration last November when blood was thrown on the Pentagon.

Because Francine believes money spent for nuclear weapons also robs people of food, Friends were asked to support her by pledging an amount to a hunger fund for each day she was imprisoned. Contributions to the fund will be donated to the Heifer Project.

**The opening of a George Selleck Room** at Cambridge (Mass.) Meeting was celebrated March 27 by a called meeting for worship at which Friends shared loving memories of George and Florence Selleck's lives. George was the meeting's executive secretary from 1936 to 1964 and his influence and guidance

were felt and appreciated throughout his life.

The Selleck Room, planned by an architect and meeting member, has been creatively carved out of the limited space on the second floor of the building. Lined with shelves of many of George Selleck's books, the room provides a quiet space for study, prayer, and small group meetings. It will also house taped recordings of the meeting's members as an oral history project is developed.

**Sturgeon Bay (Wis.) Meeting**, having only five adult members, has launched a useful community project of child care during counseling sessions for victims of domestic violence. It was initiated when Friends learned that women were not turning up at sessions because they did not want their children present and were afraid to leave them home. Volunteer training has been set up for those working with the children since it is felt that these battered children need special understanding and play supervision.

Not only has the child care project increased attendance at the counseling sessions, it has also brought the problem of domestic violence to the attention of the community.

tic for other Friends' bodies to accept immediately, but it initiated a freedom movement that Anthony Benezet, John Woolman, and others took up. Pastorius became the subject of John Greenleaf Whittier's lengthy poem, *Pennsylvania Pilgrim*.

Unfortunately, the first-day-of-issue ceremony and a subsequent German American celebration planned by the Reagan administration to welcome the West German president to Philadelphia in October have been co-opted to stress current political and military collaboration between the two nations.

## Honoring German Quaker Immigrants

An unusual binational pair of stamps was issued on April 29 to honor the 300th anniversary of the arrival of the first German immigrants to the U.S. The U.S. stamp was introduced at a special ceremony in the Germantown section of Philadelphia, where 13 Quaker and Mennonite families founded the first German settlement in the New World.

The *Concord*, the three-masted ship which carried the settlers from Krefeld, Germany, is pictured on both U.S. and West German stamps. The group was led by Franz Daniel Pastorius, who came from Mennonite background but who identified himself with the Quakers. He helped establish Germantown Friends Meeting, which soon became known for its memorial against slavery, published in February 1688. These Friends said in part:

There is a liberty of conscience here which is right and reasonable, and there ought to be likewise liberty of the body, except for evil-doers, which is another case. But to bring men hither, or to rob and sell them against their will, we stand against.

Their stand, the first anti-slavery declaration in the New World, was too dras-



Pastorius and his fellow witnesses for peace and freedom are being officially soft-pedaled. However, two Germantown Quakers, Donald and Nancy Rhoads, as descendants of the original settlers, were included among the official guests on April 29.

The migration that began with William Penn's invitation in 1533 resulted in a steady German flow. By the time of the Revolution, Germans made up at least a third of Pennsylvania's population. State laws were published in both German and English well past 1810.

Olcott Sanders

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# FORUM

## Who Else Was Overlooked?

The 2/1 issue came just as I was reading Arthur Eddington's 1929 Swarthmore lecture, "Science and the Unseen World." The fact that Warren Sylvester Smith's article does not mention Eddington makes me wonder how many other truly distinguished Quaker scientists, past or present, he may (in his own words) "perhaps have overlooked." And Gilbert White isn't exactly second rate.

Charlotte Tinker  
Philadelphia, Pa.

## A Strong Influence on Non-Friends

Thank you for the interesting issue (FJ 4/15) which provides much information about some of the 68 schools which are members of the Friends Council on Education.

We are all glad that Friends schools provide pupils with a pattern of friendly ways and hope their influence is strong. But we should mention the influence which they exert upon non-Friend faculty members and parents. The former readily accept and approve our procedures, such as the sense of the meeting, and find themselves well pleased. The latter, coming to us in general with friendly feelings for Friends, conduct their own meetings as Friends do, even though the great majority of them are not meeting members. Indeed, many of them report that they have used our sense-of-the-meeting method in their businesses.

Our influence often reaches out well beyond the student body.

John F. Gummere  
Haverford, Pa.

## Outreach to Prisoners

Some time ago you gave the names of some prisoners who wished letters from Friends. I have written to two of them and have never had such a moving experience. We have exchanged some very thoughtful words about our beliefs and dreams, and I am so thankful I took the time to start this correspondence. I recommend to other Friends this opportunity to reach out to those lonely people within our prison system who just need to know that people care.

Cindy Graham  
Iowa City, Iowa

### Crossword Answers

Across: 1. Lord, 6. Rough, 7. Moses, 10. Dirty, 13. Pride, 14. Nape. Down: 2. Orion, 3. Dried, 4. Rue, 5. Shy, 8. Siren, 9. Stoop, 11. Ape, 12. Die.

## Guests of My Life

FRIENDS JOURNAL is sponsoring the presentation of Theater Workshop Boston's dance-drama *Guests of My Life*, based on Elizabeth Watson's book of the same title, on July 3 at the annual Friends General Conference Gathering at Slippery Rock, Pennsylvania.

For many years FRIENDS JOURNAL sponsored an annual lecture in Philadelphia. Beginning in 1973 this was designated the "Cadbury Lecture," to honor Henry J. Cadbury. Henry Cadbury (1883-1974) was a New Testament scholar and Quaker historian, Hollis Professor of Divinity at Harvard for 20 years, member of the committee of translators which produced the Revised Standard Version of the New Testament, a long-time chairperson of the American Friends Service Committee, and contributor of hundreds of articles to FRIENDS JOURNAL and its predecessors, *Friends Intelligencer* and *The Friend*. He was also much loved.

Two years ago FRIENDS JOURNAL began moving toward a change in the lecture pattern. More people are reachable at the Friends General Conference Gathering than have ever come to a FRIENDS JOURNAL lecture in Philadelphia, and FRIENDS JOURNAL is legally related to FGC through FGC's appointment of six members of the FRIENDS JOURNAL board. FGC graciously welcomed our participation. And we began using the term "Cadbury Event," to signify that we are open not only to the written word and the formal lecture as means of publishing truth but also to other channels of communication.

Elizabeth Watson's *Guests of My Life* has sold nearly five thousand copies and is going into its third printing. It is the account of the author's reconciliation with the desperate grief occasioned by the death of her oldest daughter, through the ministry of six writers who in their work were her intimate companions: Emily Dickinson, Rainer Maria Rilke, Katherine Mansfield, Rabindranath Tagore, Alan Paton, and Walt Whitman.

Theater Workshop Boston is a nonprofit professional experimental theater company whose managing director is James Grant. They adapted *Guests of My Life* to the stage and produced it in Boston for some 15 performances in the spring of 1981. It was reviewed in FRIENDS JOURNAL May 1, 1981.

The presentation of *Guests of My Life* at Slippery Rock will not add to the cost of the gathering, July 2-9, and it is not a budget item for FRIENDS JOURNAL. Generous underwriting by Friends Institute, the century-old religious, social, and philanthropic organization for young adult Quakers (ages 20-40) in the Philadelphia area, gave us confidence to proceed. Grants have also been received from the Pusey Fund and the Chace Fund;

by Eleanor Webb

other applications are still pending at this writing. Persons not registered for the gathering may attend one of the *Guests of My Life* performances by purchasing a ticket for \$6. For ticket information apply to Alice Marshall, 183 Gilkeson Rd., Pittsburgh, PA 15236; for complete gathering information apply to Friends General Conference, 1520-B Race St., Philadelphia, PA 19102.

The interweaving between FRIENDS JOURNAL and *Guests of My Life* is already close. Elizabeth Watson is currently a member of the FRIENDS JOURNAL board. James Lenhart, then editor of FRIENDS JOURNAL, heard Elizabeth's lectures on "writers who have influenced my spiritual growth" at FGC's 1973 conference at Earlham College, perceived there was a book there, and doggedly encouraged her through the travails of book preparation. And it was James and Ann Lenhart, then managers of Celo Press, who published the book in 1979. Moreover, a preliminary sketch of the material that subsequently became the lectures and the book was the substance of the very first Cadbury Lecture, given by Elizabeth Watson in Philadelphia in 1973 with Henry Cadbury in the audience.

And what would our New Testament scholar have thought of being remembered by a theatrical performance? As we talked in a board meeting about "Cadbury Event" replacing "Cadbury Lecture," one member chuckled, "Would you call it a 'Cadbury Dance'?" From a long-time neighbor came the rejoinder we all recognized as authentic: "Henry Cadbury would have loved it!"

Eleanor Webb is clerk of the FRIENDS JOURNAL Board and a member of Baltimore (Md.) Meeting.

## CALENDAR

### June

2-5—Nebraska Yearly Meeting, Central City, Neb. Write Kay R. Mesner, Rt. 1, Box 65, Center City, NE 68826.

4-5—"The Middle East: History, Culture, and Contemporary Issues" sponsored by AFSC; at Morgan State University, Baltimore. Write AFSC, 317 E. 25th St., Baltimore, MD 21218.

10-13—Intermountain Yearly Meeting, Ghost Ranch, N. Mex. Write Ethel and Jack Haller, 630 Canyon Rd., Santa Fe, NM 87501.

12-17—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland Park, Colo. Write John Brawner, 8390 Simms St., Arvada, CO 80005.

17-24—"Feeling Safe: Exploring Paths to National and International Security," cosponsored by AFSC and Whittier College. Write Whittier



Institute for International Understanding, 980 N. Fair Oaks Ave., Pasadena, CA 91103.

22-26—California Yearly Meeting, Whittier College. Write Sheldon Jackson, P.O. Box 1607, Whittier, CA 90609.

23-26—Lake Erie Yearly Meeting, Olney Friends School. Write Claire M. Davis, 1731 S. Main St., Findlay, OH 45840.

24-27—4th annual conference, Friends Association for Higher Education, Haverford College. Write Nate and Anne Shope, FAHE, P.O. Box 18741, Greensboro, NC 27419.

24-28—North Pacific Yearly Meeting, St. Thomas Center, near Seattle. Write Jane Snyder, Ashtate Apt. 46E, 3930 N.W. Withem Hill Dr., Corvallis, OR 97330.

## MILESTONES

### Birth

**Nightingale**—*Brittany Kristen Nightingale* on March 14 to Richard and Bonnie Nightingale and daughter Erin. The Nightingales are members of Solebury (Pa.) Monthly Meeting.

### Marriage

**Addis-Yungblut**—*John Yungblut* and *Penelope Addis* on April 17 at Goose Creek (Va.) Meeting.

## Deaths

**Bradley**—*Gladys Barker Bradley* on April 20. She was a member of Yardley (Pa.) Monthly Meeting and formerly a member of Scarsdale (N.Y.) Meeting. Gladys was long an active supporter of the U.N. and was a nongovernmental representative to the U.N. for the PanPacific and Southeast Asia Women's Association. She is survived by her husband, A. Day Bradley; daughter, Ann Lowen; and two grandchildren.

**Ferguson**—On January 1, *Irene Ferguson*, a mainstay of Atlanta (Ga.) Friends Meeting for the past 20 years. Irene worked with Girl Scouts, YWCA, and UNICEF, and was active in civil rights activities in Atlanta in the 1960s. She is survived by her husband, Dwight Ferguson, three



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*Mahatma Gandhi*



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daughters, and seven grandchildren.

**Haines**—*Elizabeth Todd Haines*, 83, on April 23 at Chandler Hall, Newtown, Pa. Elizabeth taught at Buckingham Friends School for 29 years. She was a member of Doylestown (Pa.) Monthly Meeting. Elizabeth is survived by a son, Charles H. Haines; daughters, Elizabeth H. Ernst and Ellen H. Matthews; brother, J. Arnold Todd; ten grandchildren and three great-grandchildren.

**Philips**—On March 6, *Lydia Hall Philips*, 81, at Friends Boarding Home, West Chester, Pa. Lydia, a member of Wilmington (Del.) Meeting, attended Wilmington Friends School and graduated from George School in 1920. She later served on the secretarial staff at Wilmington Friends School for 27 years. For 15 years Lydia was a war tax resister and she participated in protests at the Biological Warfare Laboratory, Fort Detrick, Md., as well. Lydia's sister, Caroline Philips, survives her.

**Tucker**—*Leigh Royal Tucker*, 63, in Sanford, Fla. A former history professor at Florida Atlantic University, Leigh was a member of the curriculum development department at Seminole Community College at the time of her death. Among the survivors are her four sisters, Julie Divine, Patricia Tucker, Ruth Leigh Donahue, and Lael Wertenbacker Fletcher.

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## Accommodations

**Washington, D.C.** Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 223-2995 days. (202) 265-4144 eves. & weekends.

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

**Orlando, Florida.** Stay at Southeastern Yearly Meeting Quaker Center at Cisney House, 847 Highland Ave., (32803). Rooms available for sojourners by reservation. Also, one- and two-bedroom unfurnished apartments on year-round basis. Next to Orlando Friends Meeting. A Friendly intergenerational Quaker Community. Telephone: 305-422-8079.

**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.

**New York City, The Penington**, 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call (212) 475-9193, David P. Gould, Director.

**Vacation in the mountains.** Warm, loving family owns intimate traditional inn in the White Mountains. Comfortable antique furnishings, fireside country breakfasts. The Clickenger Family, Beal House Inn, Littleton, NH 03561. (603) 444-2661.

## Author's Query

**For a biography of Dr. Martin Luther King, Jr.**, author seeks personal reminiscences, photographs, documents, recordings of speeches and sermons, and other material pertaining to Dr. King and also to his principal associates, friends, and opponents. Taylor Branch, 2818 13th St., NW, Washington, DC 20009.

## Available

**Sale or rent.** Adobe home in Friends Southwest Center, McNeal, Arizona. Solar greenhouse on one acre. Contact Dorothy Walker (602) 642-3729 or Gretchen Haynes (212) 674-7508.

**The rainbow within.** Even as beautiful rainbows appear to our outer vision, so, too, may rainbow colors appear to our inner vision. Learn to use inner colors to initiate healing and transformative processes. Relaxation and creative imaging technique based on ancient wisdom and modern research. Expand your ministry. Proven helpful for homebound and disabled. Suitable for individuals or groups. High-quality, two-session tape \$14. Psychosyn- tropy, Higher Potential Research, 597 Allison Drive, Ann Arbor, MI 48103.

## Books and Publications

**Wider Quaker Fellowship**, a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Quaker-oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meetings.

**Transnational Perspectives**, independent journal of world concerns: disarmament, human rights, North-South issues. \$10 a year, sample copy on request. Rene Wadlow, Editor, *Transnational Perspectives*, CP 161, 1211 Geneva 16, Switzerland.

**The Friendly Vegetarian** is the quarterly newsletter of the newly organized Friends Vegetarian Society of North America. A free issue is available from: FVSNA, Box 474, Beverly, MA 01915. Those wishing to be on our mailing list are asked to make a contribution of their choice.

**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 1766, Madison Square Station, New York, NY 10159.

**Magazine samples.** Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

## Communities

**Rental in Quaker Community** in high, quiet mountain valley with birds, clean air, sunlight. Two-bedroom farmhouse, \$125 monthly. RVs. Friends Southwest Center, Rte 1, Box 170, McNeal, AZ 85617.

## Conferences

**George Fox and Meister Eckhart** have much in common. Discover Eckhart's prophetic/mystical spiritual tradition this summer, July 9-16 in Oakland or July 17-24 in Toronto. Write for brochure to Holy Names College, ICCS, 3500 Mountain Blvd., Oakland, CA 94619; or call (415) 436-0111. Ask about our nine-month program.

**"Reshaping the American Dream: Perspectives on the U.S. Political & Economic System"** is the theme of the American Friends Service Committee's 1983 Avon Institute, July 16-23, Lake Winepusaukee, N.H. Resource persons include: Theresa Amott, Tom Andrews, Beryl Banfield, George and Helen Bliss, Angie Berryman, Cushing Dolbeare, Frank Wilkinson, and more. Excellent children's and teens' programs. Brochure from AFSC, 2161 Massachusetts Ave., Cambridge, MA 02140.

## For Rent

**Houston home**—fully furnished. Nominal rent for right person. Available June 20-Oct. 8 because Quaker medical student will be away on electives. Bejnar, 1110 Welch, Houston, TX 77006. (713) 522-1947.

## For Sale

**Quaker checkers.** A Friendly, edible game. \$1.50 each including postage. Benefits AFSC. Campbell, 252 W. 91st St., Apt. #64, New York, NY 10024.

**Land** in new Friends-oriented community in exchange for experienced carpentry or farming assistance. Box 455, Round Hill, VA 22141.

**Condominium** in Friends Community, N. Easton, Massachusetts available to fellow Quakers through direct sale at \$4,000 off list price of \$69,900. Single story, two bedrooms, unfinished expansion attic, solar heat. \$50,000 bank mortgage can be taken over by qualified buyer. Contact promptly. David French, Box 545, Sunapee, NH 03782. (603) 763-2434.

**Retired Quaker** sea captain selling 70 acres, rolling pasture, two houses, three bedrooms, two bedrooms, plus furnished cabin, fifteen miles from Crossville, Tennessee Quaker Meeting. Possible income property. Telephone (615) 484-1311.

**Moving to Philadelphia?** See award-winning contemporary house and park-like community designed by architect Robert Bishop, trained at Taliesin by Frank Lloyd Wright. Half-acre wooded site on land of Thomas Holme, William Penn's surveyor-general. Beautiful birds and pheasants abound. Superb train and bus transportation; only 25 minutes to Center City via Route 95. Fireplaces, 4 BR, 2½ baths, den, playroom, AC, gas.

\$130,000 including many extras, plus large 1 BR accessory apartment. Early occupancy. Owners (215) 332-7669 or (215) 568-6715 (office).

**Water is precious** and the energy used to heat it costly. The highest stewardship demands that we conserve both (as Pendle Hill is doing). A postal card brings our conservation plan using tested, guaranteed products—with fast payback. Quantity rates for schools, nursing homes, etc. Faith Crown, RD 1, Box 33A, Stony Hill Rd., New Hope, PA 18938. (215) 794-8932.

**Limited edition** of glowing reproduction of Edward Hicks' famous Peaceable Kingdom. Handsome 20" x 24" prints available for your home, school, public library or meeting house. \$15.00 postpaid. Send check to: Planned Parenthood, Box 342, Newtown, PA 18940.

**Downeast Shore** front lots. Acre plus. Sand, granite shore. Magnificent views. Beginning \$14,000. Until June 15: 223 Buck Lane, Haverford, PA 19041. After: Box 183, RFD #1, Milbridge, ME 04658.

## Instruction

**Voice, piano, and guitar** instruction for beginners of all ages. Sharon Sigal, B.F.A., M.C.A.T. (215) 387-5361.

## SEND US TWO NEW SIX-MONTH SUBSCRIPTIONS, AND WE'LL ADD SIX EXTRA MONTHS TO YOUR OWN

Summertime is upon us, offering a chance for rest and relaxation. People everywhere are finding more time to read for enjoyment and fulfillment. This can be the summer for someone you know to discover the pleasure of FRIENDS JOURNAL. We'd like to ask you to consider giving two six-month gift subscriptions for just \$12.

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## Personal

**Male, 54, environmentalist.** Seeking community in warm climate area. Skilled wood and electricity. Respect belief and faith of others, but agnostic. Would like to become associated with people dedicated to something other than dollar bills, waste, destruction, and methods of killing everything and everybody. David Stastny, 701 San Jacinto St., Crockett, TX 75835. (409) 544-9431.

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

**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."

## Positions Vacant

**Friends Book Store** seeks replacement for clerk-typist in mid-July. PYM pay scale subject to adjustment for experience, knowledge of Friends literature, etc. Write to Selling Committee c/o Book Store, 156 N. 15th Street, Phila., Pa. 19102.

**Senior Pastor** for dynamic, Congregational free church in Forest Hills, Queens. We seek a minister capable of strong spiritual leadership with effective homiletical skills. He or she would manifest a deep personal belief in the Gospel and be able to enlighten our 450-member congregation of the word of God revealed in the entire biblical tradition. Send resume/dossier to: Pastoral Search Committee, Church in the Gardens, 50 Ascan Avenue, Forest Hills, NY 11375.

**Pre-school teacher** beginning September. Quaker-connected program for three- and four-year-olds. Seeking innovative person having experience with children and Friends background. Send resume to Friendly Circle, c/o R. Collignon, 2863 Plaza Rojo, Santa Fe, NM 87051. (505) 473-1335 evenings.

**Social Ministry workers** needed for "ragpickers community" of the homeless and House of Hospitality in Harlem. 1. Bookkeeper/Office Manager; 2. Cook/Kitchen Manager; 3. House Manager; 4. Driver; 5. Maintenance/Handyman. Write To Emmaus/Harlem, 160 W. 120th St., New York, NY 10017.

**Comité Organizador** por los Amigos Latinoamericanos (COAL) seeks a full-time secretary for program, administrative, and secretarial work in Mexico City. Candidates should be Quakers whose first language is Spanish but who are also fluent in English. Send inquiries or applications including resumes and at least three references in duplicate to COAL, Casa de los Amigos, Ignacio Mariscal 132, Mexico D.F., 06030, Mexico; or to Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102.

**Middle School teacher.** Experienced math specialist to work as teacher/advisor in small pluralistic middle school. Flexibility, creativity, and experience in curriculum design a must. Send resume to Media-Providence Friends School, 125 W. Third St., Media, PA 19063.

**Horizon's Edge School**—small, friendly day/boarding school seeks houseparent/teacher couple with teaching/counseling skills to provide loving family-like home for up to ten children ages 6-14, teach part time. A teacher/relief houseparent vacancy calls for experienced teacher with special skills with seventh and eighth graders to teach full-time and part-time relief houseparent. English or science skills preferred. Benefits: intentional community, \$5,260 each, room, board, group health. Inquiries: Greg Heath, Shaker Road, Canterbury, NH 03224. (603) 783-4388.

**Beacon Hill Friends House**, a student residence and Quaker center in downtown Boston, seeks an assistant director by September 1983. Friends House is an equal opportunity employer. Send inquiries to Anne Kriebel, 6 Chestnut St., Boston, MA 02108.



**Peace Committee** of Philadelphia Yearly Meeting. Program staff position in support of draft-age people under pressure of militarism and recruitment. Tasks include developing and distributing literature, public speaking, counselor training, maintaining contact with national organizations, office tasks. Requires understanding and working with Friends principles. \$12,000+ and benefits. Apply by July 1 to T&C Search Committee, 1515 Cherry, Philadelphia, PA 19102.

## Position Wanted

**Mother's helper.** George School Quaker. Fourteen-year-old girl. Experienced, references. Jenny Smith, Levittown, Pa. (215) 943-6877.

## Schools

**Scattergood Friends School**, Rt. 1, Box 32, West Branch, Iowa, 52358. Co-educational boarding school. Grades 9-12. College-preparatory, art, drama, and life-skills classes. Open and creative community where academic excellence and personal growth thrive. Students and faculty of many nations, races, and faiths share in cooperative work programs and simple lifestyle in a rural setting. Campus encompasses 80-acre working farm, 30-acre prairie, new solar-heated gym, and 120-year-old Quaker meetinghouse. New brochure. (319) 643-5638.



**Summer workcamp** sponsored by George School, Newtown, PA 18940. Cuba: June 17-July 15, cost \$1,200 (adults and students are encouraged to apply). Botswana: June 26-July 23, cost \$2,200 (students only). For further information contact: Fran Bradley, Director of Studies, (215) 968-3811.

**Sandy Spring Friends School**, Sandy Spring, Maryland 20860, 301-774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

## Services Offered

**Quality custom woodworking.** Molding reproduced, doors, mantles, cabinets, etc. Warren Cadwallader-Staub, Wood Craft Carpentry, P.O. Box 165, Titusville, NJ 08560. (609) 737-9531.

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

## Summer Camp

**1983 Christian Education Camp** to be held at Olney Friends School, Barnesville, Ohio, July 25-30. Ages 8 through 16, fee \$30. For information: contact Randy and Martha Giffen, 66733 Dixon Hill Rd., Bellaire, OH 43906.

## Summer Rental

**Annapolis.** Friend wishes to rent 3-bedroom furnished home approximately July 17-August 14. Write: Box 53, Annapolis, MD 21403.

**Vacation in Vermont.** Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water. No electricity. \$110-\$150 per couple, \$12-\$15 each additional person. June-October. FJ Box D-770. (207) 942-7255.

**New Hampshire farmhouse** with view, privacy, birds, hiking. Fishing, watersports nearby. Sunapee-Monadnock region. Sleeps 12. Four BR, electricity, indoor plumbing. \$200/week, \$600/month. Shaw (614) 238-0009.

**South Newfane/Marlboro,** Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks. \$175 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

**New York City.** One-bedroom furnished apartment with terrace overlooking Central Park. Convenient to subway. Available July and August. \$600 per month (includes utilities). Call (212) 749-7086.

**Spacious 9-room house**, just one short block from best beach in Cape May, N.J., 3 blocks from mall. Furnished, including crib, washer & dryer. Sleeps 14. Ocean view from every room! (202) 966-3645.

**Vacation in rustic simplicity** on the Miles River, near historic Third Haven Meeting, Easton, Maryland. Contact: M. L. Richards, Rt. 2, Box 194-B, Camden, DE 19934. (302) 697-6910.

# MEETINGS

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

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

## Argentina

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

## Canada

**EDMONTON**—Unprogrammed worship, 11 a.m., YWCA, Sorooptimist room, 10305 100 Ave. 423-9922.

**OTTAWA**—Worship and First-day school, 10:30 a.m., 91½ Fourth Ave., (613) 232-9923.

**TORONTO, ONTARIO**—60 Lowther Ave. (North from cor. Bloor and Bedford). Worship and First-day school 11 a.m.

## Costa Rica

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 24-43-76. Unprogrammed meetings.

## Egypt

**CAIRO**—Worship alternate First-day evenings. Contact Ron Wolfe, Amideast, 2 Midan Kasr el Doubara, Cairo. Office: 33170. Home: 20567.

## Mexico

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

## Alabama

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.

**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.

## Travel

**Interested in a two-week Peace Pilgrimage** to Japan this summer? Join the Hiroshima/Nagasaki peace pilgrimage in August. Contact Grassroots Tours, 1346 Connecticut Ave., NW, #533, Washington, DC 20036. (202) 296-6949.

**Cruise lovely English canals** in autumn peace. *England Afloat*, Box 2083, Springfield, MA 01101. (413) 736-5937.

## Wanted

**Small house or apartment**, reasonable rent, Philadelphia area. Late August. Teacher at Abington Friends. Call Carol (207) 563-3568 or write Box 171, Newcastle, ME 04553.

## 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.

**JUNEAU**—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

## Arizona

**FLAGSTAFF**—Unprogrammed meeting 11 a.m. 402 S. Beaver, near campus. Charles O. Minor, 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. Edward Bruder, clerk, 516 E. Kachina Trail, Phoenix 85040. (602) 268-5130.

**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. Vinetta Hale, clerk. Phone: (602) 299-0779.

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-8283, 224-4020.

## California

**ARCATA**—1920 Zehndner, 10 a.m., 822-5615.

**BERKELEY**—Strawberry Creek, P.O. Box 5065, unprogrammed, 10 a.m. at 2465 LeConte.

**BERKELEY**—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

**CHICO**—10 a.m. singing, 10:30 meeting for worship, classes for children. 345-3429 or 893-9078.

**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.

## Subscription Order/Address Change Form

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

**HAYWARD**—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

**HEMET**—Meeting for worship 9:30 a.m. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 858-2484.

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

**LONG BEACH**—10:30 a.m., Huntington School Orizaba at Spaulding. 434-1004 or 831-4066.

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

**MARIN COUNTY**—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., 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 625-1761.

**ORANGE COUNTY**—Meeting for worship, 11 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (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.

**RIVERSIDE**—Unprogrammed worship, 10 a.m. Young people's activities, 10:15. Dialogue, 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**—Worship and First-day school 11 a.m. Discussion 10 a.m., 1041 Morse St., 266-3083.

**SAN LUIS OBISPO**—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA (805) 543-3120.

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

**SANTA CRUZ**—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 336-8003.

**SANTA MONICA**—First-day school and meeting at 10 a.m., 1440 Harvard St. Phone: 828-4069.

**SONOMA COUNTY**—Redwood Forest Meeting. Worship 10 a.m., Library of Cardinal Newman H.S., 50 Ursuline Rd., Santa Rosa, CA. Phone: (707) 542-1571.

**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, 2 p.m. Church of Religious Science, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

## Colorado

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

**COLORADO SPRINGS**—Worship group. Phone: (303) 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**—10:00 a.m. First-day school and adult discussion. Unprogrammed worship at 11:00 a.m. Call for location, 247-4550 or 884-9434.

**FORT COLLINS**—Worship group. 484-5537.

**WESTERN SLOPE**—Worship group. 527-3977.

## Connecticut

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

**MIDDLETOWN**—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

**NEW 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**—Worship and First-day school, 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Bill Dick. Phone: (203) 869-0445 nights, 869-0601 by day.

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

**WILTON**—Worship and First-day school, 10 a.m., 317 New Canaan Rd. 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. 122 E. Camden, Wyoming Ave. Worship 11 a.m. 284-9636, 697-7725.

**CENTRE**—1 mile east of Centerville on the Centre Meeting Rd. at Adams Dam Rd. Meeting for worship 11 a.m.

**HOCKESSIN**—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 10 a.m. Worship 11 a.m.

**NEWARK**—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. 834-9237.

**ODESSA**—Worship, first Sundays, 11 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. Worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wed. at 7 p.m.

## Florida

**CLEARWATER**—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Clerk: Paul Blanshard, Jr., 447-4387.

**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. 462-3201.

**JACKSONVILLE**—Meeting 10 a.m., YWCA. 768-3648.

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

**MELBOURNE**—Unprogrammed meeting and First-day school weekly. (303) 777-1221 or 676-5077.

**MIAMI-CORAL GABLES**—Meeting 10 a.m., 1185 Sunset Dr., 661-7374. Clerk: Ken Woodside, 233-9615. AFSC Peace Center, 666-5234.

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

**SARASOTA**—Worship 11:00 a.m., discussion 10:00 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Summer Passmore. 371-7845 or 955-9589.

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

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

**TAMPA**—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

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

## Georgia

**ATLANTA**—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. Clerk: Steve Meredith. Quaker House phone: 373-7986.

**AUGUSTA**—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.

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

## Hawaii

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

**MAUI**—Friends worship group. Please call Mr. and Mrs. Gordon Daniels, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

## Idaho

**BOISE**—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Shirley Fritchoff, 336-8525.

**SANDPOINT**—Unprogrammed worship group. Meeting in members' homes. Call Lois Wythe, 263-8038.

## Illinois

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

**CARBONDALE**—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-8542.

**CHICAGO**—57th St. Worship 10:30 a.m. 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: 288-3066.

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian. Phones: 445-8949 or 233-2715. Worship 11 a.m.

**CHICAGO**—Northside (unprogrammed). Worship 10:30 a.m. Ogden Ashley, clerk, 664-1923 or 743-0984.

**DECATUR**—Worship 10:30 a.m. Agnita Wright, clerk. Phone 877-2914 or 422-9116 for meeting location.

**DEKALB**—Meeting in Friends homes. Phone: 758-1985 or 758-7064.

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

**EVANSTON**—1010 Greenleaf, 864-8511. Worship 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.

**MENABE**—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 10:30 a.m., Hephzibah House, 946 North Blvd. Phone: 524-0099.

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

**PEORIA-GALESBURG**—Meeting in homes every Sunday. Phone 1-243-5668 (Peoria) or 342-0706 (Galesburg).

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

**ROCKFORD**—Meeting for worship First-days, 10:30 a.m., Friends House, 326 N. Avon St. (815) 962-7373.

**SPRINGFIELD**—Meeting in Friends homes, unprogrammed. 10 a.m. Co-clerks: Jeanne Thomas and John Arnold. (217) 789-1321.

**URBANA-CHAMPAIGN**—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: (217) 382-5853 or (217) 344-5348.

## Indiana

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

**COLUMBUS**—Unprogrammed worship Sundays 9:30 a.m. Call Bill Dietz, 342-3725 or Jill Broderick, 372-2398.

**FORT WAYNE**—Maple Grove Meeting, unprogrammed worship. Sundays 10:00 a.m. Phone Julia Dunn, clerk, (219) 489-3372.

**FORT WAYNE**—Sunday school 9:30 a.m., Sunday worship 10:30 a.m., Cook and Coldwater Rds. Call Pastor John Myers, (219) 493-3841.

**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. 478-4218.

**INDIANAPOLIS**—North Meadow Circle of Friends, 1710 N. Talbott, unprogrammed, "silent" worship, 10:00 a.m. Children welcome. 926-5614.

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

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk: Sirkka Barbour, 962-9221.

**SOUTH BEND**—Meeting at 10:30 each Sunday. Phone 256-0653 or 233-8672 for address.

**VALPARAISO**—Unprogrammed worship 10:45 a.m., First Methodist Church of Valparaiso, Rm. 106B, 103 Franklin St.

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

## Iowa

**AMES**—Worship 10 a.m., forum 11. Collegiate Methodist Church, Rm 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

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

**GRINNELL**—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

**IOWA CITY**—Unprogrammed meeting for worship 11 a.m. Sunday. (9:30 a.m. June-August.) 311 N. Linn. Co-clerks: Barclay Kuhn and Ruth Dawson. 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 worship 10 a.m. Phone: (913) 843-8926.  
**TOPEKA**—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 273-3519, 478-3383, or 234-0061.  
**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

## Kentucky

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

**BATON ROUGE**—Unprogrammed meeting for worship, 10:30 a.m., at 346 Bienville St., (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.  
**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.  
**BRUNSWICK**—Unprogrammed worship, 10 a.m. 76 Pleasant St. 833-5016.  
**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.  
**ORONO**—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.O. 866-2198.  
**PORTLAND**—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.  
**WATERBORO**—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

## Maryland

**ADELPHI**—2303 Metzger, 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: Nancy Elsbree, (301) 647-3591.  
**BALTIMORE**—Stony Run: worship 11 a.m. except 10 a.m. July & August, 5116 N. Charles St.; 435-3773; Homewood, 3107 N. Charles St., 235-4438.  
**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 11 a.m. 332-1156.  
**CHESTERTOWN**—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. Clerk: George Gerenbeck. 639-2156.  
**EASTON**—Third Haven meeting and First-day school 10 a.m. 405 S. Washington St. Clerks: Jane Caldwell (301) 822-2832, Charles Kepner 745-5204.  
**FROSTBURG**—Worship group 689-5637, 689-5829.  
**SANDY SPRING**—Meetinghouse Rd. at Rt. 108. Worship 9:30 & 11 a.m.; first Sundays, 9:30 only. Classes 10:30 a.m.  
**UNION BRIDGE**—Pipe Creek Meeting. Worship, 11 a.m.

## Massachusetts

**ACTON**—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk: Elizabeth Muench. Phone: 862-2839.  
**AMHERST-NORTHAMPTON-GREENFIELD**—Worship & First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Leverett. 549-0588; if no answer call 584-2788 or 549-4845.  
**BOSTON**—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.  
**CAMBRIDGE**—5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July and August, Sundays at 10:00 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-days at Friends Community. 238-2682, 7679, 2282.  
**MARION**—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.  
**NORTH SHORE**—Worship and First-day school, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Nancy Coffey, clerk, 922-2513.

**SANDWICH**—Meeting for worship each Sunday, 11 a.m. at East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rt. 6A (617) 888-1897.  
**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. Steward Kirkaldy. Phone: 636-4711.  
**WORCESTER**—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

## Michigan

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10:30 a.m. First-day school. Clerk: Nancy Nagler, 772-2421.  
**ANN ARBOR**—Meeting for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Barbara Neal. (313) 971-2664.  
**BIRMINGHAM**—Worship and First-day school 10:30 a.m. Clerk, Brad Angell. (313) 647-6484.  
**DETROIT**—Meeting 10 a.m., 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit, 48221. 341-9404.  
**EAST LANSING**—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.  
**GRAND RAPIDS**—Worship and First-day school 10 a.m., 25 Sheldon St., SE. (616) 363-2043 or 854-1429.  
**KALAMAZOO**—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.  
**MARQUETTE-LAKE SUPERIOR**—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.  
**ROCHESTER**—Unprogrammed meeting, 8:30 a.m. Unitarian Church. Call to confirm (507) 282-4565 or (507) 282-3310.  
**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. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.  
**KANSAS CITY**—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.  
**ROLLA**—Preparative meeting, 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. (314) 341-3754 or 2464.  
**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

## Montana

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

## Nebraska

**LINCOLN**—3319 S. 46th. Phone: 488-4178. Discussion 10 a.m., worship 11 a.m.  
**OMAHA**—Unprogrammed worship. 453-7918.

## Nevada

**LAS VEGAS**—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1761 or 565-8442.  
**RENO-SPARKS**—Unprogrammed worship at 10:00 a.m., Scott residence, 1425 Alturas. 747-4623.

## 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**—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Clerk: Lydia Willits. Phone: (603) 868-2629.  
**GONIC**—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Edith J. Teague. Phone: (603) 332-5476.  
**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meetinghouse, 29 Rope Ferry Rd. Clerk: Lafayette Noda.

**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.

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

## New Jersey

**ATLANTIC CITY**—Summer meetings, Pacific and South Carolina Aves., 11 a.m. Clerk: Hal Taylor, 609/965-4694.  
**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.  
**CROSSWICKS**—Meeting and First-day school, 10 a.m.  
**DOVER-RANDOLPH**—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. & Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (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-September: Union Street. (609) 654-3000.  
**MICKLETON**—Worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. (609) 488-5359 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 9:45, meeting for worship 11 a.m. 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**—Worship 9 and 11 a.m. First-day school 11 a.m. Oct-May. Quaker Rd. near Mercer St. (609) 924-7034.  
**QUAKERTOWN**—Worship and First-day school, 10:30 a.m., Box 502, Quakertown, 08868. (201) 782-0953.  
**RANOCAS**—First-day school, 10 a.m., meeting for worship, 11 a.m.  
**RIDGEWOOD**—Meeting for worship and First-day school 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 and 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, First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. 873-0376.  
**LAS CRUCES**—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 522-3699 or 523-1317.  
**SANTA FE**—Meeting for worship, Sundays, 9 and 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 Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

**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**—Worship 11:00 a.m., 72 N. Parade (near Science Museum); and 7 p.m., Union at Center Hamburg. Call 892-8654.

**BULLS HEAD RD.**—N. Dutchess Co., 1/2 mile 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: 853-2243.

**CORNWALL**—Meeting for worship and Sunday school, 10:00 a.m., Rt. 307, off 9W, Quaker Ave. Phone: 496-4463.

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

**FREDONIA**—Unprogrammed meeting 11:00 a.m. Call (716) 672-4427 or (716) 672-4518.

**HAMILTON**—Meeting for worship, 10 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. Florence Mossman, clerk, (518) 672-7246 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—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—137-16 Northern Blvd. Discussion 10 a.m., 1st-day school 11 a.m. (212) 358-9636.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.)

Locust Valley-MATINECOCK—Duck Pond & Piping Rock Rds. 1st-day school 11 a.m.

MANHASSET—Northern Blvd. at Shelter Rock Rd (July & August, 10 a.m.)

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Memorial Day thru Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June thru Labor Day, 10 a.m.)

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July thru Labor Day, 10 a.m.)

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

**NEW PALTZ**—Unprogrammed meeting 10:30 a.m. Sundays, Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

**NEW YORK**—Meetings for worship, 9:30 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 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**—Worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

**POPLAR RIDGE**—Worship 10 a.m. (315) 364-7244.

**POTSDAM**—Worship and First-day school, followed by pot luck, 41 Main St., (315) 386-4648.

**POUGHKEEPSIE**—249 Hooker Ave. 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.

**SCARSDALE**—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd.

**SCHENECTADY**—Meeting for worship 10 a.m., Albany St. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

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

## North Carolina

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

**BEAUFORT**—Worship group; 728-7019, 728-5279.

**CELO**—Yancey County, off Rt. 80 on Arthur Morgan School Rd. Meeting 10:45 a.m. 675-5936.

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

**CHARLOTTE**—Unprogrammed meeting for worship and First-day school, 10 a.m.; forum and child care, 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

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

**FAYETTEVILLE**—Unprogrammed. Phone 323-3912.

**GREENSBORO**—Centre Friends Meeting 325 E. NC 62. Bible school 10 a.m.; worship 11 a.m. David Robinson, pastor. Phone: 674-5081.

**GREENSBORO**—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes; 10:30 a.m. Contact Bob Welsh, 734-4222.

**GREENVILLE**—Worship group. 752-0787; 752-9438.

**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, 10 a.m., 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

**WILMINGTON**—Unprogrammed meeting 10:00 a.m. Women's Resource Center, 20 N. 18th St. Call 343-8317.

**WINSTON-SALEM**—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. Call 725-8001 or 723-4528 (Jane Stevenson).

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

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

## Ohio

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

**BOWLING GREEN**—Broadmead Friends Meeting FGC. Unprogrammed worship groups meet at:

**DEFIANCE**—Jon Shafer, (419) 596-4641

**FINDLAY**—Joe Davis, clerk, (419) 422-7668

**TOLEDO**—Rilma Buckman, (419) 385-1718

**CINCINNATI**—Clifton Friends Meeting. Wesley Foundation Bldg. 2717 Clifton Ave. Worship 10 a.m. 861-2929.

**CINCINNATI**—Community Meeting (United FGC and FUM). Unprogrammed worship and First-day school 10 a.m. 3960 Winding Way, 45229. Phone: (513) 861-4353. Eileen Bagus, clerk.

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

**COLUMBUS**—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophone Crosman, 846-4472, or Ruth Browning, 274-7330.

**CUYAHOGA VALLEY**—Meeting 4 p.m. Sundays, at 70 Barlow Road, Hudson. Robert O. Kirkhart, clerk (419) 853-4369.

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

**KENT**—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

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

**WAYNESVILLE**—Friends Meeting, 4th & High Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m. (513) 885-7276, 897-4610.

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10:15 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**—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 SE 25th. Information, 632-7574 or 321-2779 (eves).

**TULSA**—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 663-4496.

## 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. (E. of York Rd., N. of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. 884-2865.

**BIRMINGHAM**—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., worship 11 a.m.

**BUCK HILL FALLS**—Unprogrammed worship at The Inn, 10:30 a.m., May-Dec. 595-7378 or 595-7255.

**BUCKINGHAM**—Lahaska, Rts. 202-263. Worship 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. 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. Worship 11:11:30 a.m. First-day school 11:30-12:30.

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

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

**ELKLANDS**—Rte. 154 between Forksville, and Canton, PA. May thru October. Meeting for worship 11 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 month. Five miles from Pennsbury reconstructed manor home of William Penn.

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

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

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

**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 and adult forum, 10 a.m., meeting for worship 11 a.m.

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

**KENNETT SQUARE**—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Bonny Ogram, clerk, (215) 444-3285.

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

**LANSLOWNE**—Lansdowne and Stewart Aves., First-day school 10 a.m.; meeting for worship 10:30 a.m.

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



**LEWISBURG**—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. Clerk: (717) 966-2334.

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

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

**MARLBOROUGH**—Marlborough Village, 1 mile S of Rt. 842 near Unionville, PA. Worship 11:00 a.m. Clerk, (215) 688-9185.

**MEDIA**—125 W. 3rd St. Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each 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 W. Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m.

**MILLVILLE**—Main St. Worship 10 a.m. First-day school 11 a.m. Dean Gorton, (717) 458-6431.

**NEWTOWN-BUCKS CO.**—Worship 11 a.m. First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

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

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

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

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

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

**Central Philadelphia**—15th and Race Sts.

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

**Chestnut Hill**—100 E. Mermaid Lane.

**Fourth and Arch Sts.**—First- and Fifth-days.

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

**Frankford**—Unity and Wain Sts., 11 a.m.

**Germantown Meeting**—Coulter St. and Germantown Ave.

**Green Street Meeting**—45 W. School House Lane.

**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); 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 Road. Meeting for worship 10 a.m. followed by adult class 3rd First-day.

**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 & Warren Rds., Newtown Square, R.D. 1. Worship and First-day school, 10 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

**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, First-day school, 11 a.m., except June-Labor Day, 10:30 a.m.

## South Carolina

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

**COLUMBIA**—Worship 10 a.m. at Presbyterian Student Center, 1702 Green St., 29201. (803) 781-3532.

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting 11 a.m., 2307 S. Center, 57105. (605) 338-5744.

## Tennessee

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

**CROSSVILLE**—Worship 10 a.m. (4th Sundays, 4 p.m.), then discussion. (615) 484-8136 or 277-3854.

**NASHVILLE**—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk: Judy Cox, (615) 297-1932.

**WEST KNOXVILLE**—Worship and First-day school, 10 a.m. D.W. Newton, 693-6540.

## Texas

**AUSTIN**—Forum 10 a.m. Worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

**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 Hwy. Clerk: Alfred Mellor.

**EL PASO**—Meeting at 10:00 a.m. Sunday. Meeting house at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

**FT. WORTH**—Unprogrammed meeting for worship. Phone: (817) 295-6587 or 594-3456.

**GALVESTON**—Potluck 6:00 p.m. Worship 7:00 p.m. Study/discussion 8:00 p.m. 744-1806 or 740-2154.

**HILL COUNTRY**—Unprogrammed worship 10 a.m. Discussion 11 a.m. Clerk: Jane Laessle, (512) 997-4841.

**HOUSTON**—Live Oak Meeting. Worship and First-day school Sundays 5:30 p.m. Mennonite Church, 1231 Wirt Rd. Clerk: Yvonne Boeger, 664-8467.

**RIO GRANDE VALLEY**—Winter worship group. For time and place call (512) 781-4507.

**LUBBOCK**—Unprogrammed worship group, 10 a.m. Sun. Call Jim Barrick 745-5223 or write 2012 71st St.

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

**SAN ANTONIO**—Discussion 10:30 a.m., First-day school and unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. John Booth, clerk, 216 Primera, 78212. (512) 828-0977.

## Utah

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 or Allen Stokes 752-2702.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school 10 a.m., Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801)-466-2723 (evenings).

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Phone: (802)-447-7980 or (802)-442-4859.

**BURLINGTON**—Worship 11 a.m. Sunday, 173 North Prospect St. (802) 862-1439.

**MIDDLEBURY**—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802)-388-6453.

**PLAINFIELD**—Worship 10:30 a.m. Phone Gilson, Danville, (802)-684-2261, or Hathaway, Plainfield, (802) 223-6480.

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

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

**SOUTH STRAFFORD**—Worship, phone Freitags: 785-9003.

**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)-780-1653.

**CHARLOTTESVILLE**—Adult discussion, 10 a.m.; worship, 11 a.m. 1104 Forest St. Phone: (804)-971-8859.

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

**McLEAN**—Langley Hill Meeting, 10 a.m. First-day school, adult forum 11 a.m. Junc. old Rt. 123 and Rt. 193.

**RICHMOND**—Worship 11 a.m., First-day school 11:20 a.m., 4500 Kensington Ave. 358-6185.

**ROANOKE**—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Galen Kline, 552-5098.

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

**WILLIAMSBURG**—Unprogrammed worship 10:30 a.m. 104 Kingswood Dr. (804)-229-6693 or (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

**OLYMPIA**—Worship 10 a.m. YWCA, 2nd & 4th, other Sundays in homes. 943-3818 or 357-3855.

**BELLEVUE (Seattle)**—Eastside Friends Meeting (NPMY), 4160 158th St. S.E. (206) 922-2461 or 632-7006. Unprogrammed worship 10 a.m. Study 11 a.m.

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship, First-day classes 11 a.m. 632-7006. Accommodations: 632-9839.

**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**—10 a.m. Sundays. 522-0399.

**YAKIMA**—(Very) unprogrammed preparative meeting. (509) 965-3324.

## West Virginia

**CHARLESTON**—Worship, Sundays 10 a.m., YWCA, 1114 Quarrier St., E., (304) 345-8659 for information.

**MORGANTOWN**—Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. 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, 10:30 a.m. Call 832-0094 or 235-5892 or write 612 13th St., Menomonie, WI 54751.

**GREEN BAY/APPLETON**—Meeting for worship & First-day school 11:30 a.m. Contact Bruce Willever, clerk, (414) 682-7175.

**MADISON**—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

**MILWAUKEE**—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.

# CRISIS IN OUR PRISONS

Today, one out of every 600 Americans is behind bars. Each day the prison population is increasing by 140 persons. The USA now ranks third among industrialized nations, just behind the USSR and South Africa, in the percentage behind bars.

There is copious evidence that harsher, longer sentences do not reduce crime. Our reliance on imprisonment instead produces damage to individuals, families and communities.

It is often asserted that lawlessness is on the rise. But the rate of those crimes that generally are punished with prison sentences has remained steady over the past decade. Burgeoning prison populations result from enactment of long mandatory sentences, not from increased crime.



## CAN FRIENDS RESPOND?



Friends have sympathy for the victims of crime. We support programs that offer aid to victims; for example, programs that require the offender to work in the community and contribute to restitution funds for crime victims.

The AFSC works with prisoners, ex-prisoners, their families and communities, and with policy-makers to explore alternatives, to seek a moratorium on prison construction, and to make conditions within prison less intolerable. We work against the death penalty and against executions. In Newark, New Jersey, AFSC has helped to develop JUSTICE: THE HELPING HAND, the largest community based group in the state.

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

- ☐ Please accept my contribution for the AFSC programs on criminal justice.
- ☐ Please send me more information on these programs.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

**AMERICAN  
FRIENDS  
SERVICE  
COMMITTEE**

**1501 Cherry Street  
Philadelphia, Pennsylvania**

