

Includes the JUNIOR JOURNAL

March 1, 1984

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Our Taxes
and Peace



FRIENDS JOURNAL

March 1, 1984

Vol. 30, No. 4

Contents

Front cover drawing by John Gummere. The origami (folded paper) crane, traditionally a Japanese symbol of long life and good health, has come to symbolize world peace.

Among Friends: Flowers of Peace Vinton Deming2	
Hope Mary Ann Beall, Dorothy Carroll Lenk, and Alice Wiser3	
If God Already Knows, Why Ask? Thomas H. Jeavons4	
Worship Out of the Silence (a poem) Kate Wilkins Wooley6	
A Proposed Minute Concerning Participation in War and Preparation for War Robert F. Tatman . . .7	
War Taxes, Community, and the Quaker Conscience Kingdon W. Swayne9	
Quakers' Telephone Taxes for Peace Franklin Zahn . .11	
Wayland Hoyt Ellsbree Langdon Ellsbree12	
Paul Tillich: A Theologian for Quakers George E. Clarkson13	
Two Poems Pollyanna Sedziol14	
A Return Visit to Lapland Stephen G. Cary15	
Ground Zero (a poem) Janet Duffyback cover	
Junior Journal16	Films24
World of Friends18	Classified25
Forum20	Calendar27
Books22	Meetings27

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AMONG FRIENDS

Flowers of Peace

With the approach of April 15, many of us begin once again to ponder what we should do about payment of our federal income taxes. As defense spending continues to spiral upward (Secretary of Defense Caspar Weinberger is calling for a 14½ percent increase for next year), and as more social programs are being slashed, the issue has come into sharper focus this year: what can we do, many of us are asking, to stop the flow of our tax money to the Pentagon?

It feels as if the Society of Friends has come more under the weight of this concern in the past year. My yearly meeting (Philadelphia) wrestled with the question of tax resistance a year ago, and monthly meetings have been asked to consider the question further as they prepare for yearly meeting sessions this month. Within my own monthly meeting I have attended clearness meetings this year for members seeking direction and support on the issue. And I have seen a marked increase in the number of members taking tentative steps to withhold at least a portion of their taxes. Reports from abroad include London Yearly Meeting's minute of support this past summer for its employees who seek to hold back the military portion of their taxes.

As I read other religious publications I realize that Friends are not alone in questioning the payment of taxes which support the military. Just this past month I read of a Methodist minister in New York whose congregation is not cooperating with the IRS, which is levying his wages for the taxes he has refused to pay.

I realize that there is not unity among Friends on this difficult question, but I am grateful that our meetings seem to be increasingly willing to grapple with the concern. I hope that this issue's articles by Robert Tatman, Kingdon Swayne, and Franklin Zahn will help to further the dialogue, and I invite reader response on the subject as well.

Perhaps you were as touched as I by Milwaukee Friend Mark Judkin's witness at the IRS this past year (*FJ* 12/15/83). Instead of paying \$78 worth of taxes which he owed, Mark took \$300 worth of food to the IRS. Police refused him entrance to the IRS office so he donated the food to a local food bank.

As I hear such reports of individual acts of conscience, I am reminded of the words of Tagore: "God grows weary of great kingdoms, but never of little flowers."

May we all find ways to nourish the flowers of peace.

I begin the job as editor of the JOURNAL with enthusiasm and with considerable humility. Your letters of encouragement have meant a great deal to me; in the months ahead I shall also welcome your suggestions, your criticism, and your vision of what the magazine should be.

Vinton Deming

March 1, 1984 FRIENDS JOURNAL

Hope

by Mary Ann Beall,
Dorothy Carroll Lenk,
and Alice Wiser

As we scuffled through the crisp, radiant autumn morning toward the meetinghouse in Birmingham Township, Pennsylvania, the horrors we had all experienced as we watched the television movie *The Day After* seemed remote and far away, a nightmare that could never happen.

We entered the room curiously, feeling a bit intimidated. After all, we three were scheduled to lead the discussion for the adult forum that morning and two of us had never been to the meeting before. As we took our seats, the faces we saw around the circle were earnest, some perhaps showed even a gentle discomfort manifested by a slight stiffness in the turn of a head. But the sunlight poured in cheerfully and it was time to begin.

After Dorothy's introductions, Mary Ann began with the first of the two questions we had prepared. "How many watched *The Day After*?" Only three heads nodded. We knew we had to rethink this part of the discussion, which had been based on the assumption that most of the people would have seen the film. So Mary Ann wondered aloud, "Would Friends like to share their reasons for either seeing or not seeing *The Day After*?" About 17 had chosen not to see the program. The overwhelming majority felt that they already were saturated with profoundly accurate information on the implications of the balance of terror and did not want to be burdened by what might be just one more negative reinforcement. There were other reasons as well. Those who had watched said they had done so

because, like so many, they thought it was important.

An air of gentle apology seemed to drift across the room. Perhaps they thought they had let us down when it became apparent that so many had not seen the film.

Then Alice asked the next question. "What are you doing and what have you done in your personal lives for peace on earth?" She added that she wanted peace work to be self-defined, not peace work as it "should" be done.

"Peace begins with the individual, so I smile at people to light up the spirit of friendship—on the streets, in the supermarkets, at work, everywhere."

"For me peace means not taking a job with an industry engaged in the practice of war."

"Making my life consonant, maintaining inner peace, is the first step toward peace."

"Doing mediation, dissipating friction in my community, teaching mediation in surrounding communities, writing a book on mediation: these are some of my contributions to the peace process."

"I always use others' names when I greet them. That way they feel recognized and more peaceful."

"I work to create a peaceful home

atmosphere for my children and grandchildren as well as working on the nuclear freeze."

As Quaker after Quaker spoke, the unsurety and apology evaporated. People began to discover that a real, substantive witness was shared in their lives. Smiles broke out and as each new voice rose and perspectives broadened, the list of witnesses grew. We were delighted to realize how much we do for peace and never mention to anyone.

Living as we do in a world that seems constantly on the brink of disaster, it becomes difficult to hope, to feel that there is anything that anyone can do to stop our perceived mad rush toward extinction. If we do not talk to each other about the hopeful things we are doing individually to try to bring about change, then it becomes all too easy to live with an underlying sense of despair. Once we begin to live with despair, we begin to live our lives in such a way as to avoid the issue. Such living robs life of meaning and joy. And certainly living with despair makes each of us feel more alone and more helpless. Life seems to be spiraling downward.

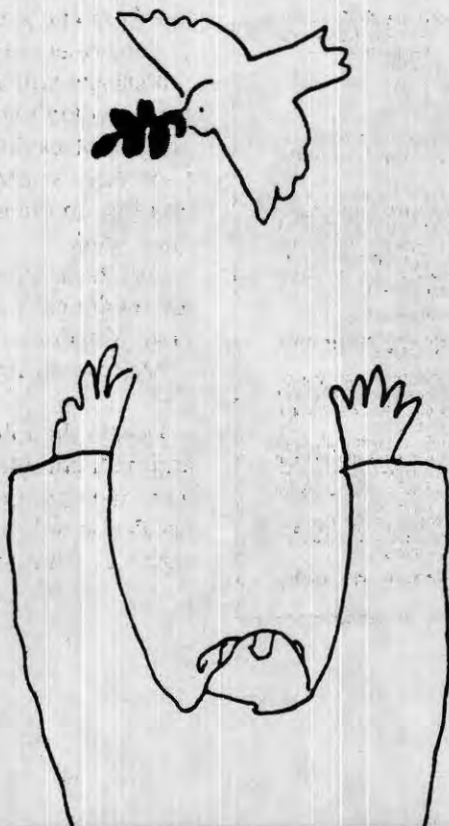
The three of us feel strongly that working for peace is most effective when we work from joy. To do that we must have hope, and hope is best seen as a collaborative process. Sharing with each other what we are doing is part of the collaborative process. Sharing in a spirit of worship brings a spiritual, as well as verbal and emotional, collaboration.

We felt that sense of collaboration and hope among many of the people in the adult forum that morning, and we went into meeting for worship heartened by what we had heard. At the rise of meeting, many people came to tell us that we had "spoken to their condition," or that they had felt blessed by the sharing process. One woman said she really felt that perhaps we could be effective after all.

We left encouraged, promising to share with other meetings the list of witnesses we had made and hoping other meetings we visit would add to our growing list. Perhaps your meeting will be the one we visit next. □

Mary Ann Beall is a member of Langley Hill (Va.) Meeting. Dorothy Carroll Lenk is a member of Birmingham (Pa.) Meeting. Alice Wiser, a member of Burlington (Vt.) Meeting, is sojourning at Cambridge (Mass.) Meeting. They are traveling and presenting a workshop called "Empowering Yourself to Make a Peaceful World."

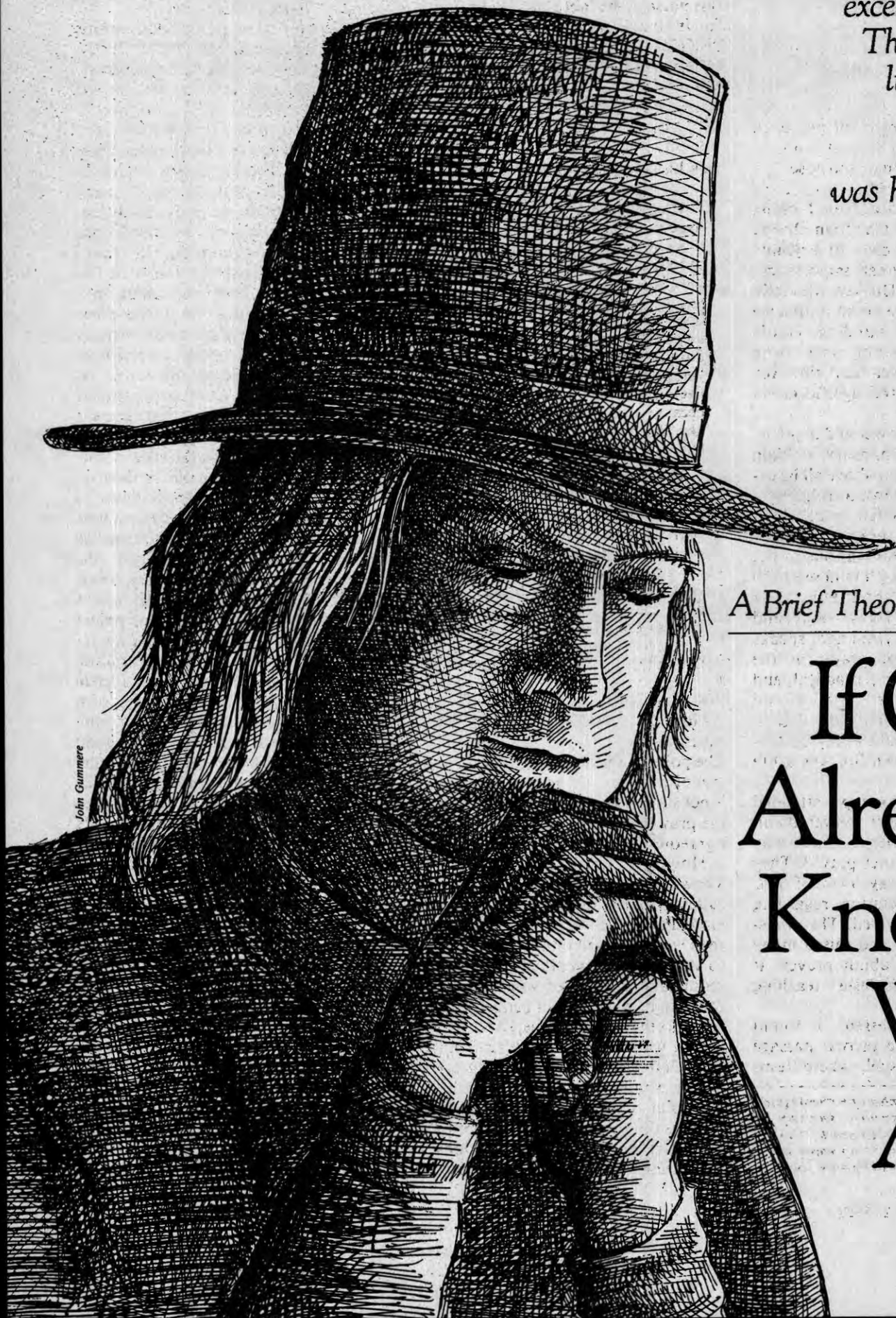
Len Munnik/Fellowship



"But above all, [Fox]
excelled in prayer.
The most awful,
living, reverent
frame I ever
felt or beheld
was his in prayer."

A Brief Theology of Prayer

If God Already Knows, Why Ask?



by Thomas H. Jeavons

What is the place of prayer in our lives? Of what value is prayer? What purpose (or purposes) does it serve?

We might get the idea, from looking at the history of the Christian church and the Religious Society of Friends, that prayer is of great importance. Those Christians and Quakers who have made the kinds of contributions that we now prize toward building God's kingdom in this world have been inclined to give prayer (and time for prayer) a place of central significance in their lives.

In explaining the power and depth of George Fox's life and ministry, William Penn said of him, "But above all he excelled in prayer. The most awful, living, reverent frame I ever felt or beheld, I must say, was his in prayer." Apparently Penn thought this was one of the most important things ("but above all") that he could tell us about Fox.

The life of Mother Teresa today, and of Saint Francis 800 years ago, speaks of the vital place of prayer as the underpinning for loving, practical, and enduring ministries to the sick and needy. The apostle Paul told the Thessalonians that they should "pray continually," and Jesus' own life was a life filled with prayer.

In a meeting for worship I attended recently, the ministry centered on matters of prayer. Friends shared why they prayed and how they prayed. They spoke of when they prayed and of their experiences and expectations regarding how prayers are answered. The ministry was very moving and raised many important questions about prayer. It led me to reflect on Jesus' teaching about prayer.

As meeting progressed, I found myself pondering the pivotal passage from Matthew's Gospel, where Jesus

first speaks with his disciples about prayer, and the more I thought about this passage the more curious I became, for in some ways what Jesus tells his disciples seemed odd to me.

The setting is the Sermon on the Mount, and the teaching on prayer is sandwiched between Jesus' instructions to his disciples about giving to the needy and his instructions about fasting. He tells his disciples:

When you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. When you pray, go into your room, close the door, and pray to your Father who is unseen. Then your Father, who sees what is done in secret, will reward you. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father in heaven knows what you need before you ask him.

Now this is how you should pray:
Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
But deliver us from the evil one.
(Matt. 6:5-13)

Now I can easily understand the thrust of the first part of this passage. The point is not supposed to be an exercise of pride or self-aggrandizement; it is not supposed to be undertaken to earn the praise of others or to appear to be righteous.

However, Jesus' saying that God knows what we need before we ask raises an interesting question. If, in fact, God knows what we need before we ask, then we might well think, "Why bother to ask?" Isn't prayer then an exercise in redundancy? If so, of what value is it for us to offer prayers of petition to God for ourselves or for others?

Can we assume from this statement that God also knows we are grateful before we offer thanks? If so, what is the point of prayers or thanksgiving? What is the value of any sort of prayer?

As I reflected on these questions in that meeting for worship, some insights

began to open to me. The central insight takes its root in an analogy with our common human experience.

When I reflected on my relationships with my spouse and my closest friends, I realized that we often know what one another needs before we ask. Nevertheless, it is often still important to ask or be asked.

When I ask my spouse for something that she already knows I need, for something she would probably supply in any case, I affirm the importance of our relationship and my acceptance of our interdependence. This is equally true in my relationships with my closest friends.

Furthermore, this understanding has an equally (if not more) important place in my expressions of gratitude. When I thank my spouse or a friend for something they have already done for me or given to me, I strengthen and deepen our relationship. They may already know I am grateful, but my expressions of gratitude affirm and confirm the value of our relationship for me as well as them.

Asking for what is already known to be needed, and thanking for what is already known to be appreciated, moves a relationship toward intimacy, or deepens the intimacy that already exists.

These things are surely true as well in our relationship with God. This points to why prayer is at the center of a vital spiritual life. One commentator on the Rule of St. Benedict notes that "silence is essential for the life of intimacy with God to which we are called." It is a "life of intimacy with God" to which all persons of faith are called, and the discipline of prayer is both the entrance to and the foundation of such a life.

When we ask God to meet our needs or the needs of others, we seek to place ourselves in humility in God's presence. Even though we may be certain of God's attentiveness to our needs, in our petitions and intercessions we explicitly acknowledge that attentiveness and express our faith in its power. We affirm our intention and commitment to be in relationship with God, to be trusting, to be vulnerable, to be willingly dependent on the creator, sustainer, and lover of all life.

Douglas Steere has said, "To pray is to change." This is clearly in accord with an understanding of prayer as entrance to and participation in an intimate relationship, for our experience

Thomas H. Jeavons, a member of Bethesda (Md.) Monthly Meeting, is executive secretary of Baltimore Yearly Meeting. His article "Do We Really Want to Be Blessed?" appeared in the September 1/15, 1983, issue of FRIENDS JOURNAL.

The commitment of an intimate relationship is a commitment to be caring and vulnerable, and finally to be faithful. To make such a commitment to God is the essence of faith.

of intimate relationships is that they do cause us to change.

The commitment of an intimate relationship is a commitment to be available to some other in any and every circumstance, as well as to value and respond to their availability to us. It is a commitment to be caring, to be vulnerable, and finally to be faithful.

To make such a commitment to God is the essence of faith, and that commitment—as we nurture and sustain it in prayer—will change us. A friend once told me, “God does not care about our capabilities or our inabilities, only about our availability.” I believe this is truth! We must be available to serve, to celebrate God’s presence, and to do God’s will as the Gospel of John tells us “friends” should.

Surely this is the direction Jesus’ teaching about prayer points. Look at the example of how to pray that he gives his disciples following upon his remarks. The Lord’s Prayer is first and last an affirmation that faith is in essence the commitment to and expression of an intimate, trusting, loving, obedient relationship with God.

The Lord’s Prayer begins with a term of endearment. Most scholars agree the Aramaic word which is translated as “Father” in “Our Father,” is actually closer to the colloquial, more intimate term “daddy” in our usage. Jesus would have the disciples address God as their near and dear parent rather than as some distant, even though loving, being. This most remarkable manner of addressing God is then followed by three requests.

One, there is a statement of hope that

God’s name might be hallowed, that is most highly honored—a hope that we would likely feel only for those whom we value most.

Two, there is a statement of hope that God’s will be done—a hope we are likely to hold only about one in whose character and intentions we can place unmitigated trust, the kind of trust that is born of intimacy. Surely this statement also implies the hope that God’s will should be done in and through our lives, as well as in life in general, and that is an expression of commitment and vulnerability in the most profound sense.

Three, there is the expression of the hope that God’s kingdom will come “on earth as it is in heaven,” where God reigns fully. This is a request that God may come to have the greatest measure of authority over the circumstances and direction of our lives. This is surely an authority we would wish to grant only to one to whom we are closest, whom we trust most profoundly and love most deeply.

This is the point of prayer, then. When we pray we affirm our hope and intention of coming closer to God. We work to deepen our trust in and love for God, and we change as the intimacy of this relationship with our Divine Parent grows. As we pray and change in this relationship we become better equipped to be God’s friends, to be better servants and instruments of God’s love.

It is important to ask, even though we know God knows what we need, because in the asking we sharpen and

express our own appreciation of God’s attentiveness to us and care for us, and in this we enhance our relationship.

It is important to offer thanksgiving, even though we know God knows we are grateful, because in this we affirm and confirm our appreciation of the unique and special grace our relationship with God brings.

As we grow through the dialogue of prayer in “the life of intimacy with God to which we are called,” our willingness to trust in and depend on God will develop naturally, and with this development our capacity to serve God and our sisters and brothers in the fullness of love grows as well.

As we find our capacity to serve expanding, and discover the manifold ways in which God’s will can be done in us and through us, we will also discover an increasing need to give thanks—even though we may know God knows we are grateful.

In the end, then, the entrance into relationship with God which prayer offers is, as well, an entrance into paradox. We may need to ask and to thank and to pray in all variety of ways, in order to develop and nurture a relationship of intimacy with God; but as that relationship does develop, the desire and need to pray will be one of its first fruits. As we grow in the life of intimacy with God to which we are called we will come naturally to be, as Paul suggests we should, “joyful always, praying continually, and giving thanks in all circumstances, for this is God’s will.” □

WORSHIP OUT OF THE SILENCE

“Be still!”

I feel the stillness slowly soothe my
stress-tensed spirit,
set it free.

A holy alchemy!

The hour I brought as gift to God
transmuted is
God’s gift to me.

The Presence lives!

Elijah’s God with still small voice
speaks out of silence,
gives me peace.

—Kate Wilkins Wooley

To express and share his deep concern, Robert F. Tatman wrote the following "draft minute" regarding participation in and preparation for war. His statement, along with the articles by Kingdon Swayne and Franklin Zahn, may help to further discussion among Friends on the important issue of war tax resistance.

—Ed.



Len Munnik

A Proposed Minute Concerning Participation in War and Preparation for War

by Robert F. Tatman

In 1660, charged with planning violent insurrection, Friends wrote to King Charles II of England,

We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world. . . . The Spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world.

Today, we are led to reaffirm this "Declaration from the Harmless and Innocent People of God, Called Quakers"; and further, we are led to declare for ourselves that all participation in war

and preparation for war—in any form—is contrary to the Spirit and teachings of Christ.

By this, we mean that membership in the armed forces of the United States or of any country, whether under arms or as a noncombatant; participation in, including registration under, a system of military conscription; acceptance of the privilege of alternative service as a con-

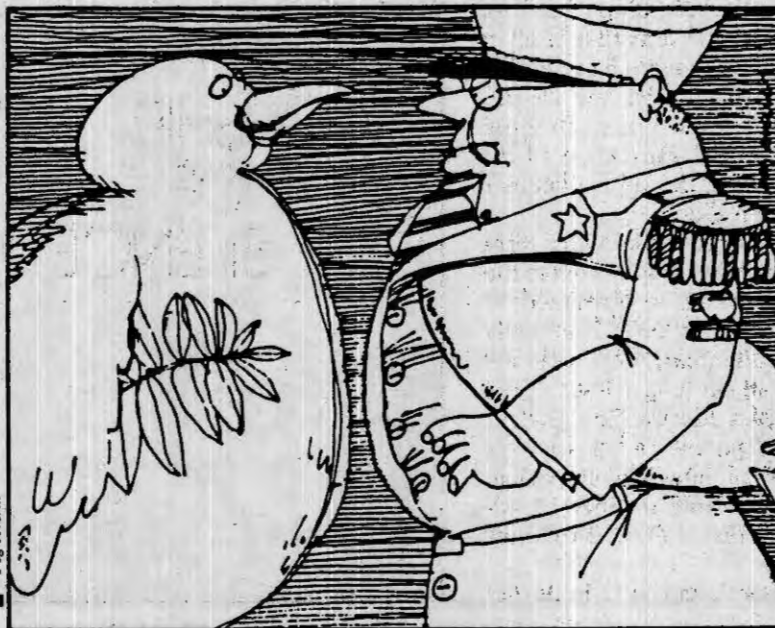
scientious objector; payment through taxes, both direct and indirect, for wars past, present, and future; and all other forms of participation in the war system, which now holds the world in such deep oppression, are in direct opposition to the Peace Testimony of the Religious Society of Friends.

Friends are advised to examine themselves, their finances, their possessions, and all of their associations to discover whether they are clear of such participation in war and preparation for war, and if they are not, to seek guidance and support from their monthly meetings in their efforts to attain clearness.

We accept that this search for clearness will inevitably bring us, both individually and corporately, into conflict with the laws of the United States and of other countries, and we pledge our full moral, spiritual, and financial support to any Friend or meeting in need of such support as a result of this minute.

We call upon all Friends, and all like-spirited members of other faiths, to work together to remove the conditions which bring us into conflict with the law of the land as we seek to lead Christian lives. We know that as part of this effort we must be about the business of creating a new order of peace and love and mercy on earth, an order in which war, violence, greed, and all the rest of those sicknesses of the soul which occasion this minute will no longer exist.

We realize that there are many Friends who will not be in full unity with



Peg Averill

Robert F. Tatman is a free-lance writer, and he serves as recording clerk of Merion (Pa.) Meeting.

this minute at present, who will feel it is their duty as U.S. citizens to continue paying the taxes demanded of them by the federal government, and to support and counsel cooperation with military conscription. We recognize the depth of their convictions but stand in loving disagreement with them, and we pledge them, too, our full moral, spiritual, and financial support as they struggle to reach clearness on this concern laid upon us by the Lord. We are indeed loyal citizens of the United States, but first we are citizens of the Kingdom of God, and the higher law must always take precedence over the lower.

We do not lay this concern upon Friends as a requirement or regulation. As we are advised in Philadelphia Yearly Meeting's *Faith and Practice*,

The power of God is not used to compel us to Truth; therefore, let us renounce for ourselves the power of any person over any other, and compelling no one, seek to lead others to Truth through love. Let us teach by being ourselves teachable.

Our concern for clearness in this matter comes not only from our intellects (though surely our awareness of the international arms race and the increasing level of violence in the world today lend it a special urgency) but from our great Teacher, who offers us a clear choice between Death and Life. God has blessed us with free will—but free will includes, as a precondition, the responsibility to decide for ourselves.

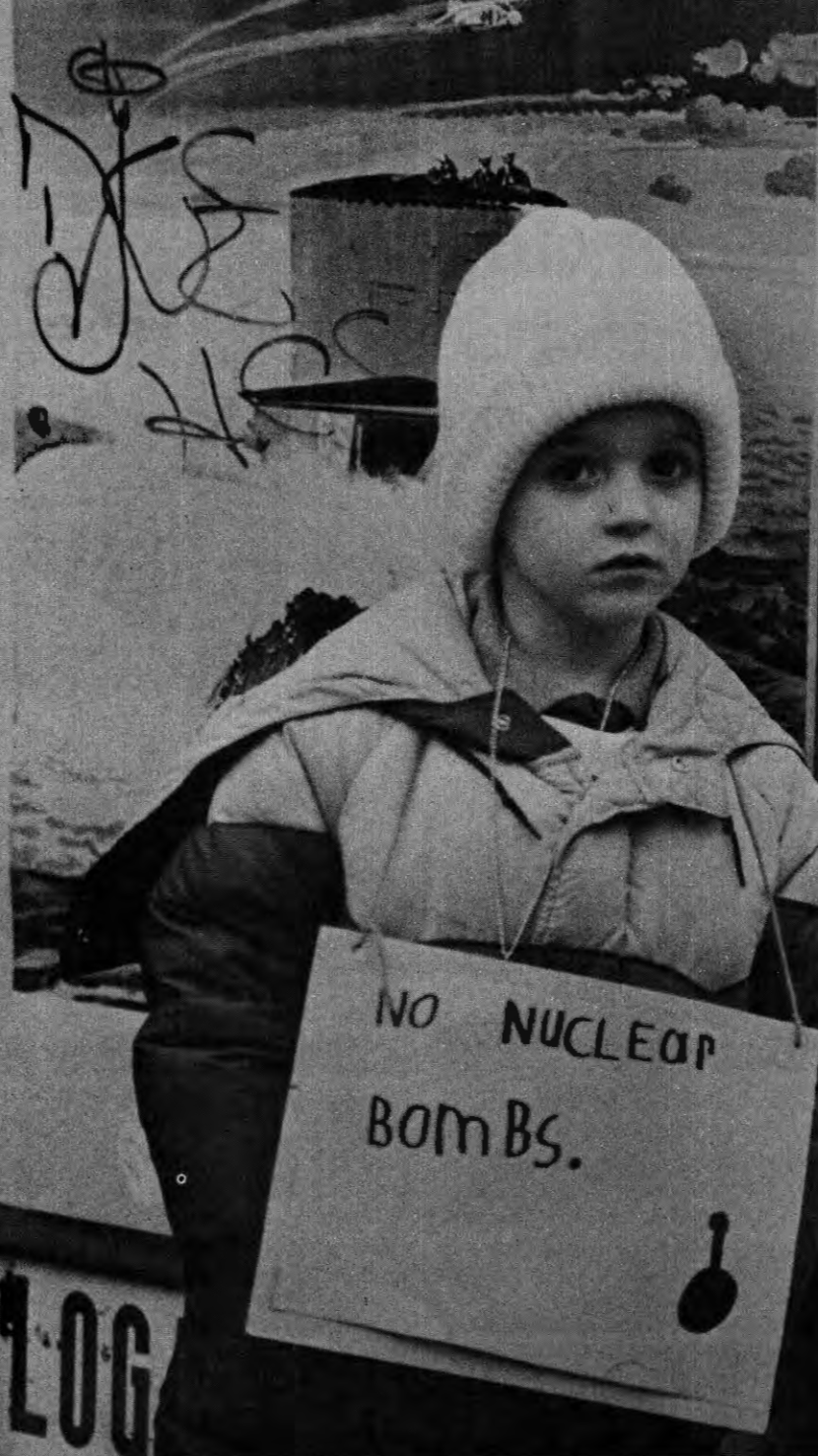
We pray that the Light of Christ which shines in every human being, no matter how deep the surrounding darkness, will lead us, as individual Christians and Friends, as meetings, and as a Society of Friends, into that bright new day when all people proclaim themselves sisters and brothers, children of one God; when we will be able to say,

"Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away." (Rev. 21:1-4)

And to this end we pray, as Jesus taught us, "Thy kingdom come, thy will be done, on earth as it is in heaven." □

Pride Runs Deep

279-1776



War Taxes, Community, and the Quaker Conscience

by
Kingdon W.
Swayne



Most of the current discussion of "war" taxes within the Society of Friends is based on the implicit assumption that those who don't pay them are morally superior to those who do. The charge of the 1983 Philadelphia Yearly Meeting to that of 1984 is to come up with a "stronger minute" on war tax concerns than the one currently on the books, clearly implying that greater "strength" in this area must be morally superior. In a discussion several months ago at Representative Meeting in Philadelphia, those who obey the law were compared to the Quaker slaveholders of the 18th century, and not a dissenting voice was raised.

As a member of the substantial majority of Friends who are dutiful taxpayers, I have felt intuitively that my position has every bit as good a moral

claim as the contrary view. I have sought to examine that intuition in two ways: first, to identify the moral assumptions that underlie it and, second, to identify the moral ambiguities in the tax refuser position that render it unattractive to me on moral grounds.

I am a member of a number of "circles of community," ranging from my immediate family through neighborhood, town, county, and state to nation-state, the human race, the ecosystem of planet Earth, and, ultimately, the community of all Being. The interconnectedness of all Being is for me a core religious principle. One way I try to express it is by being as fully present as I can be in each of those circles of community. Thus loyalty to and full involvement in the affairs of my nation-state is a moral imperative to be transgressed only if that nation-state denies me the opportunity to be a full participant. I think I have expressed this position in a way that avoids the "Good German" trap of the 1930s. The "Good German" was one who knew of Hitler's

evil but prudently remained silent. In the United States in 1984, vigorous, rational debate about national security proceeds unchecked.

Only hermits can stand entirely free from the evils of society. The moral course is to accept and assume some responsibility for the evil in one's society and work within the society to ameliorate it. This path avoids the moral trap of turning one's back on a lawful commitment to a society from which one continues to derive substantial benefits. It also avoids the further trap of overconcentration on the dramatic, large-scale evils associated with the national security system, while comfortably coexisting with other sources of humanmade death and suffering. Many Friends, for example, seem indifferent to the fact that our transportation system has brought more death and injury to U.S. citizens than all the wars of the 20th century.

In the same sense that community police forces and locks on houses and automobiles are not evil, so national security forces in themselves are not evil. Every realistic scenario for getting from where we are to a world without war has a transitional role for national security forces. In that role, as instruments to a moral end, they are not immoral. The problem is not the forces themselves, but their size, composition, and the actual or anticipated manner of their deployment. Tax refusal does not make that distinction.

Let me first distinguish among three major "war tax concerns" stances. The first, and most admirable, is that of living in deliberate poverty, so that no income tax liability is incurred. Moral ambiguities enter the picture here only if there is substantial reliance on government programs (Social Security, tax-exempt bond interest) for income.

The second is limiting but not eliminating federal income tax liability, and paying the required tax. The war tax concerns movement has sought to broaden its base by including people who follow this strategy. As one who does so from prudential rather than pacifist motives (I think I give money away more wisely than does Uncle Sam), I have felt uncomfortable with my past casual acquiescence (to avoid confron-

Kingdon W. Swayne, formerly a Foreign Service officer, teaches political science at Bucks County Community College. He is a member of Newtown (Pa.) Meeting and is clerk-designate of Philadelphia Yearly Meeting.

tation, I suppose) when a war tax activist has sought to define me as part of the movement.

The third stance is what I would see as "mainstream" tax refusal: withholding or redirecting the "military" portion of federal income tax payment, with an appropriate explanation to the Internal Revenue Service. Here are the moral ambiguities I see in this stance:

It ends up putting more, not fewer, resources at the government's disposal.

It requires some arbitrary calculations of the "military" portion that in turn pose moral dilemmas. For example, should support be denied to those victims of past wars who were in uniform by defining veterans' support programs as "military"?

It requires one to assert unequivocally that one's own reading of the will of God is superior to that of others, not only with respect to goals but with respect to the tactics needed to achieve those goals. I find it difficult to accept a concept of the will of God that includes tactical commands.

The tax refusers' moral position is undercut by efforts to argue with the government over what is appropriate punishment (as in the current case of the \$500 fine for "frivolous" returns). That

is an odd stance for someone courting martyrdom for a sacred principle.

Unduly influenced by the doubtful analogy between drafting persons and "drafting" money, tax refusers find themselves in the untenable position of claiming that their form of dissent from public policy is the only one urgent enough or moral enough to justify tax refusal, denying that their case serves as a valid precedent for other religiously motivated dissenters from public policies on abortion, school prayer, and other issues.

Tax refusers cannot avoid dealing with the issue of the public perception of their acts, for acts of private conscience inevitably enter the public domain and become a part of the national debate on military strategy, the defense budget, and so on. We then have to weigh whether resources devoted to this dramatic, sacrificial form of expression could be better used to advance the cause of the Kingdom in other ways. There is a danger, I think, in assuming that the admiration peace movement "insiders" extend to principled law-breaking is widely shared in the society at large. The net impact on the public policy debate may be negative.

I would like to be able to present at

this point a concise, coherent definition of the ultimate theological or philosophical sources of our differences of view. But the task is beyond me. At the very least, they stem from differing perceptions of the nature of Divine commands, of the role in history of the nation-state, and of the nature of community and the role of compulsion in its maintenance.

An aspect of the Quaker way that I especially treasure is our ability to be a coherent body of seekers without any expectation that theological or philosophical unity will be found. In this sense, I feel no pressing need to urge my moral position on tax refusers. In fact, I write this essay with the hope that its most interested readers will be those Friends who feel intuitively that paying lawful taxes is rightly ordered but have not worked out a frame of reasoning to support the intuition.

As for the tax refusers, I hope other Quaker taxpayers will join me in accepting their position, despite its ambiguities, as being in the mainstream of Quaker thought, and therefore entitled to support from Quaker bodies. I will support them not out of a sense that theirs is the morally superior position, but only because they are taking a greater risk. □

The First U.S. Income Tax



The modern federal income tax was started to help finance the Civil War—and it lasted only ten years. Until that time, the United States had relied primarily on tariffs to provide revenue. But tariffs were inadequate to meet the mounting expenses of the war—so, on July 1, 1862, President Abraham Lincoln signed a bill establishing a tax on incomes. This was America's first income tax.

The sting was eased, however, by the awareness that the income tax was not intended to outlast the war. In fact, it was repealed in 1872, and surplus revenues were returned to the states. The income tax then was dropped for 41 years, until it was enacted into law again in 1913 (just in time for World War I).

—Washington Post, August 14, 1983

Quakers' Telephone Taxes for Peace

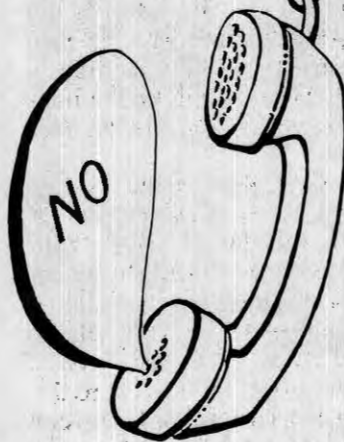
by Franklin Zahn

Refusing to pay the federal excise tax on phone bills is a simple way of continuing Friends' tradition of witnessing for peace.

In the 1960s, when the phone tax was raised from 3 percent to 10 percent, Wilbur Mills of the House Ways and Means Committee candidly said the increase was only because of the Vietnam War. Although no such candor has yet emerged from the present administration for the present increase from 1 percent to 3 percent, budget figures show that the only major item to have increased is the military. (Friends Committee on National Legislation reported in March 1983 that in the last three years, while no funding for "social" programs has increased more than 1 percent above inflation, the military has increased 31 percent.)

While the overall budget for fiscal year 1984 has increased little because of these large social services cuts, it is heavily unbalanced. But instead of reducing military spending to balance expenditures with income, the administration has deliberately gone further into debt. Instead of canceling scheduled income tax cuts which benefited mostly the affluent and corporations, it has raised the

Franklin Zahn, a well-known peace activist, is a member of Claremont (Calif.) Meeting.



phone tax. Instead of raising income taxes, which puts most of the burden on those most able to pay, it asks poor and rich alike to pay more telephone tax. Were Friends not pacifists but only interested in social justice, refusing the raised phone tax would be highly appropriate!

Compared to other forms of war tax resistance, phone tax refusal is simple. The machinery for allowing phone customers to owe the tax directly to the government instead of to the phone company already exists in Internal Revenue Service regulations, and it involves no loss of phone service.

To initiate this transfer, the customer deducts the 3 percent from the amount owed and encloses a slip with the bill stating payment has been refused. The note should state the amount of the federal excise tax, name, and date. The company deducts this amount from the next bill and reports the unpaid tax to the IRS. Late payers may find the amount carried over on the next bill as an unpaid balance, in which case it needs to be deducted again.

The refuser can expect to get a bill from the IRS, with interest added. Since the IRS works on a quarterly basis, several bills may be included. The IRS

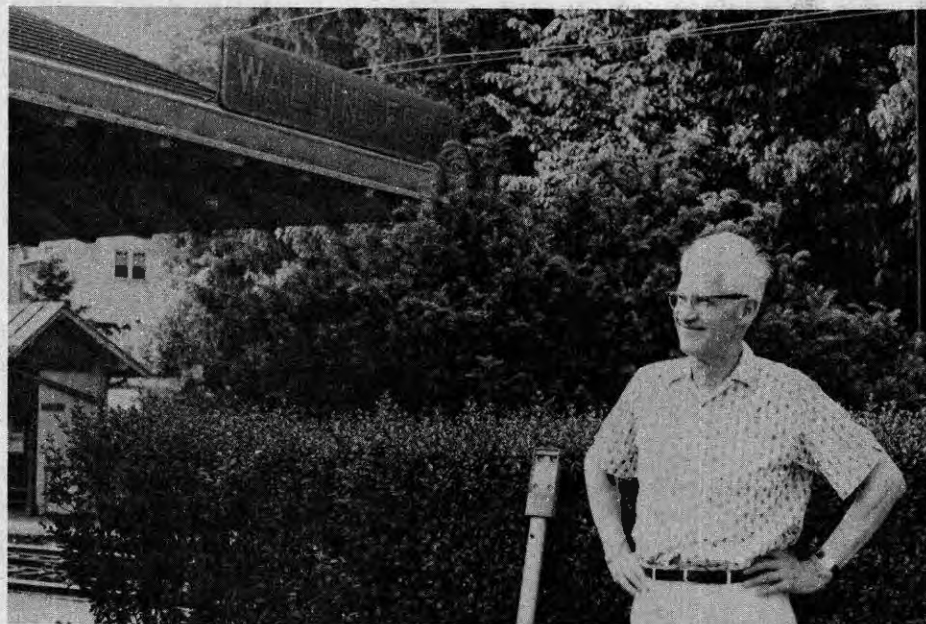
may later send a reminder notice, with more interest added. The refuser may write to explain reasons for not paying war taxes, but should send no money pending receipt of a "Final Notice Before Seizure." Unless the total bill in the seven-year statutory limit is something well over a hundred dollars, it is doubtful the IRS will bother with either the notice or collection.

The refuser can decide at any time how much further to carry the war tax witness. Some may prefer to pay one-third of the refused tax, objecting only to the newly added 2 percent. (Experience indicates it is confusing to companies to make such distinctions in the phone bill itself.) Other refusers may prefer to consider phone taxes on a par with income taxes, since both go into the same General Fund (which does not include Social Security taxes), which in fiscal year 1983 has 41 percent budgeted for current military outlays and another 19 percent for past wars. Thus refusers could pay the phone tax after deducting 41 percent or 60 percent. These military percentages are given every year in the February *FCNL Newsletter*.

The IRS currently charges 17 percent interest per year on delinquent accounts, so refusers may want to invest the unpaid amount in some interest-bearing account to offset the loss. Better yet, the amount can be deposited in one of the many war tax alternative funds operating around the country, which are making negative refusal into positive actions for peace. Income from deposits is donated to local service projects, and principal is available on demand to depositors in event of IRS collection.

No one has ever been jailed for refusing the telephone war tax. Although the tax is small, its refusal by thousands of Friends could be a significant force for peace. Gandhi, for instance, made good use of a very small salt tax. Being "effective," however, need not be the main motive in refusals. A draft-aged person refuses induction not primarily to be effective but because it is immoral to support war. The same motivation can apply for tax refusers.

Query: Should I, in whom there is that of God, voluntarily pay money which goes to injure and kill others in whom there is also that of God? □



WAYLAND HOYT ELLSBREE

by Langdon Ellsbree



My father, Wayland Hoyt Ellsbree, was one of the gentlest and most ethical men I have ever known. The example he set for his children, by an occasional quiet word and frequent quiet actions, was one of loyalty to convictions, firmness in personal commitment to financial and social responsibilities, and modesty in everyday life. As much as anything, he believed that one's private life and one's profession were not separate worlds but a single existence; and I cannot recall his ever suggesting that he expected his children to choose otherwise.

His own upbringing—not the easiest, but never complained of—had been one of hard farm work, excellence in school, and little waste. He seldom preached the values of competent performance and intellectual rigor, though he might occasionally murmur disappointment when we fell short. He did not have to preach. His work for many Quaker groups, his legal help for the American Civil Liberties Union, and his interest in the law taught us his views about leading a responsible civic and professional life.

A graduate of Earlham College, Langdon Ellsbree is professor of English at Claremont McKenna College in California. He is the author of The Rituals of Life (Kennikat Press, 1982). He is a member of Claremont Meeting.

My father's hours of cutting wood, working in the garden, and taking care of a large yard, with the help of one or several of us, made clear his views about doing for oneself rather than expecting or paying others to do so. His whole life, as I have known it, was one steady exemplification of gentleness, decency, and unassertive dedication.

As I now look back, I realize he was not, by current mass media standards, the kind of father who plays baseball, takes camping trips, attends his offspring's soccer or football games, and welcomes every childish utterance as an example of promising genius. He could not have been the extroverted all-American parent, given his own background, the depression years when he and my mother were beginning a family, and the difficult years of World War II, when he was away while working for the Office of Price Administration. But he had his own ways of sharing himself with us, and these were precious.

It might be an evening spent together listening to music; it might be an hour's conversation about politics (he even may have voted for a Republican once, but if he did, he kept the fact to himself); it might be discussion about law or history or even, on rare occasions, his reminiscing about Preston Hollow, New York, and his own family. On hot, muggy summer days, it might be his invitation to share a can of beer and sit on the back porch with him. And in his shy, sweet way, he would inquire about our financial situation, offer advice if we asked for it, and help whether asked or not.

Perhaps more important to me, at any rate, he shared with us his life-won belief that to be a man did not mean having to be aggressively hard-driving; to be educated did not mean having to be an arrogant elitist; and to be a successful member of the professions did not mean having to be narrow in interests and sympathies. He gave us something very deep, very clear, and very much cherished: the presence, the affection, and the example of privacy, gentleness, and humaneness. He never really gave us cause for the conventional adolescent rebellion because, rather early, I think we knew there was really nothing in his character or beliefs that we wanted to break with.

He was a good man. □

PAUL TILlich: A THEOLOGIAN FOR QUAKERS

by George E. Clarkson

In the October 15, 1983, issue of *FRIENDS JOURNAL*, Larry Ingle compares the position of Paul Tillich to Quakerism as a way of addressing the present controversy between Universalist and New Foundation Friends. Tillich makes many other references to Quakers and mysticism; in fact, so many that this brief article cannot deal with all of them.

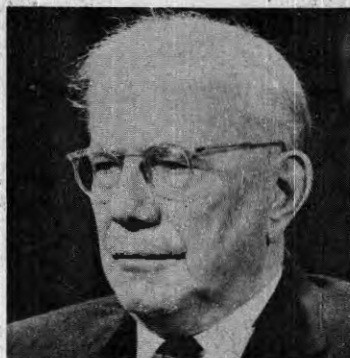
I found even more illuminating passages in two other documents not mentioned by Ingle. One is Tillich's Ingersoll Lecture at Harvard on immortality, a lesser-known lecture. The other is his book *A History of Christian Thought*, a series of lectures Tillich gave at Union Theological Seminary in New York when I was a student of his.

In the Ingersoll Lecture are some fine, important sentences on mysticism. Here Tillich warns that the word *mysticism* must be "kept free from such distorting connotations as foggy, irrational, emotional, etc., which have made the word almost useless; but we need an abbreviation for the way in which countless billions of people in the history of mankind . . . have experienced the ultimate meaning of life. So let us keep the word mystical."

In his Union lectures Tillich says that he is really not a "mystical theologian" but then goes on to add words that might well have come from a Quaker pen:

I would say that I am more on the side of the theology of experience and inwardness, for I believe that the Spirit is in us. In the concept of the Spirit the highest synthesis is given between the Word of God which comes from the outside and the experience which occurs inside. . . . The theology of inner experience . . . is frequently but wrongly called "the inner Word." That is not a good term. "Inner light" is better.

George E. Clarkson, formerly a professor of religion at Ithaca College, is currently a free-lance writer. He received a Master of Divinity degree from Union Theological Seminary. He is a member of Poplar Ridge (N.Y.) Friends Meeting.



Paul Tillich, courtesy of WHYY-TV

**Rational and pacifist
morality was never
for Quakers in conflict
"with their mystical
experience of intuition."**

Ingle is quite right in showing how Tillich relates mysticism and reason. In the same volume of Union lectures, Tillich does make a strong case that "the opposite of mysticism is not rationalism, but rationalism is the daughter of mysticism." In his *Systematic Theology* Tillich has many discussions on mysticism (far too many to include here). Tillich also sees a contrast between pietism (and he associates Quakers with this approach) and the orthodoxy that tries to overcome doubt by a subjection to doctrine. In the Union lectures on Christian history he says that "the Protestant churches were just as hostile as the Roman church was to the mystical groups, to the Quakers. . . . They were suspicious of mysticism because it offered persons the possibility of immediate unity with the divine apart from the mediation of the church."

In the same lecture series, Tillich relates his discussion of mysticism and reason to the way that Quakers carry out

their mystical intuition in a pacifist morality:

Rationalism and mysticism do not stand in contradiction to each other, as is so often thought. Both in Greek and modern culture rationalism is the daughter of mysticism. Rationalism developed out of the mystical experience of the "inner light" or the "inner truth" in every human being. Reason emerged within us out of mystical experience, namely, the experience of the divine presence within us. This can be seen most clearly in the Quaker movement. Quakerism in George Fox's time was an ecstatic, mystical movement. . . . Already in the second generation of Quakerism there developed a moral rationalism from which have come the great moral principles of modern Quaker activities.

He adds that the Quaker rational and pacifist morality was never for them in conflict with "their mystical experience of intuition."

In yet another lecture in the series, he points out:

It is popular nonsense that reason and mysticism are the two great opposites.

The doctrine of the "inner light" in Quakerism . . . has the character of immediacy or autonomy against the authority of the church. To put it more sharply, modern rational autonomy is a child of the mystical autonomy of the doctrine of the inner light. The doctrine of the inner light is very old. . . . [It goes] back to the prophecy of Joel, in which every maid or servant is taught directly by the Holy Spirit, and no one is dependent on anybody else for the Spirit.

In many passages in his *Systematic Theology* Tillich writes about mysticism. One at least must be quoted here to see what strong language he uses. He makes himself very clear by saying that "there is no faith . . . without the Spirit's grasping of the personal center of him who is in the state of faith, and this is a mystical experience, an experience of the presence of the infinite in the finite." In the second volume of *Systematic Theology* he affirms that mysticism is central to all true religion:

POETRY

by Pollyanna Sedziol

HINDSIGHT PREVIEWED

I know what will haunt me
when you leave . . .

All those things
we talked about doing
but didn't
because we were so busy
being good
children
parents
employees
that we found little time
for just
being.

Vernon Reynolds



CONTEMPORARY CURIOSITY

I suppose
when looking beyond interment
it would be better to proclaim
a welcoming warmth of recognition
such as that which Tillich called
"ground of being"
rather than nothing
which seems even more odious
than traditionalism enforced,
but still I wonder
why so many find it so hard
to say—yes, to affirm—
I love You, God!

continued from previous page

"Mystical" is, first of all, a category which characterizes the divine as being present in experience. In this sense, the mystical is the heart of every religion as religion. A religion which cannot say "God Himself is present" becomes a system of moral or doctrinal rules which are not religious, even if they are derived from originally revelatory sources. Mysticism, or the "felt presence of God," is a category essential to the nature of religion.

Two other more personal notes remain. I remember hearing Paul Tillich say that he did not like a formal or spoken prayer after the message in a chapel or church service. He preferred (and often used himself) a time of silence when all could think, meditate, or pray as they wished. When we heard Tillich in chapel, it was not the Tillich of argument or formal reasoning. He

**One day in chapel,
he grabbed the
large pulpit Bible
and almost shook it,
saying, "This is not
the Word of God.
It becomes the Word
of God when it speaks
to your condition."**

was in the holy presence and was worshipping and experiencing that Presence. His sermons reflect this stance. One day in chapel, he grabbed the large pulpit Bible and almost shook it, saying, "This is not the Word of God. It becomes the Word of God when it

speaks to your condition."

Paul Tillich had high regard for the experiential world of mysticism and for the position of the Society of Friends. He encouraged me to continue my studies (begun under Douglas Steere) of the mysticism of William Law, who in the 18th century had a fine relationship with Quakers. Tillich was heavily influenced by Jacob Boehme, the very mystical writer who changed William Law's life. And it was this same Silesian shoemaker, Boehme, who had a strong influence on Rufus Jones.

Paul Tillich may not have been a "mystical theologian," but he was a great theologian who strongly valued the mystical experience, the life of the Spirit. Hence, there is much in him that is congenial to the spirit of the Society of Friends. I find it interesting that he used Quakerism as often as he did as a fine example of his own position. □

A Return Visit to Lapland

by Stephen G. Cary

It is not very often that one has an opportunity to return to the site of an American Friends Service Committee relief operation after 35 years. This was my special privilege in October 1983, when the provincial government of Lapland invited me to participate in ceremonies marking the 30th anniversary of the completion of the rebuilding of this region in the north of Finland following the destruction of World War II.

I had been in Lapland in both 1946 and 1947 in my capacity as AFSC relief commissioner in Europe and had visited most of our relief units there. Conditions were very bad indeed. Lapland was one of the worst destroyed regions in Europe because of the scorched earth policy adopted by the retreating German army. The Finns had been forced by the Russians to drive the Germans out of Finland as part of the truce terms for ending the Winter War in 1944. All of the major towns were virtually wiped out; Rovaniemi, the largest city in Lapland, with a population of 70,000, was 95 percent destroyed. Telephone poles were cut down, bridges blown up, snow fences burned, roads and fields ruined. From Rovaniemi north for 200 miles to Hammerfest on Norway's North Cape, everything was laid to waste.

As the Laplanders began to drift back into the area in 1945 they faced the grim prospect of bitter cold winters with virtually no shelter, little food, and a shortage of blankets and clothing. The AFSC helped provide these essentials, and I remember well the exhilarating experience of working there in an atmosphere of cheerfulness, cooperation, and vigor that prevailed despite the suffering and the privation.

Stephen G. Cary is chairperson of the National Board of Directors of the American Friends Service Committee. He retired as vice president of Haverford College and is a member of Germantown (Pa.) Meeting.

It was this spirit that the 1983 celebrations were called to commemorate. The government wants the new generation of Laplanders to be aware of the courage and cheerfulness with which their parents and grandparents faced disaster. They wanted me, as a representative of an outside agency who participated in the rebuilding, to speak at the culminating event of their commemoration: a full day's series of programs in Rovaniemi to which some hundreds of Laplanders from all over the region had been invited. Fortunately, I had been able to find a copy of my original report to the Philadelphia office, written in 1946 immediately after my visit to Finland, in which I remarked at length on the joy of working in a country where terrible tragedy was being faced with such energy and mutual helpfulness. I read from this report in my speech, and it gave a kind of authenticity to the occasion that was much appreciated.

The day was filled with banquets, toasts, and speeches. The high point, perhaps, came at the final banquet, which was hosted by Lapland's governor. At the very end, the official delegate from West Germany rose and spoke of his hesitation on coming to



Courtesy of American Friends Service Committee Archives

Lapland for this event because of his painful awareness of the cause of the terrible destruction. It meant so much to him personally, he said, that no one during the entire day had mentioned the words "German" or "scorched earth," and that the whole focus had been on the way disaster had been met rather than on who had caused it. He said he would never forget this day.

Returning to Finland was a great experience. I wish many others from the United States could have shared it, not only because of what has happened in Lapland, and the enthusiasm the authorities gave to this celebration, but because Finland itself should be a source of inspiration for our own country. Living in the shadow of a Soviet colossus, with whom it fought two bitter wars less than 40 years ago, this tiny nation has found a way to live at peace with its neighbor. The press is free. The government is a genuine parliamentary democracy. A Communist party holds minority seats at various levels of government. And there is no fear.

How much the fearful giant which is the United States could learn from the little country of Finland! □



Courtesy of American Friends Service Committee Archives



Courtesy of American Friends Service Committee Archives

Top of page: A woman bakes bread in the ruins of a chimney. Left: Signs line the street next to a vacated theater in Rovaniemi. Above left: Children stand next to an AFSC vehicle. Above: A man reads papers in the rubble of a house.



Courtesy of American Friends Service Committee Archives

I Have a Dream

I have a dream that the world could be a better place. There would be no wars. People would be kind to others. Instead of fighting, presidents, kings or queens, and other important people would sit down at a table and talk until their problem is solved.

If countries solved their problem this way, without guns and bombs, children could live and play without worrying.

*Erica Anne Bratis, age 7½
Uwchlan (Pa.) Meeting*

A Very Nice Guy

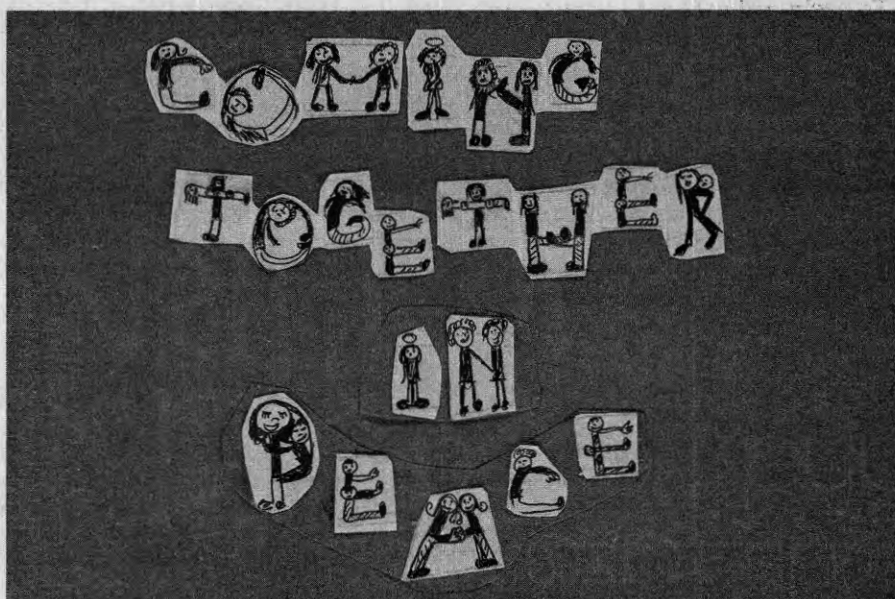
I interviewed Wilf Howarth, a man in his late 60s who carries an antique umbrella and is sort of antique himself. He is so antique that he remembers the soldiers coming home from World War I. He has a beard that is almost all gray and hair that is mostly gray, too. He wears glasses and has a sort of pointy nose. He is a Quaker and has been one for a long time. That is why he was a C.O. in World War II. He didn't want to fight, but he wanted to do something good, so he went to China and learned Chinese. That helped him get a job as an ESL assistant with my mom (English-as-a-Second-Language). He also is a very skilled carpenter. He is so skilled that he can measure something with his eye to about the half millimeter. Wilf Howarth is a very nice guy to be around.

*Kendall Bodden-Conrad, age 12
University (Wash.) Meeting*



"Child on Skate Board,"
by Michael Bramlett, age 5
Mercer Street Friends Center, Trenton, N.J.

JUNIOR JOURNAL



Rachel Howard, fourth grade, Friends Central School

The Bombs

Their progress is so fast
It leaves me quite aghast
Although I disagree, myself,
There is nothing on the shelf.
I have no paper, no pencil to write
with
I keep all of my fright inside.

*Libby Sciole, at age 10,
told this poem to her mother*

I'm Thankful for...

Hot chocolate after sledding in cold,
white snow.
Snowflakes drifting slowly, grace-
fully to the ground.
Gray trees looming in the shadows on
a crisp, star-filled night.
But most of all, snuggling up to Mom
or Dad and reading a good book.

*Marya Plotkin, age 11
Hamilton (N.Y.) Meeting*

A Lone Wolf

A lone wolf with no companion
the sun shining reflecting off the snow
makes his fur seem glossy thick
soft and warm
and his eyes show wisdom
and wildness
kindness loneliness and sadness
isn't he something like me?
He is strong sly skillful
but merciful and gentle
He faces the elements
that would make him mighty
for he has no companion no mate
and no leader
He lives but barely
but it is his wisdom
His kindness his loneliness his sadness
his mercy that makes
me feel love and
pity for him
I say again
isn't he something like me?

*Susan Price
Brooklyn Friends School*



Speak From the Heart

In a Quaker meeting for worship we first need to settle down before we can become a gathered meeting.

To begin with, we need to rest. We need to quiet down our playfulness. As we quiet our playfulness, we help the other children to quiet down also. When our bodies become quiet, we then can become more aware of our thoughts. Our thoughts may be over-active, as were our bodies before we began to quiet down.

So now we must begin to quiet down our thoughts, as we did our bodies. Quieting down our active mind is called centering down.

After we have centered down, we

may be better able to receive Divine instructions from our Creator. Our Creator, whom we call God, loves us and wants to speak to us in the quietness.

You know that if you want to talk to your dog, whom you love very much, you will first have to get his attention. But if your dog is very frisky and keeps jumping around, you will first have to get him to quiet down. Down Fido! Down! That's a good doggie! Now be still and listen to what I will tell you to do. When your dog has quieted down, you can then give him loving instructions. Having received your instructions, he may be

moved to bark his understanding of your love for him.

So too, after you have quieted down in meeting for worship, you may be moved to speak out of love and togetherness. We as your Friends would like to hear what love has spoken to you, for as was once said by a junior high First-day school attender, "To speak from the heart does not break the silence of the meeting."

Leon Kanegis

Readings to Family Assembly,
directed to younger children,
Friends Meeting of Washington, D.C.

Musical Confusical

Can you find the names of 18 musical instruments? Some are spelled across and some are spelled up and down. "Lyre" is circled as an example.

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

Contributed by Cozetta Farley

Answers on page 25. Tulsa (Okla.) Friends Church

Simple Gifts

You may already know the first verse to this traditional Shaker song, but Virginia Neuhauser of Lancaster, Pa., sent us these additional old verses. Shakers (a nickname like "Quakers") are a religious sect that started in England in 1747.

'Tis a gift to be simple, 'tis a gift to be free,
'Tis a gift to come round where we ought to be,
And when we are in the place just right,
We shall be in the valley of love and delight.

Chorus:

When true simplicity is gained,
To bow and to bend we will not be ashamed.
To turn, to turn it will be our delight,
'Til by turning, turning we come round right.

'Tis a gift to be gentle, 'tis a gift to be fair,
'Tis a gift to wake and breathe the morning air,
To walk every day in the path that we choose—
'Tis a gift we pray we may never, never lose.

'Tis a gift to be knowing, 'tis a gift to be kind,
'Tis a gift to wait to hear someone else's mind,
That when we speak our feelings we might come out true,
'Tis a gift for me and a gift for you.

'Tis a gift to be loving—'tis the best gift of all,
Like a warm spring rain bringing beauty when it falls,
And as we use this gift we might come to believe
It is better to give than it is to receive.

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WORLD OF FRIENDS

Are we afraid of prayer? The government of Honduras in December barred the visits of 200 North American church women on a three-day pilgrimage of peace. An AFSC statement ponders the consequences of such an act. "We are appalled at the concept of forbidding religious pilgrimages. Quaker women were among those forbidden entry into Honduras. Yet religious missions for the sake of peace and justice are at the very fiber of the being of the Religious Society of Friends. In 1938, the American Friends Service Committee sent representatives to Hitler's Germany to try to intercede with the Nazis on behalf of the persecuted Jews. Although the Nazis derided this mission, they did not move to prevent the entry of the Quakers. Is Honduras more afraid of prayer than Hitler's Germany? Are we all afraid of the workings of the Spirit in our modern world? What has happened to respect for one another's religious faith, so carefully nurtured by the United Nations? The banning of the [North] American group raises grave questions for us all."

A World Gathering of Young Friends, ages 18-35, is being planned for July 1985 at Guilford College, Greensboro, N.C. It is hoped that Friends from around the world, especially from Third World countries, will be able to attend. Fundraising emphases will be toward helping Young Friends from yearly meetings in Africa, Latin America, and Asia. The WGYF is being held just before the next FWCC triennial in Mexico to encourage yearly meetings to send young delegates who can attend both events.

Monthly, quarterly, and yearly meetings are asked to endorse the WGYF as a way of revitalizing the Society through ecumenical and cultural sharing of the various Friends' traditions, and to budget contributions to a travel fund. Checks can be made payable to FWCC-WGYF Travel Fund, 1506 Race St., Philadelphia, PA 19102. Young Friends interested in attending the WGYF should write to Ellerie Brownfain, 945 Wall St., Ann Arbor, MI 48104.

The American Friends Service Committee has joined a lawsuit brought by Greenham Common Women against the U.S. government to halt deployment of missiles in Britain. Adding its voice to more than 100 national and international organizations, the AFSC has filed an amicus brief in support of 13 women from Britain who are attempting to halt the continued deploy-

ment of cruise missiles at Greenham Common, Newbury Berkshire, Britain. The suit charges that the continued deployment of 96 ground-launched cruise missiles would substantially increase the possibility of nuclear war and make a nuclear freeze more difficult to achieve.

Kathryn Murray Flewelling is the new associate director for the AFSC Washington office. A former Africa correspondent for WHUR Radio at Howard University in Washington, D.C., she will be responsible for southern Africa issues and community relations.



In the event of a nuclear attack, the Utica, New York, Civil Defense director, Joseph Pugliese, plans to send out for food for the people in the shelters, reports the *Christian Century*. "From a fast-food place—McDonald's, for instance, or Burger King—we could requisition 1,000 hamburgers and 1,000 cups of coffee." Pugliese also stated that CD people plan to requisition supplies from grocery stores.

One of the best kept historical secrets in the United States, according to Quaker biographer Margaret Bacon, has been the number of Quaker women who have pioneered in the professions, in education, and in radical reform. Women's History Week, celebrated nationally March 4-10, is a good time to read up on such notable Quaker women as Martha Schofield (*FJ* 5/1/83), Helen Magill White, Emily Greene Balch, and Lydia Pinkham. Two famous women not usually thought of as being Quakers are first lady Dolley Madison and sharpshooter Annie Oakley.

Pete and Toshi Seeger have been presented with the annual Martin Luther King, Jr., Award of the Fellowship of Reconciliation. The Seegers have been involved in the struggle for a better world for decades, working for civil rights, for a clean environment, and for freedom. Although Pete is known best as a political folk singer, he and Toshi have done grassroots and community work all their lives. The Martin Luther King, Jr., Award has been presented annually since 1979 to a person or a group making a significant contribution to the nonviolent struggle for a peaceful and just society.

The U.S. government has quietly licensed the commercial export of more than \$28.3 million worth of military technology to South Africa during the last three years, despite the mandatory arms embargo passed by the United Nations, according to a report issued jointly by the AFSC and the Washington Office on Africa (WOA). Among the violations involving technology from U.S. companies are the diversion of U.S.-origin counter-insurgency aircraft and engines to military forces in two South African homelands; the shipment of U.S.-made shock batons to South Africa; and the reported use of U.S. electronics in the new South African G5 155-mm howitzer and naval fast attack craft.

The newly instituted Quaker Peace Network will be working to facilitate and stimulate communication and information sharing among key Quaker peace bodies around the world, and to provide a balanced and comprehensive picture of Quaker international witness for peace and justice. Friends World Committee for Consultation is exploring ways of carrying out this plan and would appreciate ideas and comments. Write FWCC, Drayton House, 30 Gordon St., London WC1H OAX, England.

Australia's new ambassador for disarmament has been appointed to represent Australia in international forums, such as the Committee on Disarmament in Geneva.

L. William Yolton, a Presbyterian minister active in peace issues, was recently elected executive director by the board of directors of the National Interreligious Service Board for Conscientious Objectors.

Friends in England are seeking links with peace committees in the United States and the USSR. Write Northern Friends Peace Board, 1 The Grange, Hall Lane, Horsforth, Leeds LS18 5EH, England.

Five "Outreach on Hunger" seminars will be offered this spring by the Bread for the World Educational Fund. The seminars are part of a project to train thousands of Christians from all backgrounds to lead others in their churches, schools, and committees in planning strategies to end world hunger. Seminars are scheduled for March 23-25, Orlando, Fla.; April 7, Long Island, N.Y.; April 13-14, Los Angeles, Calif.; April 27-29, Hanover, N.H.; and May 19-21, Harrisburg, Pa. For registration information, write Kathleen O'Pella, Bread for the World Educational Fund, 802 Rhode Island Ave. NE, Washington, DC 20018.

"Learning About Peace and Disarmament in a Changing World" is the theme of a workshop to be given at the Inter-University Center in Dubrovnik, Yugoslavia, April 16-27, 1984. Thirty resource persons from 16 countries will provide leadership. For more information write Theodore Herman, Cornwall Manor, Cornwall, PA 17016 before the April 1 deadline.

A two-minute period of silence will be observed internationally at noon on April 4, 1984. The silence will follow the sun, going from time zone to time zone around the world, carrying the desire of humankind for peace. For more information, write Two Silent and Still Minutes for Peace, Worldwide, P.O. Box 36, E. Swanzey, NH 03446.

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FORUM

Meditation Helps

Many months ago in *The Friend*, from England, I read an article called "Meeting for Worship and Meditation." It says about meditation: "Relax the body piece by piece carefully; watch the breath; slow down the mind. Personal thoughts drop away and you enter a deep personal silence surrendering to the divine and to the perennial Lover."

It is not easy to slow down the mind, but this short quotation has helped me tremendously when my worries of where Reagan is leading the world seem to overwhelm me.

I look forward to the FRIENDS JOURNAL and read and memorize here and there. Let us all pray for new leaders who will depend less on military might.

Lydia B. Stokes
Moorestown, N.J.

Pacifism and the "Just War"

The government soldier is told that he will be executed unless he follows orders. The victim perceives that he will be killed or tortured, so he joins the guerrilla army.

Those in power kill to stay in power, and the oppressed kill in self-defense. The killing goes on and on because this is the stuff of which the secular world is made: power, oppression, and warfare.

As a pacifist, I do not give up my responsibility to defend human rights; I only give up my right to use homicide.

Self-preservation is not the highest commitment from a religious perspective. If I want my society to be a place where humans do not kill, then I must not kill. If I am required to kill in order to survive, then I am willing to leave this existence.

John Everhart
Reno, Nev.

Charting Infernos

In response to the questions Kenneth Boulding raises in "Quakerism and the Arts" (*FJ* 11/1/83): I am a too recently convinced Friend to understand Boulding's dilemma fully, but as an artist not unacquainted with hell I would offer the following:

I question whether "flesh and the devil" infest the world of the arts any more than the worlds of, say, business or politics. Artists tend to be more articulate about it, but in almost any field or endeavor there are intense pressures to conform to fads, ideologies, intellectual fashions; to compete for money, prestige, power; to "play the game." The issue

here, which is by no means confined to art, is: do I use my gifts—whatever they may be—to serve idols or to glorify God?

If we are called to be publishers of truth, then our own journeys, and the learnings therefrom, constitute the measure of truth (well mixed with error) given to each of us. Some are called to journey through hell. Infernos take many forms and are part of the common territory. Charting them accurately may help others who find themselves in the same country.

Esther Greenleaf Murer
Philadelphia, Pa.

Fireside Club Participants Sought

I would like to hear from anyone with memories of the Fireside Club, which met in Philadelphia in the late 1920s and early 1930s. (Are those the right years?) Names, any trace of minutes, or lists of members, attenders, guests, and programs would be appreciated. All knowledge of that unique and happy interracial venture should not just disappear.

Sarah R. Benson,
36B E. Main St.,
Moorestown, NJ 08057

Another Readers' Favorite

One book that was missing from your "Readers' Favorites" book list (*FJ* 11/15/83) was the breathtakingly beautiful, recently published (1982) collection of photographs of the famous glass flowers owned by Harvard University. These meticulously accurate, life-sized models of 780 plants and about 3,000 enlarged models of plant parts are in great danger of deterioration today because of lack of proper facilities to store them. It is hoped the sale of the book will arouse people to contribute funds toward obtaining the proper temperature-controlled cases to store them. The book contains some short, well-chosen botanical information about each illustrated flower.

A reasonably priced, softbound volume, *The Glass Flowers at Harvard*, by Richard Evans Schultes and William A. Davis, provides a great deal of pleasure for those interested in photography as well as the advance of scientific research in the care of natural beauty and life.

Lars Yingling
Ridgewood, N.J.

"Now and Then"

Your December 1, 1983, issue is great! I'm looking forward to the next issue for the continuation of the Henry J. Cadbury story. Also I thought the David Scull article on being a clerk was excellent. How fortunate that he wrote it!

The American Friends Service Committee's ad on the back page has its details

wrong (how fast we forget!). Henry Cadbury's signature to the "Letters from the Past" that he wrote beginning in 1941 (published in book form by FRIENDS JOURNAL as *Friendly Heritage* in 1972) he signed "Now and Then"—not "Then and Now" as the ad states. The book called *Then and Now*, edited by Anna Brinton, was published in 1960 "as a token of our gratitude and affection on thy completion of 22 years as active chairman of the American Friends Service Committee." It contains essays by 21 Friends.

Eleanor Stabler Clarke
Kennett Square, Pa.

The Genuine Article

I expect a number of people will have written already to point out that "Nach dem Quäkern," the caption on the little silhouette that appeared on page 13 of the December 1, 1983, issue is incorrectly translated as "From the Quakers." The real and interesting problem, though, is what it *does* mean.



Nach, first of all, can indeed sometimes be translated as *from* but only in a few rare idiomatic expressions, and this is not one of them. Here it must mean *after*, which is one of the most common translations for *nach*. We see the little girl draining her soup can, presumably after the Quakers had filled it for her. *Nach* governs the dative case and *dem* is a dative definite article—that's good—but *dem* is never anything but a dative singular definite article. That would seem to question the plurality of *Quakers*, leaving us with "After the [male] Quaker," surely a little peculiar in both German and English. *Quäkern* is clearly a plural form, and a dative plural at that.

There is one further possibility: Although *der Quäker* is, in my experience, always a strong noun (dative singular: *dem Quäker*), it would not be impossible for it to be construed as a weak noun (dative singular: *dem Quäkern*). Should this be so, and I think it highly unlikely, then the caption would be grammatically acceptable, and would

mean that peculiar "After the [male] Quakers."

On balance, I suspect someone with weak German grammatical skills—a non-native—simply wrote *dem* for *den* (the dative plural definite article). "Nach den Quäkern" would mean "After the Quakers." Most reasonable, I think.

Victor H. Lane
Katonah, N.Y.

Origin of Wars

Henry Cadbury's statement (*FJ* 12/1/83) "that the problem of war is moral and psychological, not political nor material" made me give deeper thought to this. I had been thinking of war as motivated by economic interests, but that it is "moral and psychological" is a more profound understanding of it. Yet, as with so many truths glimpsed and then vanished, we forgot this as time went on.

Now I see more clearly the inward origin of wars, and that it is the need of change in heart that should be emphasized—beginning with my own! Instead of feeling and expressing indignation (which is really anger and fear) against the war-minded, I can think of them as sick of heart and in need of healing.

Marie McCall
New York, N.Y.

Grandparents: "Pull the Plug"

The following letter, inspired by Vint Deming's column, "Time to Pull the Plug" (*FJ* 11/15/83), was published in the *Austin American-Statesman*, November 21, 1983. One throws a pebble in the pond and knows not how far the ripples extend:

Christmas shopping for grandchildren is certainly one of the bonuses of aging. A week ago I was drawn into a charming Austin toy store filled with such fantasy items as soft sculpture rainbows and cuddly teddy bears with music boxes in their tummies.

My grandson likes toys with lights and sounds. The shopkeeper directed me to a lights-and-sound toy, but it was a gun. Explaining that I didn't want a gun, he said, "Ah, we have just the thing!" And he handed me a toy camera. With a fast touch it turned into a gun. Thus a little two-year-old's unsuspecting playmate could be mowed down in the middle of his best smile.

How did hidden weapons, tanks, and G.I. Joes ever become part of our gift giving in celebration of Christ, Prince of Peace? A recent study released by the National Coalition of Television Violence shows that toys of violence have increased by 50 percent this past year.

Grandparents must lead the way by boycotting this arsenal of military hardware. There are many toys, games, and books available that will help our little ones learn to live in a Christian manner, the beginnings of which we are celebrating.

Jane Laessle
Fredericksburg, Tex.

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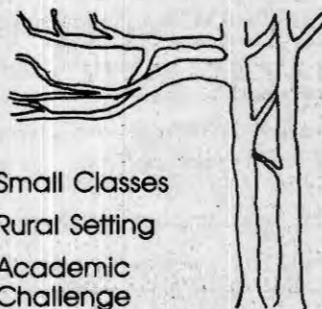
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• **Women's International Resource Exchange** offers *Women and War: El Salvador* at \$2.50 per copy, and *We Continue Forever: Sorrow and Strength of Guatemalan Women* at \$3 per copy. Also recommended is *Resistance, War and Liberation: Women of Southern Africa*, at \$2.50. Order from WIRE, 2700 Broadway, #7, New York, NY 10025.

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• **"By the Sweat of Her Brow: Women and Multinationals"** is the focus of the August 1983 issue of *Multinational Monitor*. The articles deal primarily with exploitation of women working in factories. To order, send \$1.50 to MM, 1346 Connecticut Ave. NW, Washington, DC 20036.

• A mini-course on nonviolence is available for \$1 and a self-addressed envelope from Theodore Herman, c/o AFSC Middle Atlantic Region, 317 E. 25th St., Baltimore, MD 21218.

• **"The Churches and War Tax Resistance"** is a National Council of the Churches of Christ study document which covers many aspects of war tax resistance. It is \$.75 per copy (includes postage) and can be ordered from Dean Kelley, Room 572, National Council of Churches, 475 Riverside Drive, New York, NY 10115.

• Experience the win and lose of world grain trade as a U.S. farmer, European consumer, African laborer, or international food trader through the **World Food Security Game for the World**, by a Christian citizen's movement against hunger. Send \$1 to Bread for the World, 6411 Chillum Pl. NW, Washington, DC 20012.

• **A Call for Peace: The Military Budget and You** is a film based on a speech by Congressman Ronald V. Dellums and narrated by Harry Belafonte. Write Conference on the Fate of the Earth, 1045 Sansome St., San Francisco, CA 94111.

• A 30-minute videotape, **Camino Triste: The Hard Road of Guatemalan Refugees**, which portrays the experiences of Guatemalan refugees who have fled their homeland for southern Mexico, is available from Icarus Films, 200 Park Ave. S, Suite 1319, New York, NY 10003. Sale \$195, rental \$35.

• **The Public Affairs Committee** is offering pamphlets which explain human rights. *Dispute Resolution: Settling Conflicts Without Legal Action* and *The United Nations, The Human Rights Covenants, and The United States* are available for \$.50 from the Public Affairs Committee, 381 Park Ave. S, New York, NY 10016.

BOOKS

A Cry of Absence: Reflections for the Winter of the Heart. By Martin E. Marty. Harper & Row, New York, 1983. 175 pages. \$11.95.

Individuals who find no home in organized religions, who get nothing from the shouting summertime charisma of the public, born-again types, might find philosophical support in the search for Truth in Martin E. Marty's latest book.

The author, a teacher at the University of Chicago Divinity School since 1963, is in a good position to outline and understand the doubts, agony, and frustrations of those attempting to come to philosophical terms with the role of God in everyone, with disasters, wars, genocide, and even the falling away of othertime friends who quail in the presence of continuing sorrow or the ultimate terminal illness.

He writes: "Meditation by one's self, reading in a quiet chamber . . . linking up with one or two like-minded sorts are the pure and innocent forms of search. All others corrupt because they may connect one with hypocrites or may involve busywork."

He quotes Alfred North Whitehead's "Religion is what one does with one's solitariness." He also cites Hebrew prophets, a large number of Psalms, and even such relative moderns as Tom Paine and Thomas Jefferson, who observed others and worshiped in solitude in a sort of judgment against what they termed the drab compromise of religion in the assembly.

The author touches also on ways in which even the adolescent or mature atheist may be viewed or at least understood. Today, when fears of terrorism and nuclear war as well as apathy, anomie, and accedie become global plagues, Marty's writing proves illustrative. "The fallow heart is to learn the disciplines of patience and waiting and to find in these an integrity in relation to God."

Sometimes diffuse, this is still a book to read when it seems as if the winter solstice will never come. Marty minces no words when it comes to what Niebuhr and Barth called sin. In a relatively secure white-collar world, was sin ever swept away? Not likely. Fudged words cover up not only "executive" crime and juggled tax returns but real situations in which offspring and parents for totally selfish reasons make no effort to understand themselves or each other. How can one view the material and spiritual abandonment of small children when, as Marty points out, "spouses make no room for each other in their separating paths towards self-fulfillment." With the new media leaders to manipulate and deceive, sin came back, renamed.

Jeanne Rockwell

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Children of War. By Roger Rosenblatt. Anchor Press/Doubleday, Garden City, N.Y., 1983. 212 pages. \$13.95.

Children of War is based on a *Time* magazine article that appeared in January 1982. To research the story, Rosenblatt traveled to Northern Ireland, Israel, Lebanon, Thailand, and Hong Kong, where he talked with children whose lives have been torn apart by the wars of their elders.

With patience and sensitivity he listened to the youngsters' stories, repeatedly probing with the same question: "Don't you want revenge?" And time after time, in country after country, he was told essentially the same thing: "Against whom?" asked Elizabeth, whose mother, brother, and grandfather died in the Irish "troubles." "No," said Paul, whose Catholic father was shot to death by Ulster vigilantes. "It doesn't matter who done it. Nothin's worth killing someone." Hania, a 15-year-old in the Friends School in Ramallah on the West Bank, though she had been wounded by an Israeli gunman during a student demonstration, did not seek revenge.

This is not a statistical profile of hundreds of children, but a gentle, humanistic look at about a dozen. Rosenblatt does not suggest that those few spoke for all children in the world's war zones, or that they will carry into adulthood such nonviolent attitudes. Indeed, he saw many small faces that seemed hardened with hate and revenge, waiting their chance to continue the deadly cycle of violence. Yet the mere fact that some children were able to retain gentleness and compassion in the midst of brutality seemed to him a miracle. And so it seems to me. This book is beautifully written, moving, and sometimes painful to read, but well worth the effort. It would make a valuable addition to any school or meeting library.

Lenna Mae Gara

Books in Brief

What Are They Saying About Peace and War? By Thomas A. Shannon. Paulist Press, 545 Island Rd., Ramsey, NJ 07446. 130 pages. \$3.95/paperback. This book presents an overview of the traditional and modern Roman Catholic position on war and peace. "The tension between the right to self-defense and the dramatically changed nature of war constitutes the context in which the moral concerns about war are set forth," Shannon goes deeply into St. Augustine's Just War theory that shaped so much Catholic thinking about war and peace. He then explores modern Catholic thinking on this subject, including Vatican II statements and those of well-known theologians like Thomas Merton and activists like Dorothy Day. One chapter details the Bishops' Statement on the Morality of War. In the final section Shannon comes down squarely on the side of renouncing all war and in living, as Christians, in the Spirit of Love.

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FILMS

Doctora. Produced and directed by Linda Post and Eugene Rosow. Natazumi Productions, c/o Cultural Research and Communications, Inc., 1700 Broadway, New York, NY 10019. Rental \$85, sale \$800. Color, 52 minutes, 16 mm.

Doctora, a documentary film about Ruth de Tichauer's medical work among the Aymara Indians of Bolivia, documents a life of service, a life which speaks. De Tichauer's humility, simplicity, and directness are a source of inspiration. Her philosophy is a source of hope.

Friends will be particularly interested in the Aymara people to whom de Tichauer has devoted her life. Some 10,000 Aymara are Quakers. While explaining why they love and trust "Doctora," the Aymara reveal themselves as well. An Aymara tells us that the doctor carries a basket instead of a leather case. She wears the same shoes the Aymara wear, and she eats the same food.

Doctora prepares local food for her medical team as they travel to remote villages to set up open-air clinics. Filmmakers Linda Post and Eugene Rosow traveled with Doctora through spectacular mountains, across sunlit plains, to film the doctor at work. Clinics are held outside in plain view of waiting patients and family members.

When de Tichauer began her practice more than 40 years ago, she gained the confidence of potential patients by inoculating her own children. In the same way, the filmmakers overcame people's camera shyness by traveling with their own baby. Aymara, who carry their babies slung across their backs in handwoven shawls, were more interested in the Snugli method of strapping a child to the front than they were in the movie camera. This kind of give and take behind the scenes must have contributed to the natural and spontaneous quality of the film, qualities peculiar to the documentary medium at its best. And, in fact, the film was selected "best documentary" at the 1983 Los Angeles International Film Exposition, FILMEX.

Doctora reminds us how the call to healing sounds. It is not heard by listening to the body alone, but by listening to God's commandment, "Love thy neighbor as thyself." After the de Tichauer family fled Nazi Germany, the Bolivian Aymara became de Tichauer's neighbors. She developed methods of treating their tuberculosis by carefully observing her patients and by studying Aymara traditional medicine. Her methods meet her patients' needs, although they vary somewhat from techniques established in the Northern medical community.



Doctora is humble, and she does not pretend to work miracles. When Aymara feel it is time to die, they go into the mountains, never the hospital.

The Friends World Committee for Consultation's Right Sharing of World Resources program supports de Tichauer's work and scholarship program.

Sharli Land



Poets & Reviewers

A member of Dover (N.H.) Meeting, **Janet Duffy** wrote her poem at Pendle Hill. **Lenna Mae Gara** is a member of Campus Meeting in Wilmington, Ohio. An FWCC staff person, **Sharli Land** is a member of Sandwich (Mass.) Meeting. She attends Central Philadelphia (Pa.) Meeting. **Jeanne Rockwell**, a frequent contributor, is a member of Bulls Head-Oswego (N.Y.) Meeting. **Pollyanna Sedziol**, from Cincinnati, Ohio, is a regular poetry contributor. **Kate W. Woolley's** poem came out of her worship with Nashville (Tenn.) Friends Meeting. She is an active Baptist.

Puzzle Answers

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A C S R D A H S B X Y B
P E I N B M A U E A T W
G N O L G B R P C R O G
R J X Y L O P H O N E E
P S M R O U G Z R F M H
I T G E C R H B N X A D
A V K Y K I J C E S Z S
N D U X E N W A T U B A
O R G A N E L U T E P X
M U D T S J O D R N E O
F M L S P I C C O L O P
W O B O I C A P M B F H
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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 the manager. (212) 673-1730 or 475-9193.

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.

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Jericho Friends History, Randolph County, Indiana—1818–1958, softbound, \$5.63; Supplement, 1958–83, softbound, \$4.63 ppd. Jericho Friends Meeting, RR 3, Box 80, Winchester, IN 47394.

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

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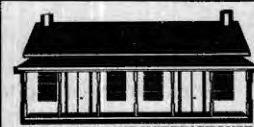
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Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Quaker-oriented literature sent 3 times/year to persons throughout the world who, without leaving their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

Who's Involved With Hunger. 1982. Descriptions of 400 U.N., federal, and private advocacy or informational agencies with publications on poverty, development, and food systems in the U.S. and Third World. Most widely used guide in its field. \$6 from World Hunger Education Service, 1317 G St. NW, Washington, DC 20005.

Early Quaker Marriages in New Jersey, by George Haines, and catalogue of 2,000 other genealogies. Send \$6.50 to Higginson Genealogical, 14F Derby Square, Salem, MA 01970. Catalogue only, \$2.

Free Jrrl, Quakerism, religion, humor, verse, better mental tools, various interesting ideas. Clifford N. Merry, 919 Albany #2, Los Angeles, CA 90015.

Community

Worm community developing in Santa Rosa, California, around housing and health care center for older people opening in February 1984. Apartments with available meals offered on a life-lease basis. Out-patient nursing and therapy on site. Friends House, 684 Benicia Drive, Santa Rosa, CA 95405.

For Sale

Limited edition of glowing reproduction of Edward Hicks's famous *Peaceable Kingdom*. Handsome 20" x 24" prints available for your home, school, public library, or meetinghouse. \$15 postpaid. Send check to: Planned Parenthood, Box 342, Newtown, PA 18940.

Well-loved 100-year-old four-bedroom house in small New York village between Adirondacks and St. Lawrence River. Near several colleges. \$26,000. Owner, 1421 Perkins Way, Sacramento, CA 95818.

Shaker boxes. Beautiful, useful, and sturdy, these oval bentwood boxes are available in a variety of richly grained hardwoods. For information write Jefferson Woodworking, 7202 South Pass, Maple Falls, WA 98266.

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The Quaker Socialist Society was revised in 1975 in England to promote social change. To learn more about how this challenging idea is being developed in the U.S. write Tom Todd, 3709 W. Main, Kalamazoo, MI 49007.

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

Assistant Director. Pennswood Village, a Quaker-directed life care community, has an immediate opening for an experienced Assistant Director. Candidate should have a bachelor's degree and advanced education in health care administration, business management, social work, social gerontology, or related disciplines, in addition to five years of administrative experience in life care, health care, or services to the elderly. Nursing Home Administrator's license desirable. Responsibilities will include delivery of quality services to residents in a cost-conscious manner, supervision of managers of several departments, coordination of intergenerational programs between community and two Quaker schools on same campus. Send resume to: Pennswood Village, Newtown (Bucks Co.), PA 18940. EOE.

Physical Plant Administrator position opens July 1, 1984, at a co-educational day and boarding school with 600 acres, its own water and sewage systems; capability of generating its own electric power; looking for a trained and experienced person. Complete responsibility for buildings and grounds (excluding janitorial services); reports to Business Manager. Resumes should be sent to John Batley, Business Manager, Westtown School, Westtown, PA 19395.

Assistant Director. New England Friends Home, a rest home 15 miles south of Boston. Live-in, salary, health benefits. Serves 13 elderly people. A variety of tasks offers good opportunity for service and learning. Contact Brian Drayton, 86 Turkey Hill Lane, Hingham, MA 02043. (617) 749-3556.

Staff Assistant. New England Friends Home, a retirement home 15 miles south of Boston. Live-in, salary, health benefits. In-service education when desired. Broad range of tasks serving 13 elderly people. Contact Brian Drayton, 86 Turkey Hill Lane, Hingham, MA 02043. (617) 749-3556.

Secretary to Wider Quaker Fellowship wanted. Friends World Committee for Consultation seeks a 3/5 time secretary to its Wider Quaker Fellowship program, to begin work in Philadelphia by May 15, 1984. Broad knowledge of Quaker literature and excellent language skills required. Application letters, including complete resume and names and addresses of at least three references, should be sent before April 1, 1984, to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102.

Health personnel needed for interesting, meaningful service to migrant farm workers (black American, Hispanic, Haitian). Appealing to people interested in cross-cultural, international health. We need: physician, NP/PA, nurses, lab technician, nutritionist, health educator, social worker, mental health professional. We also need students and volunteers. Spanish and/or Haitian/French useful. May through October. Send resume to: Tri-County Community Health Center, Newton Grove, NC 28366.

Friends Center, Auckland, New Zealand. Quaker married couple sought as resident Friends for minimum one year from October 1984. Inquiries to Clerk, 115 Mt. Eder Rd., Auckland 3, New Zealand.

Schools

Plymouth Meeting Friends School. (215) 828-2288. Butler and Germantown Pikes, Plymouth Meeting, PA 19462. Co-educational. Pre-primary through sixth grade. An assistant teacher in each class assures attention to individual academic, social, and creative development. Spanish instruction daily; Suzuki violin classes; fifth grade Mexican Exchange Program.

Pine Mountain Settlement School. Opportunities to love, understand, and care for the world we live in—a way of life. Offers Appalachian environmental programs for all ages. Qualified staff and extensive library. Write to Jim Urquhart, director, Pine Mountain Settlement School, Pine Mountain, KY 40810.

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

Services Offered

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

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.

Let a fellow Quaker help you buy or sell a home in South Jersey. William Scanlan, Green Fox Agency, Woodbury. (609) 845-0555.

Moving across country? Doug Ross is available to help you this spring and summer. Careful, experienced, reasonable. Call collect (215) 527-3539.

Summer Rentals

Picnic on the roof! Center City Philadelphia, one-bedroom apartment to sublet for two-three months this summer. Superb location, spacious, bright. Completely furnished. \$315 plus utilities. (215) 625-0989.

April-October. Four-bedroom (1835) house on 13 acres on George Fox Lane, Shelter Island, New York. Write: 6 Butler Place, Garden City, NY 11530.

Spacious nine-room house, just one short block from best beach in Cape May, New Jersey, three blocks from mall. Furnished, including crib, washer, and dryer. Sleeps 14. Ocean view from every room! (202) 966-3645.

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Music, Quakerism, community: Friends Music Institute, ages 12-17. Camper comment: "I felt like we were all one big family." Jillian S., New York. FMI, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Vacation



Outer Banks, Avon, NC 27914.
A vacation/weaving experience for Friends. Simple living, therapeutic activity, relaxation. Write for details.

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Pediatrician (BCBE) who loves children, enjoys inquisitive parents, will care for occasional premie and several inpatients, and wants a flexible, happy work environment more than lots of money. To join practice with two pediatricians and child development specialist. Flexible hours to match family demands. Send c.v. and tell us why you like being a pediatrician. Write Sue Brown, M.D., and Lynne Uhring, M.D., 118 Dartmouth SE, Albuquerque, NM 87106. Graduating residents are encouraged to apply.

Mature woman companion for elderly lady. Live together small apartment quiet village eastern Long Island. Bed, board, salary provided. Must be good licensed driver; should enjoy reading aloud. Must be willing and able to provide simple, directed medical care and to share in household chores. Nonsmoker preferred. Eunice Prellwitz, Colonial Village, Southold, NY 11971. Please reply to Samuel Prellwitz, 947 LaClair Ave., Pittsburgh, PA 15218. Phone (412) 372-1212 ext. 2115 daytime; (412) 243-8192 evenings.

CALENDAR

March

3—Quaker Universalist Fellowship, second annual gathering, Stony Run Meeting, Baltimore, Maryland. Theme: "Varied Paths to Quakerism." For further details and registration form, write to

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.

CANADA

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

OTTAWA—Worship and First-day school, 10:30 a.m., 911/4 Fourth Ave., (613) 232-9923.

TORONTO, ONTARIO—80 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.

GUATEMALA

GUATEMALA—Monthly. Call 683011 or 681259 evenings.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 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 Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope AL 36533.

Irving Hollingshead, RD 4, Box 592, Boyertown, PA 19512. All universally welcome.

3—Ohio Ecological Food and Farm Association, fifth annual meeting and conference, Ruff Learning Center, Capital University, Columbus, Ohio. Information from OEFFA, 7300 Bagley Rd., Mt. Perry, OH 43760, (614) 849-0105.

27-April 1—Philadelphia Yearly Meeting, Arch St. Meetinghouse, Philadelphia, Pa. Write Samuel D. Caldwell, 1515 Cherry St., Philadelphia, PA 19102 for information.

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 and First-day school 11 a.m. 402 S. Beaver 88002. (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—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY—Strawberry Creek, P.O. Box 5065, unprogrammed, 10 a.m. at 2485 LeConte.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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

DAVIS—Meeting for worship, First-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, 12565 Jones Bar Road. Phone: 273-6485 or 273-2560.

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

HEMET—Meeting for worship 9:30 a.m. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 658-2484.

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

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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 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

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

PASADENA—Orange Grove Monthly Meeting, 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. 682-5384.

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. Clerk, Karen Cauble, (619) 281-5033.

SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar. 380-7635.

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

SAN JOSE—Worship and First-day school 11 a.m. Discussion 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. Phone (707) 542-1571 for location.

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, Stockton (209) 943-5344. Jackson, First Sunday (209) 223-0843.

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 745-8072. 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) 633-5501 (after 6 p.m.).

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

DURANGO—10 a.m. First day school and adult discussion. Unprogrammed worship at 11 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 HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. First-day school. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

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. John D. Perry, clerk, 9 Great Hill Rd., Darien. 655-7799.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school 10 a.m. Woodbury Community House, Mountain Rd. at Main St. Phone: 263-3627.

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 10:00 a.m. (904) 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 a.m., 316 E. Marks St., Orlando 32803. (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., SE. Phone: (813) 896-0310.

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 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., NE, 30306. Clerk: Joan Thompson. Quaker House telephone: 373-7986.

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

ST. SIMONS—Worship group 11 a.m. 3415 Frederica Rd. (912) 638-9346 or 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 Daniells, 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 Curtis Pullin and Kate O'Neill, 383-9601.

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: 457-6542.

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 758-7084.

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

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 432-7846 or 945-1774.

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

MENARD—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meetinghouse 2 miles south, 1 mile east of McNabb. Phone: (815) 862-2214.

OAK PARK—Worship 10:30 a.m. Hephizabab 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 243-5688 (Peoria) or 342-0708 (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) 328-5853 or 344-5348.

INDIANA

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

COLUMBUS—Unprogrammed worship Sundays 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.

HOPEWELL—20 mi. W. Richmond; between I-70, US 40: I-70 exit Wilbur Wright Rd., 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. 478-4218.

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

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

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

SOUTH BEND—Worship 10:30 a.m., Badin Hall, Notre Dame, 232-5729, 233-6672.

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

WEST LAFAYETTE—Worship 10 a.m., 178 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 10 a.m. 311 N. Linn St. Co-clerks Barbara Dumond and Michael Kyte. 338-9273.

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

KANSAS

LAWRENCE—Oread Friends Meeting. Unprogrammed worship 10 a.m. 1146 Oregon. Phone (913) 749-1360.
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, 986-8250.
LEXINGTON—Unprogrammed worship, 3:30 p.m. For information call 223-4176.
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 548 Bienville St., (504) 926-5400 or 769-4547. Clerk: Laellie 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.C. 866-2198.
PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Route 302). For information call Harold N. Burnham, M.D. (207) 839-5551.
WATERBORO—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

MARYLAND

ADELPHI—Worship 10 a.m. Sun., 8 p.m. Wed. First-day school 10:20 a.m. (10 2nd Sun.) adult 2nd hour (mo. mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzgerott, near U. MD. 445-1114.
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 and August, 5116 N. Charles St., 435-3773; Homewood: worship and First-day school, 11 a.m., 3701 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. 124 Philosophers Terrace. Clerk: Marlen Roberts, RD 4. 778-3282.
EASTON—Third Haven Meeting, 10 a.m. 405 S. Washington St. Clerk: Jane K. Caldwell, (301) 822-2832.
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., West Concord. (During summer in homes.) Clerk: Sally Jeffries, 263-4992.
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 a.m. Phone: 876-6883.
FRAMINGHAM—841 Edmands Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.
GT. BARRINGTON—South Berkshire Meeting, unprogrammed 10:30 a.m. Blodgett House, Simon's Rock College, Alford Rd. (413) 528-1847 or (413) 243-1575.
MARION—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.
MATTAPOISETT—Worship 10:30 a.m. Rte. 6, east of New Bedford. J. Toothaker, pastor, 636-3405.
NEW BEDFORD—Worship (unprogrammed) 11 a.m. (10 a.m. June through Sept.). 7th and Spring Sts. 993-7387.

NORTH EASTON—Worship 11 a.m. First-days at Friends Community, 238-2682, 7679, 2282.

NORTH SHORE—Worship and First-day school, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 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, 9:30 a.m. in homes. Call (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 2484.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

MONTANA

BILLINGS—Call (406) 656-2163 or 262-5065.
MISSOULA—Unprogrammed, 10:30 a.m. Sundays, 204 S. 3rd St. W, 542-2310.

NEBRASKA

LINCOLN—3319 S. 46th. Phone: 488-4178. Discussion 10 a.m., worship 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

RENO-SPARKS—Unprogrammed worship at 10 a.m. Senior Citizens Service Center, 1155 E. 9th St. 747-4623.

NEW HAMPSHIRE

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

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: Shirley Leslie. Phone: (603) 332-5472.

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, Collis Center, Conf. Rm. B, Dartmouth College. 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. 46 Concord St. Singing may precede meeting.

WEST EPPING—Friends St. Worship 1st & 3rd Sundays at 10:30 a.m. Clerk: Fritz Ball. 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.

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) 468-5359 or 423-0300.

MONTCLAIR—Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Park St. and Gordonhurst Ave. 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., NE. Mary Dudley, clerk. 873-0376.

GALLUP—Unprogrammed worship, Sundays 10:30 a.m. Carpenters' Hall, 701 E. Hill. 863-4697.

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, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-1238 or 835-0277.

NEW YORK

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

ALFRED—Meeting for worship 9:15 a.m. 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—Adult discussion 10 a.m., meeting for worship and First-day school at 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship 11:00 a.m., 72 N. Parade (near science museum); and 7 p.m. at Center Hamburg. Call 892-8645.

BULLS HEAD RD.—Worship 10:30 Sun. N. Dutchess Co., 1/2 mile E. Taconic Pky. (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. Call Carolyn Stephenson, (315) 824-0988.

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Florence Mossman, clerk, (518) 872-7246 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.).

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

Locust Valley-MATINECOCK—Duck Pond & Piping Rock Rds. First-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 potluck, 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 a.m., First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

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

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Geraldine Gourley, phone: 942-6928.

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 a.m., First-day school 10:45 a.m. 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 Alfred Henderson, 294-0745.

GREENVILLE—Worship group. 752-0787, 752-9438.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

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

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

WILMINGTON—Unprogrammed meeting 10:00 a.m., Women's Resource Center, 20 N. 16th 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.

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 Cophine Croeman, 846-4472, or Rod Warren, 863-0731.

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.

OVERLIN—Unprogrammed meeting at 10:30 a.m. Wilder Hall, Oberlin College. Ruth Schwaegerle, clerk.

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

WAYNESVILLE—Friends Meeting, 4th & Hight Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m. (513) 885-7278, 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) 262-8533 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 S.E. 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

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

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.

CARLISLE—Worship and First-day school (Sept. to May) 10 a.m. 140 E. Pomfret St. 249-2411.

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 Forkville, 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—First-day school 9:30 a.m., meeting for worship 10:30 a.m. Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

HAVERFORD—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Haverford, 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 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANSLOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. Lansdowne and Stewart Aves.

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 meeting 10-11 a.m.

MILLVILLE—Main St. Worship 10 a.m. First-day school 11 a.m. Dean Giron, (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.

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

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

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Worship, First-day school 11:15 a.m.

POTTSTOWN-READING AREA—Exeter Meeting. Worship 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 miles W of 662 and 562 intersection at Yellow House.

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

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

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

SLIPPERY ROCK—Franklin St., United Methodist Church. Meeting for worship, 11 a.m. Phone: 794-4547.

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

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

SPRINGFIELD—W. Springfield and Old Marple Rd. Meeting 11 a.m. Discussion 10:15 a.m. (Oct.-June). 544-3624.

STATE COLLEGE—611 E. Prospect Ave., 16801. First-day school and adult discussion 10 a.m. Worship 11 a.m.

SUMNEYTOWN—Pennsburg Area, Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts., Pennsburg. Bruce Grimes, clerk, 234-8424.

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

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

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m. (except summer); 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. Phone: (803) 781-3532.

SOUTH DAKOTA

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

TENNESSEE

CHATTANOOGA—Worship, 10:30, discussion 11:30. 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, 693-8540.

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.

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

CORPUS CHRISTI—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 884-6699.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Hwy. Clerk: Alfred Mellor, (214) 942-8020.

EL PASO—Meeting at 10:00 a.m. Sunday. Meetinghouse 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 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club. Clerk: Don Warrington (512) 833-5368.

HOUSTON—Live Oak Meeting. Worship and First-day school Sundays 10:30 a.m., 1003 Alexander. Clerk: Albert Munn, 665-2010.

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

LUBBOCK—Unprogrammed worship, 10 a.m.; clerk, Elsa Sabbath, 2810 23rd St. (806) 797-0916.

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. Leni Skarin, clerk, 113 High Oak; Universal City, 78148. (512) 659-4053.

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) 583-2287 or 582-4357.

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. Phone: (802) 862-1439.

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

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: 765-4003.

WILDERNESS—(Rutland Worship Group). Worship 10 a.m. Trinity Episcopal Church, Library Annex, Rutland. Phone Kate Brinton, (802) 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 10 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

WILLIAMSBURG—Unprogrammed meeting for worship 10 a.m. 104 Kingswood Dr. (804) 229-6693.

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

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

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

SEATTLE—University Friends Meeting, 4001 9th Ave., NE. 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 a.m. 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 John Gamble, (304) 599-1767.

WISCONSIN

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday 10:30 a.m., 1718 10th St., Menomonie, WI 54751. Call 235-5892 or 832-0094.

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.

WYOMING

CASPER—Unprogrammed worship in Friends' homes at variable times. Phone Eileen Haney at (307) 472-3015.

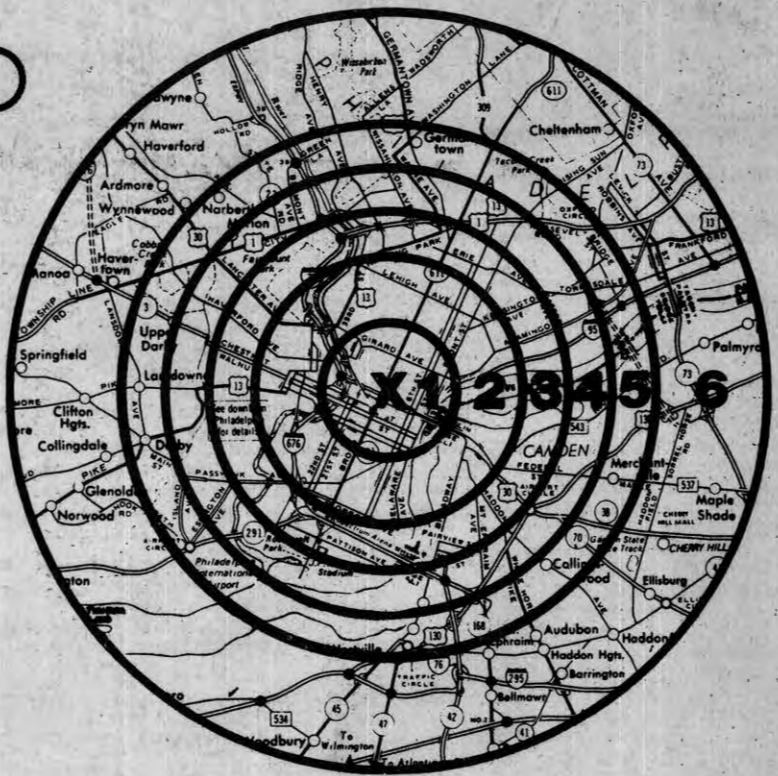
GROUND ZERO

1 That morning
four of us went into
the center of town
the vital center
in the courtyard of City Hall
on that spot that core
of the threads reaching out
we taped a placard which read
Ground Zero
we stood there reading names
from the Philadelphia telephone book
names of those who would be
instant dead when the bomb goes off.

2 Four stories up in the city council room
witnesses are giving testimony
they show that film about
the survivors of Hiroshima the one
where they try to swab the wounds
on their faces and necks and they
just lie there the living dead
we too are the living dead
and so we read the names
standing on Ground Zero
except when the buses come.

3 Seven buses come and six vans
disgorging men handcuffed
handcuffed by twos and threes
who are these people I ask the guard
they are criminals
how can they be criminals when
they haven't been convicted I ask
they are criminals
they haven't even had a hearing
I know what I know ma'am
and his eyes draw into a fine line
I go back to handing out leaflets
weeping inside about
steel-trap minds I cannot pry open
and the darkness inside the trap
and the buses back and fill
in the courtyard rolling over
and over
Ground Zero
so we have to move
have you ever tried to read names
from a telephone book
and keep moving?

4 In the courtyard we are reading
and some people are listening
and come to read also
some people take our leaflets but
men in Brooks Brothers suits
who carry attache cases
do not take leaflets
they look through you
maybe they are thinking about
justice and law and order and all that



how do you know they are criminals when
in the council chamber they are talking
if a bomb drops they say
there is nothing we can do
absolutely nothing
in the council they are listening
and applauding
and the sun comes out
out into the courtyard
out into the council chamber
casting long long shadows on the floor

5 In the shadows
I see a vision of us
lighting candles
in the darkness of men's minds
and cities' budgets
we the middle people
for the prisoners have no power
they have given it away or
it has been taken from them
and the Pentagon has power
and Big Government has superpower
because we have given it to them
but
we are taking back our power
we are all prisoners
lighting candles in the darkness
of our minds and hearts
as we walk the fine line
between criminals and prisoners
to the point of no return
the vital center
the dark core
Ground Zero.

—Janet Duffy