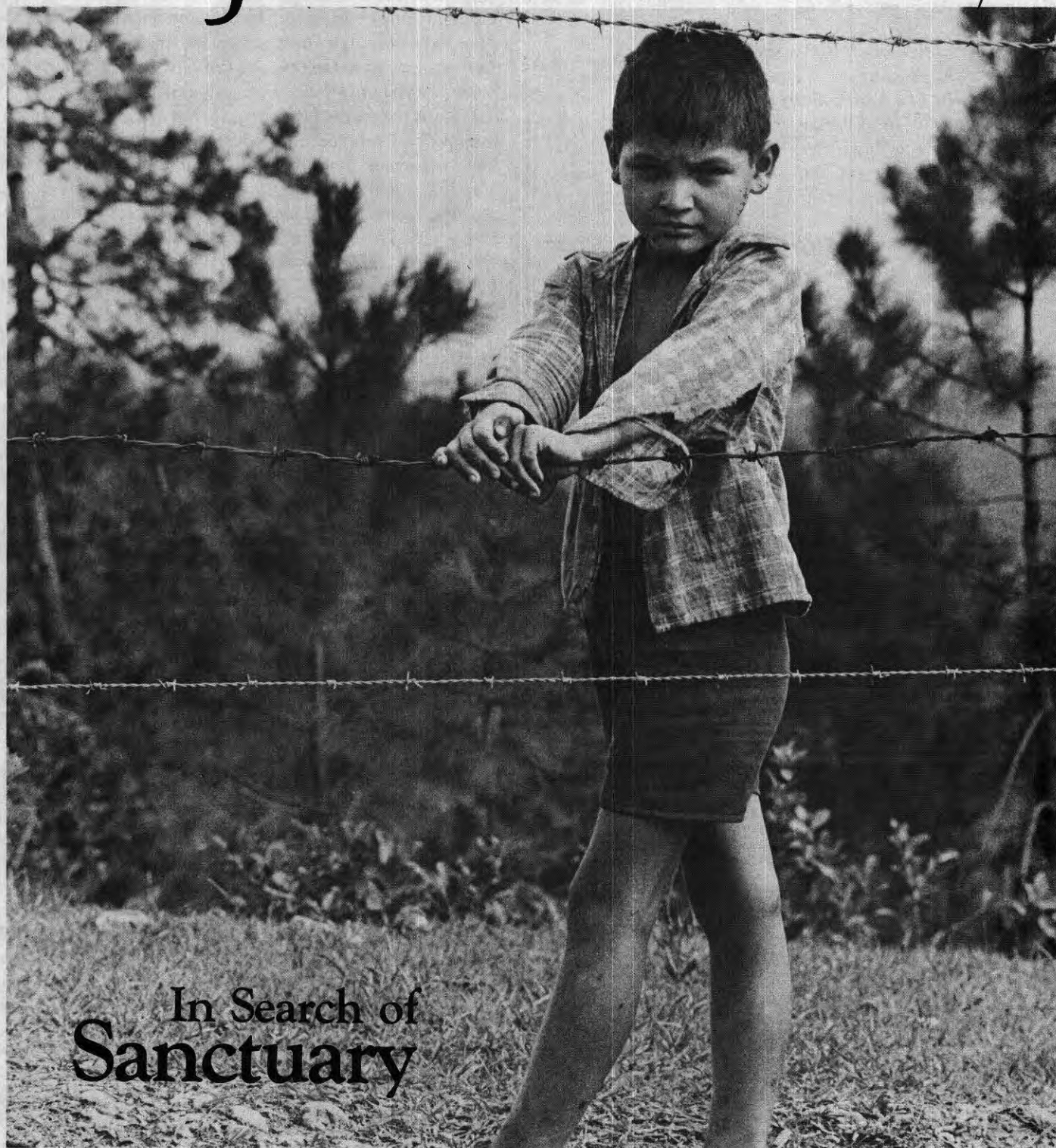


August 1/15, 1984

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



In Search of
Sanctuary



FRIENDS JOURNAL

August 1/15, 1984 Vol. 30, No. 12

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Cover photograph, by Janice Hill, courtesy of the American Friends Service Committee, is of a Salvadorian boy in a refugee camp in Honduras.

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AMONG FRIENDS

The Measure We Give

In the last five years I have seen significant changes in the old Philadelphia neighborhood where I live. During that time there has been an infusion of a large number of refugees from Southeast Asia. The community has responded positively, for the most part, to the challenge of welcoming these new residents: local schools have helped to provide language instruction, housing has been made available, and churches have provided a number of human services. A local Catholic church in particular has shown strong leadership. A weekly mass is conducted totally in Vietnamese, and a farmer's market in the church courtyard is a popular gathering place for Asian families (and others).

Friends across the United States have responded as well to the needs of refugees in the last few years. Many meetings have welcomed and sponsored families. Swarthmore (Pa.) Meeting, for instance, rents a house from the college, and the meeting has housed and placed 56 refugees during the past five years. The story of Long Beach (Calif.) First Friend Church (*FJ* 11/15/80) has been deeply moving to hear; a number of refugees from Cambodia have become active in the meeting and have helped to bring new life and growth.

As I consider such personal involvement with people uprooted by war and violence, I realize how much learning and sharing can occur when people work together. As we seek to minister to the needs of others, *our* lives become enriched by the lessons we learn about the courage and strength and hope of many refugees becomes a sort of ministry to us. I am reminded of these words from Luke 6:38: "Give and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

Friends are now called to make an even deeper commitment. As a new wave of the world's homeless arrive from Central America in search of sanctuary, many meetings are seeking an appropriate response. To what degree, many of us ask, are we prepared to challenge U.S. immigration law that will deport many of these victims of violence—violence ironically, that has been fed by an increased U.S. military presence in Central America. As we seek our way forward I recall these words by Edward Burroughs (1659):

We are not for names, nor men, nor titles of government, nor are we for this party nor against the other . . . but we are for justice and mercy and truth and peace and true freedom, that these may be exalted in our nation, and that goodness, righteousness, meekness, temperance, peace, and unity with God, and with one another, that these things may abound.

I am pleased to announce the appointment of Eve Homan to the position of assistant editor. Her astute abilities as a copy editor for the past year have been greatly appreciated, and I welcome her to her new assignment.

Vinton Deming

The Two Faces of Liberty

by Lilith Quinlan

One word summarizes the current situation with regard to U.S. policy in Central America and the treatment of refugees entering as a result of those policies. The word is hypocrisy. Two construction projects are images, signs of this hypocrisy.

The first is the restoration of the Statue of Liberty and Ellis Island in New York Harbor. (My guess is some of your kinfolks came by there awhile back. Mine did—economic refugees—from Ireland when the potato crop failed). A special commission is raising \$230 million to give Lady Liberty, mother of our “beloved immigrant,” a facelift. The head of this commission is Lee Iacocca, renowned for his salvage of bankrupt endeavors. He states the importance of the restoration this way: “The statue is really for all of us. It is a reaffirmation of what freedom means. Next to the flag, it is the most important symbol we have.”

While school children in New England are selling candy to rebuild the Statue of Liberty, we have a large and quite different project going on here in Louisiana: the “alien detention center” in Oakdale. This \$17.1 million facility with a projected budget of \$6–\$7 million per year will be able to imprison 1,000 “aliens” initially, then 2,000. It has been described by Immigration and Naturalization Service (INS) officials as a long-term holding facility and is the first such prison administered jointly by the unholy alliance of the Bureau of Prisons and the INS. A new center is also being built in Alexandria to train 1,000 people for the border patrol, doubling the present capacity.

So while the Statue of Liberty gets ready for tourists, Oakdale looks for-

A teacher by vocation, Lilith Quinlan is also co-director of Common Ground, a faith community working for peace and justice. She is a member of Baton Rouge (La.) Meeting, and her meditation was part of her meeting's declaration of sanctuary, April 26, 1984.



Martha Vidrine

your land, you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt” (Lev. 19:33–34).

There is a third building being constructed in this nation in obedience to these laws: a movement of compassion. On March 24, 1982, Southside Presbyterian Church in Tucson, Arizona, provided sanctuary for the first time. Today Baton Rouge Meeting joins 121 other churches and synagogues offering hospitality to refugees from Central America. We join 12 other churches waiting for refugees to enter their sanctuaries. The arrests of church workers transporting refugees in the valley and the tightening of checkpoints mean our government is again pushing aside hands outstretched in love—in the name of political expediency.

Unless the policies of this nation change, there is no point in Lee Iacocca's restoring the facade of the Statue of Liberty. A facelift will not reawaken the soul of this country. Our violence to others is coming home. “There is no freedom on earth or in any star for those who deny freedom to others” (Elbert Hubbard). A disillusioned Salvadorian recently described his vision of a solemn statue in New York Harbor, barring entrance to our nation with a raised torch of warning for aliens who try to enter.

Today, we open our doors, put up the banner “Sanctuario” and hold up the light of welcome and refuge in obedience to the law of our land, international law, the laws of Scripture, and the law of love. We do so in the tradition of Gandhi and Martin Luther King and in nonviolent resistance to oppression, racism, and murder.

We must remember, however, that today we are vessels for the light of liberty. This light is not ours but the light of the Spirit, not the artificial light of a cold statue but a living light which may expose the hypocrisy of our nation and help to make visible again its soul. □

ward to holding and deporting men, women, and children who are refugees fleeing the violence in Central America that we help to create. We in Louisiana will have a place where the poor and oppressed languish as they do in El Corralón in the Rio Grande Valley in Texas and at another *corralón* opened recently in Houston. Deportations will continue; the rate now is 2,000 per week. The Archdiocese of San Salvador reports that 30 percent of the people deported to El Salvador are murdered.

Hear the words of international law, U.N. protocol, and U.S. law: A refugee is one who “owing to well-founded fear of being persecuted for reasons of race, nationality, religion, membership in a particular social group, or having a certain political opinion is unable or unwilling to return to his/her own country.”

Hear the words of another law: “When a stranger sojourns with you in

One Quaker Meeting's Experience

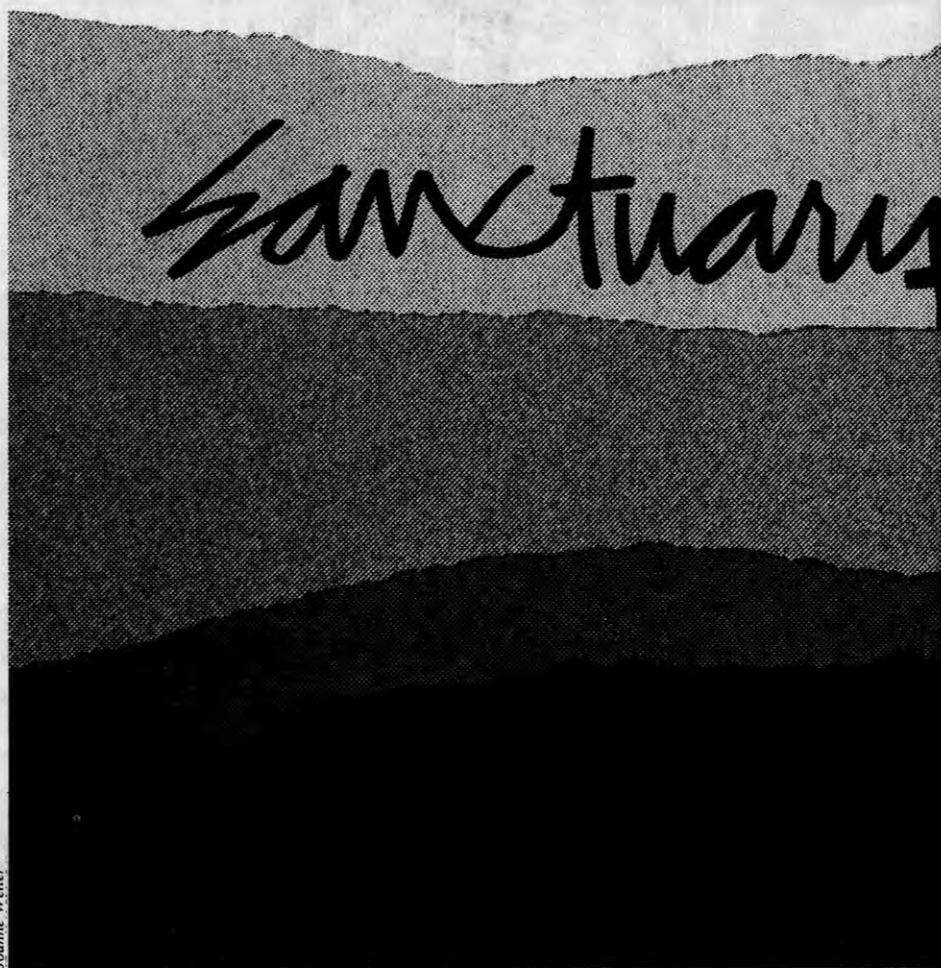
by Virgie Bernhardt Hortenstine

A family of illegal Salvadorian aliens came to live at Quakerhouse in Cincinnati, in August 1983. Community (Ohio) Friends Meeting had endorsed the idea of church sanctuary for Salvadorian and Guatemalan refugees earlier, along with 18 other church congregations in the Cincinnati area. At that time, according to Amnesty International, 36,000 people had been killed in El Salvador since 1981, one out of every 125 Salvadorians.

Our meeting's process of deciding to declare public sanctuary took several months in spring 1983, during which we learned in depth about the situation in Latin America. Among various information sources, the testimony of Charles Clements on March 23, 1983, to the House of Representatives' Western Hemisphere Subcommittee (published by the American Friends Service Committee) was most informative. Charles Clements is a Quaker physician who had provided health care in El Salvador for a year. Clements testified:

The population I serve are the recipients of daily military aid from the United States; I cannot remember a day since last July that a village has not been bombed by A-37 jets, strafed by Huey helicopters, or rocketed by Cessna spotter planes, all gifts of our government. . . . [The guerrillas] have no sophisticated weapons and absolutely no air defense capability. . . . To characterize this as a Soviet-influenced struggle is to deny the legitimacy of the Salvadorians who have watched their children starved, their

Virgie Bernhardt Hortenstine, a member of Community Meeting, is executive coordinator of the Fayette-Haywood workcamps and has worked with rural blacks in western Tennessee for more than 20 years. She is also an award-winning author of poetry and children's books.

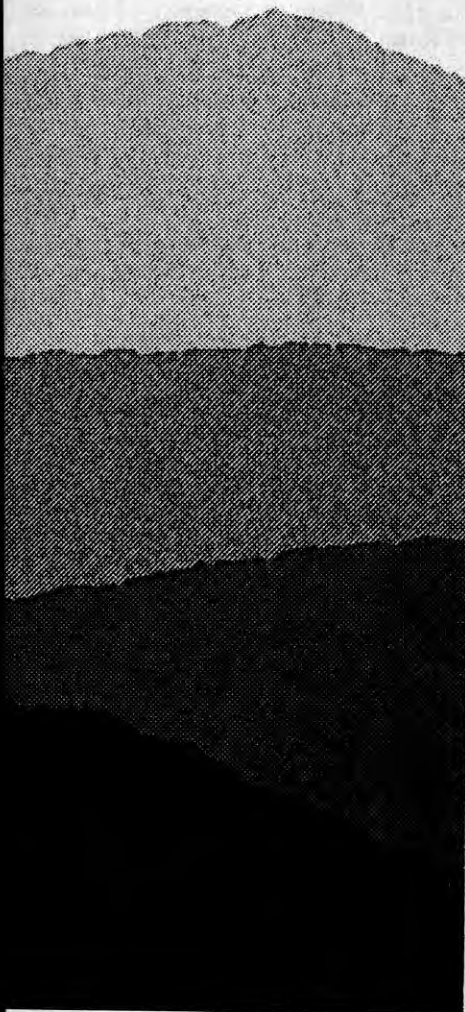


workers underpaid, their land usurped, and their very basic human rights grossly violated for generations. . . . As an American I have been greatly embarrassed that our president has certified that there has been good faith and progress in human rights violations. . . . I am amazed that the U.S. Congress continues to listen to those certifications every six months. . . . Of the \$116 million in military aid sent to El Salvador between January 1981 and March 1982, only \$36 million was approved by Congress. The remainder was authorized solely by the president. Today these figures are worse.

The U.S. Immigration and Naturalization Service (INS) estimated that 250,000 Salvadorians and Guatemalans had fled to the United States, and the Church World Service estimate was nearly twice that high. Of these, refugees were being sent home at the rate of

At the meeting when we were facing a decision, we could almost see the spirit moving. There was nothing to do but move forward in holy obedience. How could we say no?

nearly 1,000 a month, to face possible imprisonment or death. Very few Salvadorian applications for legal asylum were being granted by the INS. In the



United States, only about 200 had sanctuary in the 60 churches that had opened their doors.

We learned from data published by the Inter-Religious Task Force on El Salvador that half the children die before their fifth birthday. There are fewer than three doctors for every 10,000 people. Murder is the leading cause of death in the country. Almost 75 percent of the children suffer from malnutrition. Sixty percent of the land is in the hands of two percent of the people. Ninety percent of the people earn less than \$100 a year.

Community Meeting could not ignore such information, though we were faced with a problem. Some of the 18 other endorsing congregations in our community had 200 or more members, but we were more limited in our numbers.

Most of our 50 members, plus a few attenders, seemed overscheduled as well, already busy with other important concerns. Fortunately, however, we had Suzanne Doerge.

Suzanne, 29, an attender of the meeting for several years, had always shown deep insights. A highly skilled group leader, she is cheerful and positive, alert to the abilities of other people and able to get them involved. Two years ago she met people from Central America and learned what was happening there. She went to Mexico for four months, living among poor people, then to Nicaragua. When Suzanne came back, she did not merely tell us about Central America; she took us there, using music, slides, and exercises in which we closed our eyes and imagined ourselves as *campesinos*, confined to working in the fields and living in a box.

Dedicated to doing something about Latin America and searching for others with similar interests, Suzanne joined concerned nuns and members of the Cincinnati Central American Task Force, people who had founded the Chicago Religious Task Force. This group had much information about sanctuary. The local endorsing congregations formed the Cincinnati Coalition for Public Sanctuary and began to meet in our meetinghouse.

During Community Meeting's April meeting for business, we discussed the issue of declaring sanctuary, an illegal action. Almost nobody was against it; people were just busy and, living far away from El Salvador, felt safely insulated from it. As we were tabling the issue for a later decision, someone suggested polling the members to see how much money we could count on per month, how much time our members could spend in shifts monitoring the meetinghouse 24 hours a day, who spoke Spanish, and who would provide transportation, legal and medical services, and so forth. The results of the poll were surprisingly high.

At the May meeting when we were facing a decision, we could almost see the spirit moving. "Individuals and small groups in our meeting have done significant things," said a member, "but our meeting has not worked as a whole on any major concern for 30 years."

"It could split our meeting apart," said one.

"Is that the issue?" responded another.

"Being a small meeting," one said, "we will not be able to pull the project off; and that will destroy the meeting."

The risk of a \$2,000 fine and five years in prison was a factor. One weighty member was firmly against committing civil disobedience and offered dissenting arguments many times during the discussion. Yet members I expected to say something negative came forth miraculously with positive, inspiring statements:

"They would be flesh and blood in our midst."

"We must act from a spirit of faith."

"How can we not do this when our taxes contribute to their suffering?"

"I'm convinced."

"How can we say no when we have so much and they so little?"

"I'll volunteer to be arrested" (from three people).

We sat in silence, our hands clasped in a circle. "Are we opening ourselves to be guided by the Light?" someone queried.

The member who had felt the action could be detrimental to the meeting said, "I have reasoned it through. By reason I thought this was out of the question. But I was suddenly led to seeing this was the right thing to do. There is nothing to do but move forward in holy obedience. How can I say no?"

The dissenting member said she would not hold back the meeting's action. We agreed to declare sanctuary, with the backing of the coalition in finances and work.

One evening in September we celebrated the arrival of a Salvadorian family of five with a public ecumenical service on the meetinghouse lawn. Over the front door of the meetinghouse was placed a huge sign: *Nuestra Casa Es su Casa* (our house is your house). Facing the assembled silent group, on a small platform, sat five people wearing yellow masks. The five, "our family," were using assumed names: Gabriella, the young mother; Miguel, the father; Jasmin, Miguel's sister; Marguerita, six; and Angelita, four.

Out of the silence came the voice of a Friend, reading first from Leviticus 19, then from Psalm 20. A musical quartet led the group in singing, "Our God Hears the Cry of the Poor."

Miguel spoke in Spanish, with an interpreter. He expressed gratitude to the religious leaders for the warm welcome, then he told us that it was because he worked to help the poor in El Salvador and because someone controversial came to his house, that he and his family were in danger. "All people who carry out this work," he said, "are considered subversive by the government. We remember with sadness the assassination of three nuns and one North American layperson."

Miguel spoke of their life in El Salvador as "one of death, oppression, and hunger. Three of my fellow workers were killed before I left. Other friends were jailed. I expected someone to knock at my door at any moment in the middle of the night," he said. To escape, they sold everything they owned and borrowed money from their family and friends. He said he had to give a \$400 *mordida*, or bribe, to Mexican police. He paid \$100 for false passports, which were later stolen, and \$1,700 to a "coyote," a person who transports people illegally across the U.S.-Mexican

border for a fee. Their trip cost about \$2,700. His voice then took on an apologetic quality. "In El Salvador we say things about America that are not very nice. When we see a plane or a helicopter flying, we say, 'There are those American planes come to kill us.'"

Gabriella told of the death squads. "We are very grateful for all your support," she said "but we won't really be happy until we can return to our country."

Jasmin related her personal experience of having to leave her five-year-old son because it was impossible to bring him. She stressed that their stay in the United States is temporary, "but if we were to return now to El Salvador, it is very possible that within two or three days our dead bodies would be hanging from a tree."

Miguel, Gabriella, and Jasmin distributed Salvadorian tortillas, thick, heavy ones that they had made. The members of the audience broke them and shared them with one another.

A procession of people came to the microphone, most of them representing

congregations, and read statements, some in Spanish, some in English: Community Friends Meeting of Cincinnati; Sisters of St. Joseph of Medaille; Yellow Springs Friends Meeting; Sisters of Divine Providence; Cincinnati Menonite Fellowship; a Benedictine nun; 175 Bellarmine parishioners (not an endorsement of entire parish); Oxford Friends Meeting; a collective of Sisters of St. Francis of Oldenburg; Miami Friends Meeting, Waynesville, Ohio; and Ohio Valley Yearly Meeting of Friends.

As night fell, speakers used a flashlight to read their statements. Toward the end a woman from Louisville, Kentucky, went to the microphone and said, "It is stimulating to be here and witness how the greater Cincinnati community is taking a public position together. We are trying to declare sanctuary and hope for your help."

Now, in 1984, whatever happens to our Salvadorian family also happens to Community Friends Meeting and the Cincinnati Coalition for Public Sanctuary. They are part of us. □

Beyond the bars of Krome Camp, Miami



Cruel justice for many
confronting hopes hidden behind
iron bars
that ring out "unwelcome."
Mother, daughter, father
separated by walls of contempt
as the repressive sun plays tricks
on the mind
caged in the monotony of a year's imprisonment.
Pawns in a struggle for a better life
and a chance to taste the land of opportunity;
the black boat people of Haiti seem to
complicate definitions, legal procedures, and order.
We watched them drown on their voyage to freedom
calling them refugees of opportunity not persecution;
looking the other direction as they cluttered
white sandy resort beaches.
A painful reminder of the failure of U.N. treaties
and human rights standards ringing out guarantees
no one seems to honor.
Cruel justice
now with a slow prison release, but
always remembering the Creole proverb:
"behind mountains there are more mountains."

—J. Tenhula, August 1982

John Tenhula teaches a seminar at Columbia University on refugee migration and is a member of Florida Avenue Meeting, Washington, D.C.



LITANY

The following material was prepared by members of Baton Rouge (La.) Meeting and is based upon the stories of real individuals known through the sanctuary movement. It is excerpted from a longer text used as a litany during an ecumenical service of dedication and declaration of sanctuary, April 26, 1984.

A young man experienced the death of many of his family and friends. But he managed to escape to the United States. The INS captured him, kept him alone in a *corralon*, then deported him from San Antonio. He knew that the government had supplied the Salvadorians with a list of the deportees among the passengers. When he got off the plane, he tried to walk away from the rest of the passengers. A pick-up truck stopped. Some friendly soldiers picked him up—and killed him.

And the King will answer them, "Truly I say to you, as you did it to the least of these my brethren, you did it to me" (Matt. 25:40).

A Salvadorian family had Bible study in their home, so they were suspect and their small store was

bombed. They were forced to watch their teen-age daughter be raped. Many of their friends experienced violence. One day government troops came. They took the father away, blindfolded him, and accused him of selling supplies from his store to the guerrillas.

By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? (Isa. 53:8).

The mother and children spent a month looking for him—looking at dead bodies. Finally they gave up. They left El Salvador and traveled through Mexico to Texas.

Learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow (Isa. 1:17).

The family owned a farm in El Salvador. Near their home was a place which was called "Skull Mountain" because of the many dead bodies found there.

God has taken his place in the divine council; in the midst of the gods he holds judgment: "How long will you judge unjustly and show partiality to the wicked?" (Ps. 82:1-2).

People were killed around them. They knew that they could be killed at any time. For the sake of their children, they sold all of their goods and fled. They left grandparents. They left a brother who is in great danger because he works with the priests among the poor and is, therefore, considered a guerrilla. They left cousins, aunts, uncles. They left friends. They left everything familiar.

They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken (Ps. 82:5).

The mother wept as she told this. Her family, even the small children, dream of horrors—and probably always will.

Arise, O God, judge the earth; for to thee belong all the nations! (Ps. 82:8). □

Building a Human Network

by Joyce Hardin

Three years and one month after Jim Corbett circulated his first invitation (sent to friends and Friends around the United States) to join in a sanctuary movement, he stood with representatives of 12 congregations in Tucson, Arizona (including Pima Friends Meeting, of which he is a member); in an interfaith celebration of the signing by those congregations of a covenant of sanctuary. Characteristically, he stayed in the background, even though the sanctuary movement, both in southern Arizona and elsewhere in this country, owes much of its vigor and certainly its initiation to Jim Corbett, former teacher and retired rancher.

Joyce Hardin is a member of Pima Friends Meeting in Tucson and also of the Unitarian Universalist Church of Tucson, both signatories of the local sanctuary covenant. JOURNAL readers may remember her as Joyce Ennis, a former managing editor.

On May 12, 1981, he wrote:

I can see that if Central Americans' rights to political asylum are decisively rejected by the U.S. government, or if the U.S. legal system insists on ransom that exceeds our ability to pay, active resistance will be the only alternative to abandoning the refugees to their fate. The creation of a network of actively concerned, mutually supportive people in the United States and Mexico may be the best preparation for an adequate response.

"—A network? Quakers will know what I mean." He then offers the challenge, "This letter is addressed primarily to Friends because their history presents them with special responsibilities."

Jim explained the need for immediate action and support of efforts already being made by groups originally organized to help undocumented aliens (primarily "economic" refugees from Mexico). These groups were then trying to aid the new wave of undocumented from farther south who were fleeing political, not economic, injustice.

Why Friends? Jim elaborates:

There is one area in which Quakers may be able to make a distinctive contribution in dealing with the problems of Central American refugees: speaking truth to power.

Because Quakers tend to be more Hasidic than Christian in their understanding of good and evil—trusting in the fundamental goodness of the Creation, unwilling to accept any concept of redemption that falls short of the all-inclusive peaceable kingdom—they may be able to initiate fruitful conversations with people who work for the border patrol and the Immigration and Naturalization Service, conversations that bridge adversary relations.

Members of the patrol and INS are not SS goons delighting in sending undocumented refugees to their fate. Most of those I've met are pleasant enough. Probably they'd be good neighbors. Some also feel uneasy about deporting Salvadorians. So why do they try to prevent captured refugees from learning about and benefiting from the human rights provisions of U.S. law? The game seems to be the mov-



David McCauley/American Friends Service Committee

ing of bodies through deportation channels as fast as possible while maximizing the count, a game in which constitutionally guaranteed human rights are the main obstacles. Expulsion must equal intake to keep the channels from clogging; it's a simple matter of efficient administrative plumbing.



Jim not only gathered vigorous support from his own Quaker meeting, but he also stirred keen interest in other members of the Tucson Ecumenical Council (which subsequently established a special task force to work on the Central American refugee problem). Jim Corbett's message evoked an especially sympathetic response in John Fife, pastor of Southside Presbyterian Church, who had long shared Friends' concerns for acting against injustice toward minorities and the economically deprived and who continues to guide his denomination in matters of socially conscious investment of their funds. John's church is identified by a conspicuous sign declaring (in Spanish) "The Sanctuary of God for the Oppressed of Central America."

John Fife expressed to me his amazement at the theological leadership Jim Corbett—a Quaker—has provided to the entire sanctuary movement, and remarked especially about the acceptance of that leadership by his own and other traditionally theology-oriented denominations (as contrasted with the Society of Friends). "Corbett is the guy," John quickly acknowledged to me, "who led us all the way through the

moral dilemma in ministry to refugees."

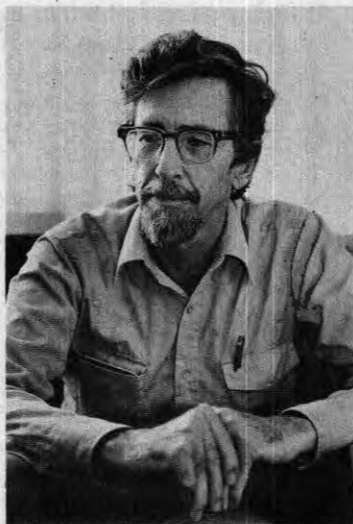
In a series of letters (one of which I have already quoted), in which Jim Corbett followed up his original plea for a network, he provides thoughtful insights into liberation theology and its relationship to the current situation in Latin America. At the same time he provides a theological and moral imperative for the actions he sees necessary to counter the evils behind our country's stance regarding these refugees. "Jim's moral-ethical insight led and has kept us moving. He has not allowed us to get bogged down in one or another form of ministry," John Fife commented to me, adding, "It's hard for a Presbyterian to admit getting that kind of leadership from a Quaker."

Jim Corbett is providing not only theological but practical leadership to the sanctuary movement. John Fife told me that Jim Corbett repeatedly risks his life to aid his chosen people undoubtedly far more often than any of the others involved in transporting, housing, and otherwise aiding the refugees. He is indeed an inspiring example to Friends as well as others who seek to live their religious beliefs on a daily basis. □

Some Reflections on Sanctuary

by Jim Corbett

The following article is excerpted from Jim Corbett's paper, "Some Reflections on Sanctuary," which he wrote in November 1983.



Photograph of Jim Corbett by Ron Mevasek

The U.S. government maintains that knowingly sheltering undocumented refugees or otherwise helping them evade capture is a felony punishable by up to five years' imprisonment for each refugee who is aided.

Religious communities across the United States have been choosing to stand with the refugees. The press calls this the sanctuary movement, but for the most part it is just the church deciding to be the church. As basic ecumenical communities gather to seek, hear, and do what the prophetic faith teaches, the church is emerging as a people that is formed by service rather than by ritual or creed.

A British journalist recently observed that the sanctuary movement is "the fastest growing spontaneous movement of civil disobedience in America since the defiant Sixties." This is true, as far as it goes, but sanctuary also begins where war resistance is played out, with community conversion. Civil disobedience is often understood (as Thoreau

Central American refugees masked to conceal their identities are greeted at welcoming services (above) at Wheadon Church in Evanston, Illinois, and (left) by monks at the Weston Priory in Weston, Vermont.

conceived it) to be individualistic resistance to injustice, but the declaration of sanctuary is a different kind of civil disobedience that is intended to do justice.

In choosing to stand with the oppressed, the Latin American church has entered a new age of martyrs. As yet, we in Anglo America have little reason to fear martyrdom. We only find ourselves called to give up the privileges of conquest, to share our wealth with the poor, and to become illegals alongside the refugees.

Violence is structured into society itself. Armies are not the only institutions that slaughter people. In a world of starving children, a feedlot full of prime beef or a bank full of money quietly earning interest is often as lethal as an infantry battalion. A society governed by acquisitive competition and dedicated to consuming the creation is itself the war machine.

The misery that prevails and continues to increase in Latin America is rooted in established injustice rather than ignorance; the prevalence of ignorance is itself a consequence of entrenched injustice. (We will never know how many of the peasants and laborers whom the U.S. missionaries taught to read and encouraged to reflect have subsequently been murdered by U.S.-sponsored military governments that perceive the educated poor as a threat to the established order.)

Speaking to Quakers, William Penn once said, "We are the people above all others who must stand in the gap." His presumption is inoffensive in light of the fact that we are all called to go into the breach which from our place in history is the gap. If the call is rarely heard, it may be because we are not organized as congregations expecting to hear and act.

In the United States, unprogrammed Quakers are notorious for this kind of activism, which tends to establish a presence for them in national affairs that is out of proportion to their membership.

The Quaker experiment demonstrates that small groups meeting to hear and do as the Spirit leads are not necessarily crippled or retarded by a lack of professional leadership—rather, that the contrary may be the case.

We must take our stand with the oppressed or with organized oppression; there is no middle ground. □

Mallets in Wonderland or Looking Through the Grass

by Frances Wills

All of you who read the *Wall Street Journal* or the *New York Times* must be aware that the beautiful people and even some show-biz types have taken up the ancient game of lawn croquet. Little do they know that we at Crosslands, a retirement community, have been playing croquet for roughly five years (or five years roughly) and have become quite proficient at the game.

So far nobody here has come up with a mink mallet cover or even paid as much as \$10 for a mallet, whereas \$1,000 is the going rate for serious croquet players' mallets. Ours are kept in shape with a new coat of paint every four years.

Some clubs won't allow members on the grounds unless they wear "whites." We allow play in whites of all colors. And we like hats. Although they are not required, they are a great addition. Especially pith helmets, Phillies baseball caps,

or straw boaters. Of course slacks or skirts or pants are de rigueur. Short pants have been seen, but nowadays not many have the knees for these.

We do have rules. And we have a contentious committee which sets the rules. There are British rules and/or U.S. rules. And our own Crosslands rules which are posted here and there. But who can read fine print at our age?

One rule you can never break: Do not wallop your opponent's ball clear outside the court. This is only done by extremists who like to win. If there is a dispute about rules, one should defer to the referee, who will decide what the rules are at the moment. Since Crosslands is based on Quaker principles, in case of a real fight, the referee is required to force the issue by Friendly Persuasion.

We have tournaments twice a year, spring and fall. Since many people go north in summer and south in winter, or vice versa, that leaves few here to practice. However, the real addicts persevere, and the names of the winners of the tournaments are posted in the lobby, separate but equal, framed in gold, for all Eternity. □

A long-time attendee of Chester (Pa.) Meeting, Frances Wills lives at Crosslands, a continuing care retirement community in Kennett Square, Pa. Her article appeared in the Crosslands Chronicle, May 1984.



The Crucial Role of Spoken Ministry

by Leonard S. Kenworthy

There is one ministry that seems to me to be sorely lacking in many (shall I say most?) of our meetings: the vocal ministry in our meetings for worship. In fact some of us are reluctant or even embarrassed to talk about it. Yet, how urgently we need men and women who can speak experientially, powerfully, and convincingly to the disillusionment and despair, the longing and seeking of our contemporaries.

Our ideal of the vocal ministry as Friends is an incredible one. Far from abolishing the clergy, as many non-Friends and some Friends think we have done, we have attempted to abolish the laity. In Quaker worship there is no division between pulpit and pew; we are all participants, we are all priests or ministers.

But it has always been difficult to translate that ideal into practice. Throughout more than 300 years of our history we have tried various approaches, with varying degrees of success. In the early years of Quakerism the ministry of the spoken word was powerful and widespread. Most people have heard of the Valiant Sixty, public Friends who from 1654 onwards traveled widely, proclaiming the message of Christianity. Few of us are aware of the number of other ministers. In the July/August 1983 issue of *Quaker Life*, Elfrieda Vipont Foulds referred to a meeting at Beckerings Park in 1658 with from

three to four thousand men and women from all over England who were there because they were all considered "gifted ministers." Imagine that! Do you suppose we could replicate that today?

When the original group of God-filled message-bearers passed from the scene, Friends relied for decades primarily on people who were "recorded" for their gifts in the ministry. Many of them were apparently moving interpreters of the Word, but many were not. Consequently the vocal ministry was often woefully weak; recorded ministers and a few others gave the same or similar messages week after week—or there were often no messages for long periods.

Therefore it was in large part the failure of the vocal ministry which in the 19th century led to the rise of the pastoral system in Quakerism in the United States. This is extremely important for those of us in unprogrammed meetings to realize.

Then, in the 1920s, London Yearly Meeting decided, after years of discussion, that "recording" was in conflict with the ideal of the universal ministry. British Friends therefore ceased that practice. Soon several yearly meetings in the United States did the same.

Most people today feel that that was a wise move and that we do not want to return to the practice of recording a few people as ministers. But our current practice has its shortcomings. What is everybody's business may become nobody's business. Currently too few Quakers feel a special concern for the vocal ministry. Hence in many meetings we suffer from a lack of the spoken word and in other places from a surfeit of secular talks, inappropriate in a religious gathering. Too often such messages come from the front page of the Sunday newspaper, from a recent television program, or from a fleeting thought the speakers had while shaving or doing their hair that morning.

A classic example of such a state of affairs is the account of Thomas Mer-



Peter Seidenheim

What we need now more than anything else are more Friends who can articulate boldly, simply, and powerfully the universal accessibility of God.

ton's first visit to a Friends meeting, which he recorded in *The Seven Storey Mountain*. He says he was impressed by the silence, even moved by it. Then a Friend arose, whipped out a snapshot from her pocketbook, and described her recent visit to the Lion of Lucerne. It was Thomas Merton's first—and last—visit to a Friends meeting. Eventually he became a Catholic mystic rather than a Quaker mystic.

Could that have happened in your meeting? I hope not.

Friends have long been concerned about the quality of their vocal ministry. Around the turn of the century, John Wilhelm Rowntree, that remarkable English Friend, wrote:

I think that the state of our meetings generally justifies the belief that our greatest outward need is a ministry—fearless and direct—able to deal with life in its various aspects, and presenting in fresh and modern terms, and with prophetic power, the message of Jesus [for the people] of today. (*John Wilhelm Rowntree, Essays and Addresses*, page 16)

This article is excerpted from Leonard S. Kenworthy's address, "Our Messages: Our Message-Bearers" given on July 3 at the Friends General Conference gathering. Retired at Kendal (Pa.), he runs the Quaker Press at Kennett Square, Pa. His recent books and pamphlets include *Quakerism: A Study Guide to the Religious Society of Friends*, *Quaker Quotations on Faith and Practice*, *Meditations Around the U.S.A.*, and *Living in the Light: Some Quaker Pioneers of the 20th Century*, Volume 1. Friend Leonard attends meeting at Kendal. He is an active member of the JOURNAL's board of managers.

And William Hubben wrote in the 1950s that "ministry seems to be Quakerism's greatest problem."

There are thousands of people today who are probably ready for the messages of Friends. They are shocked by the oppression of people in the United States and all over the world. They are terrified by the possibility of a nuclear holocaust. Many are active in protest movements or are engaged in a wide variety of causes for human betterment. Some are young, others are older. Many of them realize that their lives are spiritually stunted and that they need spiritual sustenance. Quakerism will not speak to the condition of all of them, but we do have a message for many of these modern-day seekers.

What we need now more than anything else are more Friends who can articulate boldly, simply, and powerfully the universal accessibility of God and the releasing power that can come from direct contact with the Divine, transforming our lives and giving us the power to work unceasingly for the creation of God's kingdom on earth.

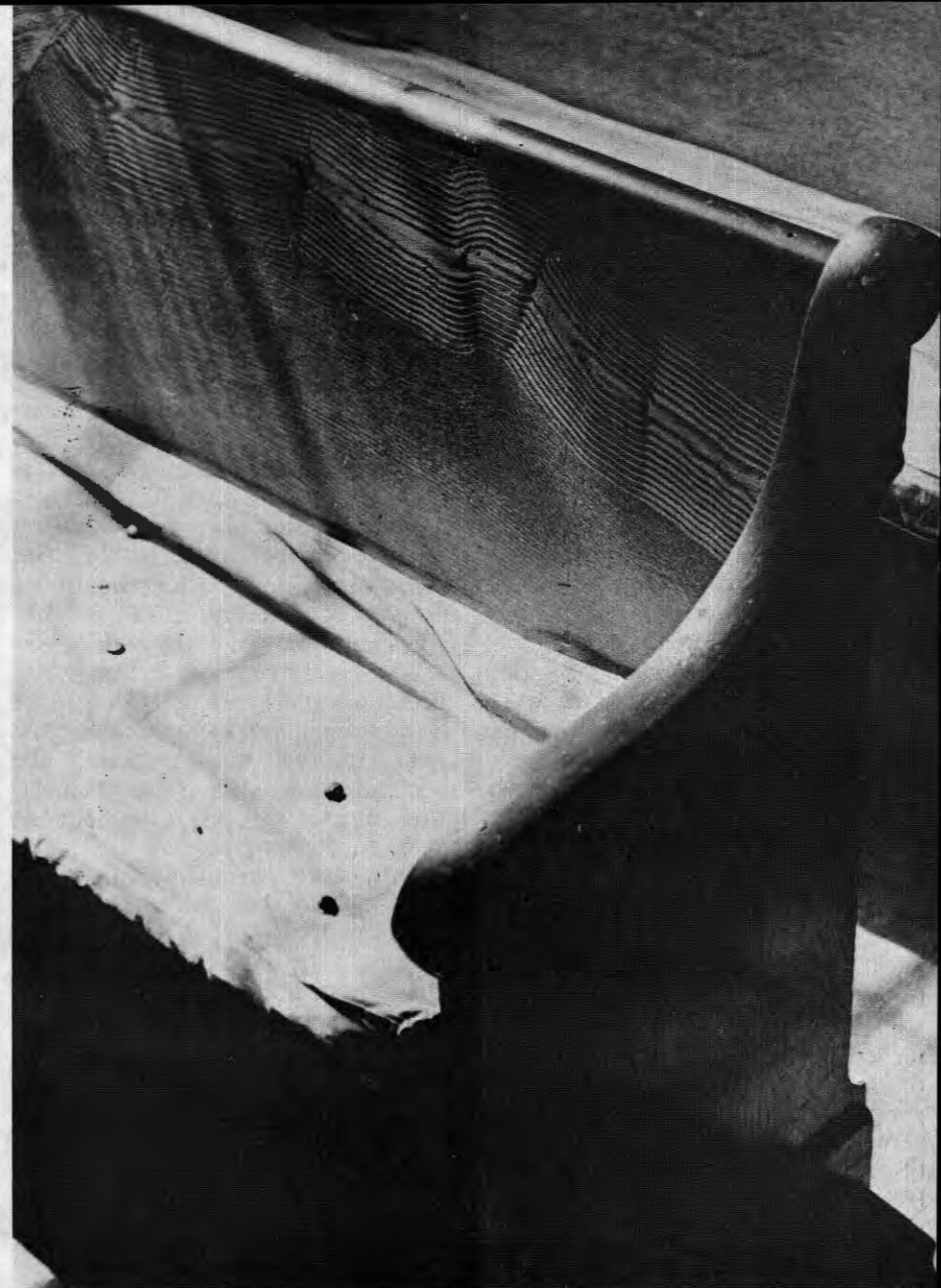
To carry out such a task in the immediate future, we need not a Valiant Sixty but a Valiant Six Hundred or a Valiant Six Thousand. Even more, we need hundreds of Friends who take seriously the importance of a vital, dynamic vocal ministry in our local meetings—people who feel called by God to speak to seekers in these troubled, perilous times.

Many years ago I picked up a forbidding-looking little book which contained the memoirs of A. Neave Brayshaw, an English Friend of the early 20th century. I read it hurriedly until I came to a passage which glowed as if it were flashing neon lights:

The expression "the gift of the ministry" may slide into an excuse for shirking if we forget that it is a gift for which search is to be made, yea, *coveted earnestly*. (*Memoir and Selected Writings*, page 85)

Then he asked the reader: "Have you ever coveted it earnestly, or is it a gift which you fervently trust will never be bestowed on you?"

That passage meant much to me then; it means much to me now. It is very possible that the vitality of the Religious Society of Friends in the foreseeable future will depend in large part on how



Friends answer that question. Do *you* covet this gift earnestly—or is it one you hope will never be bestowed on you?

Such a "gift of the ministry" demands commitment and courage. But it also demands preparation.

Fortunately there are some stirrings among all kinds of Friends in the United States today concerning preparation for the vocal ministry. For example, there are the efforts of Pendle Hill, of the Earlham School of Religion, and, in a different way, of Powell House and other conference centers. There is the highly commendable effort of Philadelphia Yearly Meeting through its Quaker Studies Program to deepen the

spiritual life of its many participants and hence to nourish the roots of public ministry.

Ideally our local committees on ministry and oversight (or counsel) should be concerned constantly with the vocal ministry, encouraging some Friends (and discouraging others). But my impression is that such committees usually do a superior job on the oversight or counsel aspects of their work and far less well on the ministry phases. Is that true in your meeting?

But if the level of vocal ministry is to be raised in our meetings, that concern and that call must be primarily a personal one. Others can encourage us, but we must be the ones who commit ourselves

to this important aspect of the Religious Society of Friends.

No one has said what I am trying to say better than John Henry Barlow, who in his leaflet *The Vocal Ministry in Our Meetings for Worship*, wrote:

I believe the time has come when some—perhaps many—must be prepared to recognize the ministry as a “first charge” upon their lives. I am not pleading for a separate professional class. Far from it. But I am convinced that we need a fuller acknowledgement of the claims of the ministry and a more complete consecration to them.

For many that means a rededication to the public ministry in which they have been engaged for a long time. For others it means prayerful consideration of whether this is an aspect in which they want to participate wholeheartedly in the months and years ahead.

Most of the people who decide to participate should concentrate on one local Quaker group. They might also spend a few Sundays or vacation days each year visiting other meetings—or visiting a nearby meeting fairly often so that they become well acquainted with its members and attenders and are thus able to speak more directly to their needs.

If all of us truly believe in the universal ministry, we will need to carry on some broad preparation for our periods of group worship in expectant silence. One of the curious misconceptions of many Friends is that we do not believe in preparation for our corporate worship—or indirectly, for the vocal ministry. If someone means the preparation during the week of a sermon to be

We are relatively good at practicing what we preach; perhaps we need to learn to preach what we practice.

delivered in the next meeting for worship, we would all agree that the answer is no. But if we mean a continuing concern for the local meeting for worship and the planting of seeds during the

week that may sprout or the cultivation of plants that may blossom on Sunday, then nearly all of us would say yes.

If our times of waiting upon the Lord together are the core of our existence, then everything we do during the week is germane to that special time on Sundays. And we need to prepare for it in a variety of ways—by our daily or intermittent devotions, by our visits with members and attenders, and by our reading of the Bible, the great devotional classics, and other materials. For some it means keeping a personal journal; for others, compiling their own collection of favorite quotations or the frequent use of such printed compilations.

It may even mean that a message will come to us during the week, for God certainly speaks to human beings other than between 11 and 12 o'clock on Sundays. If so, those thoughts should be taken to the meeting for worship and tested in the silence to see if they are really God's messages.

Writing of such background preparation, Bliss Forbush once said in a little leaflet, *The Spoken Word*:

Rufus M. Jones was always a welcomed visitor in any meeting because his mind was stored with a wealth of observations and ideas, the result of wide reading and meditation. The wells of the spirit can be kept filled by extensive reading of the best things [people] have thought and done. The results of personal observation and experience always come with a freshness which gives validity to what we say. Jesus drew lessons from nature and from home and village life; Paul, from the arena, foot races, and gladiator combats.

And those of us who have been privileged to know Bliss Forbush will agree that his passage about Rufus Jones applies as well to Bliss.

What kinds of messages are needed in our meetings? Of course we must rely on our leadings in worship. But there are some themes we should probably bear in mind as we pray for ourselves and for our fellow worshippers.

Many of us need more adoration in our meetings for worship: “O Lord, our Lord, how excellent is thy name in all the earth!” (Ps. 8:1).

Many of us need messages of hope and of encouragement as we face difficulties in carrying out our visions of

what life ought to be.

Many of us need affirmations of faith and the assurance of the Presence of God in times of testing, especially from people who have lived through trials and tribulations—and triumphed.

Many of us need the assurance that we can grow through grief—a message Elizabeth Vining, Elizabeth Watson, and others have expressed so vividly and sympathetically, saying that we seldom overcome grief but that we can learn to live with it.

Many of us need to be counseled to find times for meditation and prayer in our busy lives, lest we outrun our leadings.

Many of us need to be reminded of John Woolman's advice “to turn all we possess into the channel of universal love,” for we tend to try to water the deserts around us with sponges rather than with irrigation canals.

Many of us need words of joy and exultation. In a compelling statement Tom Kelly once said:

I'd rather be jolly St. Francis hymning his canticle to the sun than a dour old sobersides Quaker whose diet would appear to have been spiritual persimmons. (*Testament of Devotion*, page 92)

And many of us need more messages in prayer in our meetings. Such vocal outpourings are too often the casualties of contemporary Quakerism. As E. Herman once wrote, “We suffer from arrested development in prayer.” We have many messages in meeting about prayer, but few vocal prayers. Howard Brinton reminded us frequently that “prayer is the highest vocal exercise in a meeting for worship”; Helen Hole called vocal prayer “the cornerstone.”

We do, indeed, have a message for these troubled times—in fact, a whole cluster of them: mighty messages, moving messages, life-sustaining messages, life-transforming messages, and sometimes life-disturbing messages.

We need to live them and to proclaim them. We are relatively good at practicing what we preach; perhaps we need to learn to preach what we practice. What Quakerism needs at this important juncture of history are hundreds and thousands of messengers, message-bearers, and interpreters.

I hope you feel that God is tapping you on the shoulder and saying quietly but persuasively: You are the one. □

FGC 1984

The Future



Beautiful, sunny weather formed the backdrop as 1,100 Friends participated in the Friends General Conference Gathering of Friends, June 30-July 7, at St. Lawrence University in Canton, New York. "The Future Is Now" was the gathering theme, and stimulating workshops, plenary sessions, recreation, and good fun, music, and fellowship abounded.

Approximately 50 workshops met each morning to explore a multiplicity of topics and concerns. As a regular gathering attendee, I have discovered that these workshops provide a central focus for most individuals during the week. The workshops combine ample time each day for presentations by workshop leaders, individual participation, and worship-sharing. The workshop I attended considered the question of living and traveling in the ministry. It was ably led by Elizabeth and George Watson, who shared richly from their many years of ministry among Friends.

Four speakers addressed the larger community during the week. Sam Caldwell, general secretary of Philadelphia Yearly Meeting, made the opening presentation. His speech, "The Joy That Is Set Before Us: The Cross and the Crisis Today," stirred considerable controversy. Sam challenged his listeners to consider seriously the message of the Cross, not to shy away from it as outdated or inappropriate to Quakers.

"The Cross Jesus is directing us to," Sam said, "is not necessarily the outward one he himself endured, but an inward one that we must all shoulder on a daily basis." He continued, "The Cross is the inward yoga of yielding, a strange and divinely directed discipline of the soul." He went on to explore the subject of the Cross as the key to both spiritual and social transformation. Sam's central theme of yielding/submissiveness aroused some feminist criticism. Lively discussion also ensued between Christocentric and non-Christian Friends, not surprising at a gathering of FGC Friends.

At another plenary session Mulford Sibley, Twin Cities Friend and retired political science professor, presented a challenging glimpse of several utopian visions. What might a Quaker-inspired society of the future be like? Can we envision, for instance, a world in which only nonviolent conflict is acceptable, in which new technology cannot be used unless there is wide public consent, in which our present nationalism has been replaced by a spirit of global unity?



Photos by Barbara Benton

IS NOW

Quaker author and lecturer Leonard Kenworthy spoke effectively on the topic "Our Messages, Our Message-Bearers." (A portion of his speech appears on page 11.)

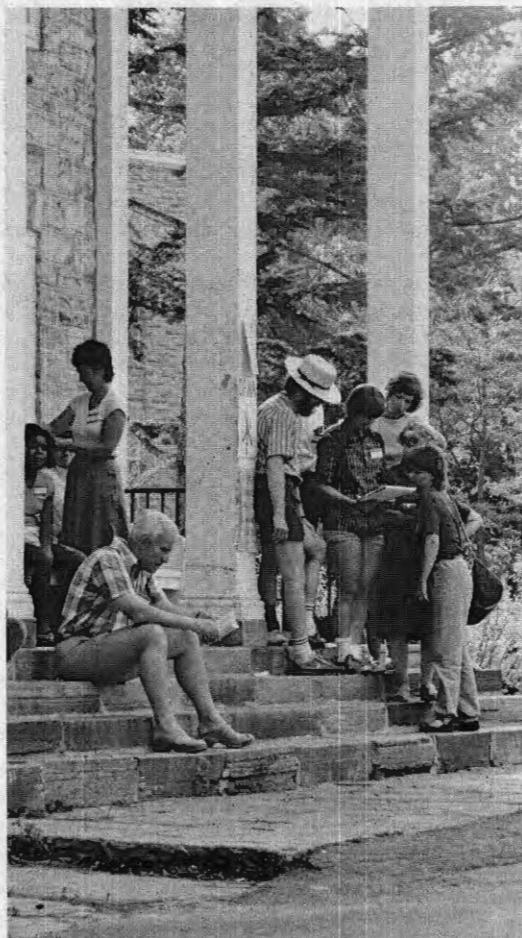
The only woman who addressed the gathering, and the only non-Friend, was Mary Cosby, a founding member of the Church of the Savior. She described in moving terms their dynamic experiment in interracial Christian fellowship in inner city Washington, D.C. A central covenant of her church is to call forth the individual and creative gifts of its members.

More than 200 Friends attended the FRIENDS JOURNAL-sponsored Henry J. Cadbury Event early in the week, which was an afternoon panel discussion on "The Boundaries of Life." T. Noel Stern moderated as panelists explored the controversial subjects of abortion, euthanasia, genetic engineering, and medical intervention. The panelists, Demie Kurz, Johanna Sibbett, Dean Bratis, and George Perera, made brief opening statements, and a period of lively audience participation ensued. The JOURNAL plans to explore these subjects more fully in coming months. A tape recording of the Cadbury event (as well as all plenary addresses) is available from FGC.

The most moving single event of the week was John McCutcheon's upbeat folk concert performed outdoors at dusk on July 4. Friends who attended the 1981 gathering in Berea will remember as well John's varied presentation of songs, his humorous and penetrating social commentary, and his amazing facility with different folk instruments—banjo, fiddle, guitar, hammered dulcimer, and "hambone." A mood of joy and community unfolded. John closed his concert with Holly Near's "Gentle, Loving People." Those who wanted another encore moved inside away from mosquitoes where John demonstrated his skill and energy as a square-dance caller late into the night.

The meals and accommodations at St. Lawrence were excellent; a friendly staff went out of their way to make Friends feel at home. Off-campus activities were varied and appealed to many attendees as well. A popular outing, for example, was a boat trip on the nearby St. Lawrence River. Gathering planners will be hard pressed to organize as successful a week next year, but plans move ahead for the 1985 Gathering of Friends to be held at Slippery Rock, Pennsylvania, June 29–July 6. And Northern Yearly Meeting Friends will welcome the gathering to Northfield, Minnesota, in 1986.

VJD



Third World Friends Meet

A small group of Third World Friends gathered at Friends General Conference on July 4. We came together to explore how we can relate to our rich and diverse heritage within the family of Friends. We noted the importance of Quaker spirituality in our own lives and felt as a group that this experience should be opened to other seekers from our cultural traditions.

In our discussions we were able to point to both progress and failure within the Society in responding to racial issues. We accept the challenge of sharing within our own cultural communities the impressive history and message of Quakerism, but feel that white Friends must also bear their responsibilities in this effort.

We encourage meetings to extend a loving hand of support and friendship to people of color and whites attending our meetings for worship. Many of us in our initial contact with Friends did not feel warmly received or welcomed. At major gatherings of Friends like FGC and yearly

meetings, we encourage the Society to include domestic Third World concerns as priority issues. People of color should be included as major speakers, planners, and leaders of workshops that address these and other concerns. The visible lack of Third World participants in these areas sends us a clear message. We realize these oversights are often not intentional, but they still need to be corrected.

We intend to maintain a network of sharing and support within the Religious Society of Friends, and to join with others in rooting out the racism that exists within our Society. All Friends and attendees of color, including those in interracial relationships, and white Friends with Third World children are invited to play an active role in the Third World Caucus of Friends. Please send your name and address to Greg Williams, 12 Inman St. #11, Cambridge, MA 02139, if you wish to be added to our mailing list.

Greg Williams

REPORTS

Nebraska Yearly Meeting Explores Its Dreams for the Future

The 77th session of Nebraska Yearly Meeting was held with Hominy Friends, in Hominy, Oklahoma, May 31-June 3. The session was well attended, and possibly the brainstorming sessions led by Ronald Mattson, exploring our dreams for our yearly meeting and considering what is involved in achieving them, gave the sessions their positive, encouraging tone.

Among the interesting concerns brought before us was the Nebraska Farm Family Crisis Council, a newly established interdenominational group. Don Reeves of the Central City (Nebr.) Meeting has been appointed to the statewide task force. The yearly meeting warmly gave a minute of support and a financial contribution.

Visiting Friends, as usual, brought us fellowship and inspiration as they shared news of the services they carry on. Wilmer Tjossem told of the cattle being purchased and sent to Cambodia to rebuild their seriously depleted herds, and of the volunteers needed to accompany them. Jane Laessle challenged us to give one percent more of our income to Right Sharing of World Resources. Steve Graham stressed the privilege and need of "cities of refuge" and told us that Boulder, Colorado, has been recognized as a "Friendship City." Franklin and Mary Clark reviewed the Friends Committee on National Legislation philosophy

and assured us that their stand on legislation is definitely "influential."

Our clerks, Kay Mesner presiding, Ronald Mattson recording, and Marie Ingraham reading, were very efficient in their tasks. We gladly report their continuing service.

The film, *More Than Bows and Arrows*, beautifully and graphically illustrated the many contributions of native Americans that are so basic to American life today. The Hominy Friends Meetinghouse stands on the corner of the Osage Indian village, and on Saturday evening the Osage Indians served Friends a real Indian meal followed by an evening of Indian dancing. This was the closing event of the year-long celebration of the 75th anniversary of the Hominy Friends Meeting. The host pastor, David E. Nagle, was recognized and honored by the Osage Indian chief.

The final action of the yearly meeting established a study of special queries by the monthly meetings, culminating in a half-year meeting, tentatively set for October. This will be an extension of our "brainstorming" and help to determine future goals for Nebraska Yearly Meeting. This was a fitting end for a good session. The Young Friends of the yearly meeting carried on concurrent sessions and joined the general meeting for evening and Sunday sessions.

Evelynn Schutz

GDR Yearly Meeting Seeks Unique Testimony

The German Democratic Republic Yearly Meeting again took place in the foothills of Schmiedeberg near Dresden, March 22-24, in Martin Luther King House. Attendance

was amazingly good! The more than 100 Friends present included a good number of guests, from West Germany (also West Berlin), Great Britain, Austria, Sweden, the Netherlands, the United States, Czechoslovakia, and Switzerland.

The theme of our yearly meeting, "The Spiritual Foundation of Our Quaker Testimonies," resounded with emphasis on peace testimonies. Freddie Huth clearly presented the historical foundation of the Quaker testimony from both historical figures and the movement from which it originated. We dealt with the question: Through which forms can our (GDR Friends) testimonies be made? It was clear to us that it is important for us to be members of the worldwide Quaker family, in the spirit of earlier Friends. We also want to cherish the testimony of our contemporary Friends in the spirit of love and cooperation, and consider God's guidance.

The uniqueness of our situation is that we are the only Quaker yearly meeting in a Warsaw Pact country. Therefore, we view it as our duty to take on a bridge-building function in which Quaker knowledge is offered to those who are in positions of political responsibility, and also to the Christian community. Our role should be to help make contacts and mediate discussions, and to support other peace groups.

Nancy Kintner and Anne Todd

New Zealand Yearly Meeting: Letting Go of Racism

The Epistle from New Zealand Yearly Meeting, held in Wellington, May 11-14, contains phrases from an old Maori *haka* (loosely translated as "war song"). This is the first conscious expression on the part of New Zealand Friends of a belated but increasing awareness of the value of the indigenous culture of this land, a culture that we colonizers have systemically, if largely unconsciously, overpowered in less than 200 years.

Friends felt pleased to have helped finance the development of a new secondary school curriculum unit that offers a more balanced racial view of New Zealand history. Friends will continue to be exercised to find ways of relinquishing the inherent racism in our positions of power and privilege.

Three reports to yearly meeting each led our thinking in the same direction: those of Friends Service Committee; of our representative to the National Council of Churches; and of CORSO, the aid and development organization that New Zealand Friends helped to set up after the war. These all drew our attention to the fact that there is, relatively speaking, as much poverty and



Hominy Friends Meetinghouse, Hominy, Oklahoma

need of development in New Zealand as in those countries that we have traditionally helped overseas.

Peace was the other theme running through this yearly meeting, each day starting with a speaker on some aspect of the dangers threatening the world and our responsibility to work tirelessly on all levels—spiritual and political.

In a beautiful and reflective talk followed by a deep period of worship-sharing, Elizabeth Duke offered us thoughts on the Quaker search for truth and the application of our individual and group insights in response to the needs of our time.

Our business sessions, our meetings for worship, and our enjoyment of this yearly reunion of Friends, are reflected in the Epistle from New Zealand Yearly Meeting 1984:

A thread of hope and vision ran through all our meetings, consoling and empowering us. The route that linked our meeting places here passed through a peace display which included not only photographs of Hiroshima and Nagasaki but also colorful vibrant murals full of a passion for life, made by patients at a local hospital for the mentally sick. There were moments of joy in each other, of laughter—the shared beauty of a flute recital—plentiful nourishing food—delight in conversation. We were never alone, for Another was in our midst who required of us steadfastness to our Christian heritage and our Quaker testimonies.

Phyllis Short

The Challenge of Spiritual Direction Faces London Yearly Meeting

Being deeply concerned about the spiritual direction of modern Quakerism, I found London Yearly Meeting, held at Friends House, May 25–28, to be rich in serious consideration of precisely this matter. For this reason, I have chosen to dwell on the “Queries” as presented, rather than a fuller report of the other events which dealt with the wider range of Quaker interests.

John Lampen began the First Query of London Yearly Meeting on a frankly ominous note. John, quoting Dante, asked whether we, as Friends, were “lost in a dark wood.” He said that he did not want to deny the true beauty and companionship in the midst of this dark wood, but that he felt a keen sense to find again the “straight path.” But where do we go? What must we do? What decisions must we make?

In making such important decisions, John advised against renouncing pleasures or making choices for deliberate suffering, believing this, in itself, guaranteed the right decision. Furthermore, the choices one must make are not final, for we must constantly renew our decisions. Finally, our decisions

for spiritual direction must not be made solely on the basis of a “cause.”

The Second Query regarded business meetings, specifically monthly meetings for business. It reminded Friends of the concept of worship for business, but also dealt with the serious decline in attendance at monthly meetings throughout the yearly meeting (paradoxically record numbers were reported for attendance at yearly meeting sessions themselves). The discussion and response to this Query, too, was interesting. One Friend wondered if one of the problems with business meetings was that the spiritual perplexity of Friends results in a loss of that dynamic spiritual center required for the proper execution of the Friends method of worship for business.

The third major presentation was Beth Allen’s Query on “The Cost of Discipleship,” and I was struck with how much her concern as expressed by this phrase was consistent with the first two Queries. The ministry, both before and after Beth Allen’s presentation, was largely Christocentric, and I was interested and impressed with these significant ministries which included oratory, individual hymn singing, and vocalized prayers. The name of Jesus ought not to seem strange in a Quaker yearly meeting, but I confess I was surprised by the number of ministries in which Jesus was the center of the points being made and the explicit being to whom prayers were directed vocally.

I was so struck by how much I agreed with John Lampen’s talk, and yet how perplexed I was when he said that those Friends who may have been offended by his Christocentric language ought to be able to apply the same ideas to their own faith. Even Beth Allen practically apologized for finding it necessary in her own life of discipleship to use language about Jesus. When one Friend said, during his ministry, “We are all Christians here,” I heard loud whispers all around me saying “No, no!” So this is the “unity” which English Friends are so pleased with when they talk to me, an American Friend, about our divisions in the United States?

On the one hand, Friends called for a serious consideration of the World Council of Churches statement on baptism and the Lord’s Supper, as a participating body in the worldwide fellowship of Christians. On the other hand, Friends will soon begin the process of revising *Christian Faith and Practice*, with some Friends openly calling for the abandonment of the first word of the book’s title. My perplexity is made all the more difficult by my love of Friends, and the overpowering sense that we struggle together to find, as John Lampen put it, the straight path. London Yearly Meeting was, I believe, a success, but more so, a challenge.

Daniel Smith

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What books have you most enjoyed lately? The JOURNAL is planning a special books issue for November 15, and we would like to include our readers' opinions of the books they strongly recommend to others. We invite you to send a characterization of no more than three fiction or non-fiction books you have read in the last year that are important to you for their religious or social value. Descriptions should be 20-25 words, in addition to the title, author, publisher, and publication date. Deadline for submission is October 1.

—Ed.

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WORLD OF FRIENDS

Five Guatemalan refugees were welcomed to Seattle, Wash., this past month, the culmination of a public caravan (as opposed to the usual underground railroad) that brought them to sanctuary at University Friends Meeting and a Unitarian church in nearby Bellevue. The public celebration included an ecumenical welcoming service and press conference held on Independence Day. In attendance and participating were John Fife, minister of Southside Presbyterian Church, Tucson, Ariz., first sanctuary in the nation; Roman Catholic Archbishop Hunthausen; and Seattle Mayor Royer.

University Meeting has released a minute of support which reads in part: "It is clear to Friends that Central American refugees are our neighbors and in need. . . . University Friends will offer housing, protection, food, and care. . . . Friends do not break the government's laws lightly; but when there is a direct conflict between obedience to God and obedience to the government, there is no question."

Sanctuary for Central American refugees has been declared by more than a dozen North American Friends meetings. Meetings

on the West Coast have been very active. Orange Grove (Calif.) Meeting, for instance, passed a minute of support a year ago. This past March several members of the meeting went to Washington to present their concerns to government officials.

Stacey Lynne Merkt became the first church worker in the United States to be convicted for aiding and abetting undocumented aliens (Salvadorian and Guatemalan refugees). She was sentenced to two years probation. The two Salvadorian refugees apprehended with her, Brenda Sanchez-Galan and Mauricio Valle, are still awaiting deportation hearings. Another worker with refugees, Jack Elder, director of Casa Oscar Romero in San Benito, Tex., was arrested for transporting aliens. His trial date is August 6.

Friends across America are invited to join North Carolina Quakers on a pilgrimage to the ground where George Fox preached in 1672, in what is now Hertford, Perquimans County, N. C. The occasion is part of the 400th anniversary celebration of the arrival of colonists on Roanoke Island, July 13, 1584. That colony disappeared, and the English eventually returned to North Carolina three-quarters of a century later. The first religious service on record was in Perquimans County in spring 1672 under the leadership of Quaker minister William Edmundson.

The anniversary celebrations will be held



Pablo Stanfield (right), University (Wash.) Meeting released Friend working for peace in Central America, serves as interpreter at a July 4 news conference for Guatemalan refugees given sanctuary in Seattle. Mario Castillo-Gomez (left) was a medical student in Guatemala before being given sanctuary at University Meeting.

Craig Fujita © 1984 Seattle Times Co.

October 12-14, and will center around Joseph Scott's house in Hertford, now known as the Newbold-White House. D. Elton Trueblood will conduct a religious service there on Sunday, October 14. For information, write to Kenneth Spivey, Rte. 1, Box 51, Belvidere, NC 27919.

Did you miss the first annual Quaker Olympics? Young Friends of Albuquerque (N.Mex.) Meeting invited their members to celebrate spring with a picnic lunch and games. For \$1, participants received a name tag with the name they chose for the day—George Fox, Caroline Stephen, or other famous Friends. Olympic events included the Tug of Peace, Beating Swords into Plowshares, and Walking Cheerfully Over the Earth.

The Southwest U.S.A. was the focus and locus of the first Quaker Youth Pilgrimage arranged by the Friends World Committee for Consultation, Section of the Americas. Pilgrims from seven U.S. states and Mexico gathered in Albuquerque in July for a month-long bilingual exploration of Quaker values and regional history and culture.

The 175th anniversary of Miami Quarterly Meeting, begun in 1809, was celebrated on May 5 in Waynesville, Ohio. Now split into Miami Quarterly Meeting (Ohio Valley Yearly Meeting, FGC) and Miami-Center Quarterly Meeting (Wilmington Yearly Meeting, FUM), the anniversary celebrated their common roots. Nearly 300 members and guests shared in the celebration.

The Fellowship of Reconciliation is seeking nominations for its seventh annual Martin Luther King, Jr., Award. The FOR originated the award in 1979 to recognize a person or a group who is making a significant contribution to the nonviolent struggle for a just and peaceful society. Nominations should describe in from one to four typed pages the work for which the person or group is being nominated. Supporting material not exceeding three pages may be included. Send nominations to the Martin Luther King, Jr., Award, FOR, Nyack, NY 10960, by Oct. 1.

The annual meeting for suffering of Shelter Island (N.Y.) Meeting on August 26 will be a special celebration to mark the 100th anniversary of Shelter Island Monument, which commemorates the persecutions of early Friends. Shelter Island Meeting hopes to strengthen the memory of the long history of Friends in Eastern Long Island. Friends will, as usual, meet in the woods at the site of the monument. Edwin Bronner, professor of history and chairman of the Quaker Collection at Haverford College, will address the meeting for suffering.

FORUM

Sanctuary as Custody

Historically, sanctuary is based on a concept that exempts a holy place from secular law. Ultimately, if pressed too far, our government would have no other choice than to oppose its use. I believe the courts would rightly uphold that opposition.

Not only is the question of giving preferential treatment to religions involved but also the specter of extremists sheltering sinister purposes behind the clerical skirts of sanctuary. If tolerated, what is to prevent terrorists or a Jonestown from declaring sanctuary?

Perhaps a better approach in this day and age is to embody the tradition of custody and advocacy in our understanding of the role of sanctuary. Courts have often released a person to the custody of others, either as individuals or as an institution. When an immigration court is about to deport a Salvadorian refugee, we could go to that court "as a Friend of the court" and ask the judge to release the refugee into our custody until such time as (a) the government might rule favorably on our position that his or her status be changed to a political refugee, (b) arrangements can be made with a third country to receive this refugee, or (c) conditions change in the country, allowing the refugee to return home safely. By assuring the court that we would not allow this person to become a burden on our society, by stressing the grave moral consequences of such deportations, and, as a friend of the court, relieving the court of the necessity of such untimely alternatives, we might win the time needed to help these poor people.

As far as the issue of political refugees versus economic refugees goes, perhaps our courts might understand that in several of the countries where the people are in revolt against their government, it is because of the economy, because the powerful have cornered the wealth and resources of the country, leaving the masses impoverished, malnourished, and in some cases starving. The political issue is economics. To be an economic refugee from a country where one starves if one stays and is shot if returned, is the same thing as being a political refugee. Maybe our courts could be challenged to so rule.

Albert Munn
Trinity, Tex.

Being Faithful to Our Vision

This year at the FGC gathering, I participated in a workshop entitled "A Quaker Response to Racism." In the workshop we looked at the impact of

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Our Messages: Our Message-Bearers by Leonard S. Kenworthy, author and retired college professor		
The Future Is Now: Gifts of the Spirit by Mary Cosby, one of 9 founders of The Church of the Savior, Washington, D.C.		
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racism on our lives, our meetings, and the Society of Friends. It is clear that in spite of a history of struggle against slavery, the Society of Friends today most often reflects the same reluctance to deal with racial issues that is found in our society as a whole. As Quakers, we are called to be faithful to our vision of an open community that includes more people of color. The first step toward change is to recognize that the problem is with us and that individual, personal change is necessary. We ask friends to join us as we take the first steps.

Specifically we ask friends to study the queries on racial concerns developed by the 1983 triennial session of FWCC and bring them for consideration to monthly, quarterly, and yearly meetings. Further, we urge FGC, yearly meetings, and other Quaker gatherings to include domestic Third World concerns as priority issues and include people of color as major speakers, planners, and workshop leaders.

The challenge of eradicating racism within Friends meetings demands continuous work. To this end a working group, Friends Against Racism, has been formed to assist Friends in working on this issue. If you would like to get involved or receive more information, please write to me.

Betsy Neale
250 Campsie Place
Lexington, KY 40508

Author's Query

For a new book on the Quaker testimony on the equality of women I would particularly appreciate hearing from readers on two points:

I want more information on the ending of the separate women's business meetings in the various yearly meetings, the subsequent role of women, and the first women to become clerks of combined meetings. Aside from meeting minutes, if anyone has family journals or letters that throw light on this development, please get in touch.

I also need to form a more accurate estimate of how many modern Quaker women have been active in women's support groups or feminist action groups in their various communities.

Margaret Hope Bacon
1726 Addison St.
Philadelphia, PA 19146

Tribute to Wallenberg

Thanks to Mike Yarrow's article (FJ 10/15/83) our Wallenberg Committee learned of the play *Wallenberg: Tribute to a Lost Hero*, and we are now in contact with the playwright, Carl Levine.

During World War II, Raoul Gustav Wallenberg, Lutheran Swedish diplomat (and recently proclaimed U.S. Honorary

Citizen) went to Budapest under the U.S. War Refugee Board and rescued some 100,000 Jewish Hungarians and countless anti-Nazi Christian Hungarian partisans from the Nazis. In 1945, the advancing Russians kidnapped and imprisoned young Wallenberg in violation of international law and human rights. Evidence points to his being alive to this day, a prisoner somewhere in the Soviet Union.

The Wallenberg Committee of Greater Philadelphia is one of several throughout the world organized to honor Wallenberg and to work for his release. It is open to everyone. Wallenberg's deeds have ennobled the human race. He is a universal symbol and his cause belongs to all humankind.

Those who wish to contact us may telephone (215) 472-0989 or write to: Wallenberg Committee of Greater Philadelphia, c/o Philadelphia Art Alliance, 251 S. 18th St., Phila., PA 19103.

Leona T. Feldman

Quakers Are in Politics

I read Leonard Williams's article, "Friends and Politics" (FJ 4/1), with interest.

On May 8, I won the Democratic party's nomination to represent them in the general election for a seat in the U.S. House of Representatives. My district is the Fourth District of Maryland, which contains Anne Arundel County, plus parts of Prince George's County and Howard County.

I am a member of the Annapolis Friends Meeting.

I believe strongly that Quakers should get involved in politics, as should all citizens. Nothing in life is pure. If we find something amiss, we should attempt to correct it, rather than ignore it.

Intellectualism can be overdone. Sometimes we just have to get down on our knees and get our hands "dirty" and pull the weeds out!

Our nation has had a long list of high-quality leaders. It's time we attracted more.

Howard Greenebaum
Arnold, Md.

Economy Is Guilford's Concern

Elizabeth Cattell's article, "The Economy as a Quaker Concern" (FJ 5/1), prompts this letter. Shortly after he assumed the presidency of Guilford College, William Rogers, along with William Stevens, then chair of the management department, began formation of the nation's first undergraduate program in democratic management. Earlier, another Friend, Severyn Bruyn at Boston College, started a program with similar intent on the graduate level. It is too early to say what



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good, change, or outcome these educational efforts will yield, or if the program in democratic management at Guilford will remold institutions, including itself.

Elizabeth Cattell did not mention these efforts, I am sure, because she probably did not know of them. We Friends are determined to keep our Light hidden under the bushel. Perhaps you could let this bit escape, and thus help others avoid the conclusion that there is little systematic effort other than the Quaker Society for Economic Democracy.

*Frank Adams
Gatesville, N.C.*

Cookies for the Monster

In response to Ron McDonald's article, "Violent Play and Nonviolent People" (FJ 5/15), I can say that some of the points he made are well-taken. However, I feel he has come to a wrong conclusion in allowing his child to play about killing.

I have three small sons and have forbidden, and will continue to forbid, any play involving shooting, stabbing, or other forms of violence. I tell them that killing people is wrong and playing about killing is wrong.

Ron McDonald used an example of his son "slaying a giant" in the back yard at his father's request. My children also see monsters under the porch, but instead of suggesting they slash them up, I tell my boys to invite them in for cookies, and they happily bring in their imaginary monster—no longer the feared enemy, but someone to share their cookies with.

I disagree about the positive value of violent play. Perhaps allowing children to pretend about killing makes killing seem more acceptable to them and stymies their search for more creative responses to their own anger and fear and potentially violent situations.

*Melissa Foster
Elmhurst, Ill.*

Children Are Great Imitators

How I loved Aaron Piper's "The Giant Who Was More Than a Match" (FJ 5/15), but how appalled I was at Ron McDonald's "Violent Play and Non-violent People." I usually like to pass my FRIENDS JOURNAL on but can't because of this article. How can we think that having a child hear, see, and play violence and revenge will reduce violence and revenge in children? Children have always been exposed to the horrible Grimm's fairy tales and violence on TV. Look at the state of the world. We are on the edge of world holocaust. Children are great imitators.

*Dorothy S. Smith
St. Augustine, Fla.*

MILESTONES

Deaths

Dickinson—On May 19, *Edwards Haven Dickinson*, 83, at home in Fly Creek, N.Y. He was a member of the United Church of Christ and the Society of Friends. After graduating from Union Theological Seminary, he held pastorates in Rome and Millerton, N.Y.; Lyme, N.H.; and Thetford, Vt. From 1935 to 1940, the Dickinsons worked for AFSC in the coal fields of southeastern Ohio. He is survived by his wife, Marjory S. Dickinson; sons, Jordan E. Dickinson, Thomas S. Dickinson, Jonathan G. Dickinson, and Jeremiah T. Dickinson; daughters, Deborah Dickinson and Sarah F. Dickinson; and nine grandchildren.

Legg—*Edna Pusey Legg*, 74, a long-time member of Baltimore (Md.) Monthly Meeting on June 10. She taught French and Spanish, mostly in the public schools. She was active among Friends at every level—local meeting, AFSC, FWCC—and was also active in the Women's International League for Peace and Freedom. Following their retirement, Edna and Sam Legg lived in Gex, France, and have been active at Quaker House in Geneva, Switzerland. She is survived by her husband, Sam Legg; a daughter, Nancy L. Crystal; a son, Bruce Michael Legg; and two grandsons.

Lehmann—*Elizabeth G. Lehmann*, 73, on May 20. She was a member of Wrightstown (Pa.) Meeting and lived at Pennswood Village, Pa. For many years she ran an inn, Trail's End, in the Adirondack Mountains. A graduate of Bryn Mawr College, she held a degree in archaeology from Columbia University. After becoming a Friend during the 1950s, she devoted much of her efforts to striving for racial justice, serving as an unpaid staff member of the Race Relations Committee of Philadelphia Yearly Meeting for several years. She is survived by a son, Theodore; a daughter, Christine; and two grandsons.

Parker—*Douglas L. Parker*, 93, on May 17 in Wilmington, Ohio, after an extended illness. He was a member of both Wilmington and Campus (Ohio) meetings. He and his wife were missionaries for ten years in Mexico. Later, Douglas served as pastor of the Glens Falls Friends Meeting in New York and then of Selma Friends Meeting in Ohio. He is survived by his wife; three children, Annabel Hunt, Douglas Parker, and Betty Lou Adne; and seven grandchildren.

Scott—On June 24, *Wally B. Scott*, 95, of Mease Manor, Dunedin, Fla. She was a member of St. Petersburg (Fla.) Meeting since 1964 and prior to

that of Westbury (N.Y.) Meeting. She is survived by her sons, Austin Jr. and Daniel Scott; and four grandchildren.

Smith—*Katharine Louise Bell Smith*, 88, suddenly at home in Mineola, Long Island, N.Y., on June 8. She was born in Milton, N.Y., daughter of Arthur Ernest Bell and Martha Hallock Bell. The Hallocks are one of the oldest Quaker families in New York, dating back to 1684. Katharine taught at Lansdowne Friends School for five years before her marriage to James B. Smith in 1927. She was a member of Manhasset (N.Y.) Monthly Meeting for over 50 years. Surviving are a son, David Hallock Smith, and a brother, Herbert Hallock Bell.

Births

Abell—*David Mark Abell* on May 21 to Karen E. Towle and Larry G. Abell. David was welcomed into Burlington (Vt.) Monthly Meeting where his parents and sister, Clara Leona, are members.

Bratt—*Schuyler Charles Paul Bratt* on April 29 to S. Howard and Sara Bratt, both members of Kent (Wash.) Monthly Meeting.

Burton—On December 26, 1983, *Ryan Michael Burton*, to Craig and Michele C. Burton. Ryan's father is a member of Wrightstown (Pa.) Monthly Meeting.

Stout—*Alan Benjamin Burt Stout* on May 15 to Susan Meredith Burt and Lawrence Neff Stout. Alan, his parents, and his brother, Andrew, are all members of Bloomington-Normal (Ill.) Monthly Meeting.

Adoption

Bailey—*Robin Irma-Rosa Bailey*, on April 18, by Virginia Bailey. Robin was born in San Salvador, El Salvador, August 14, 1974. She is a regular attendee of Newark (Del.) Meeting along with her new mother and sister, Rebecca Levene, both of whom are members of Stony Run (Md.) Meeting.

Marriages

Burton-Sippel—*Peter Daniel Sippel* and *Emily Reeves Burton* on June 17 under the care of Wrightstown (Pa.) Meeting. Emily and her parents, Ruth and Anthony Burton, are members of Wrightstown Meeting. Peter and his parents, Dorothy and Frederick J. Sippel, are members of Minneapolis (Minn.) Meeting.

Crowe-Vermilye—*Dyckman Ware Vermilye* and *Avis Ann Crowe* on May 19 at Pendle Hill under the care of Media (Pa.) Meeting. Dyckman is dean of Pendle Hill and Avis works as housekeeper.



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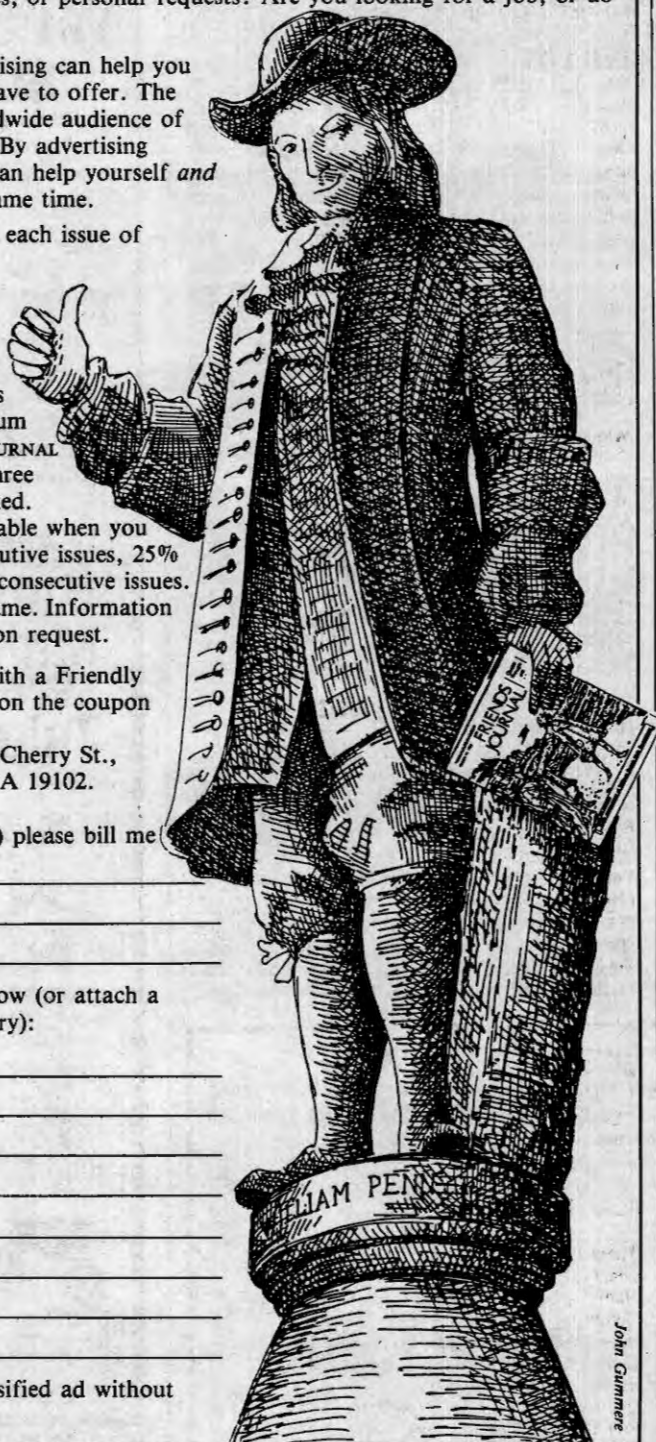
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O'Brien-Hopkins—Samuel G. Hopkins and Eileen O'Brien on June 23 at Arch Street Meeting House. Sam is a member of the Monthly Meeting of Friends of Philadelphia (Arch St.).

Paperiello-Wedmore—Keith Wedmore and Marianne Paperiello on April 18 at Friends Center in San Francisco under the care of Marin (Calif.) Friends Meeting, of which both are members.

CALENDAR

August

1-5—Illinois Yearly Meeting, Yearly Meeting House, McNabb, Ill. Write Alice Walton, 1421 Northwoods, Deerfield, IL 60015.

1-5—Iowa (Conservative) Yearly Meeting, Paullina Meetinghouse. Write Robert Berquist, Rte. 1, West Branch, IA 52358.

1-5—Wilmington Yearly Meeting, Wilmington College. Write Robert Beck, Wilmington College, Box 1307, Wilmington, OH 45177.

3-8—Indiana Yearly Meeting, Earlham College. Write Sherman Brantingham, 1403 Briar Rd., Muncie, IN 47304.

4-8—Mid-America Yearly Meeting, Friends University. Write Maurice A. Roberts, 2018 Maple, Wichita, KS 67213.

7-12—Baltimore Yearly Meeting, Western Maryland College. Write Thomas H. Jeavons, 17100 Quaker Ln. Sandy Spring, MD 20860.

8-11—Iowa Yearly Meeting, 411 College Ave. W. Oskaloosa, Iowa. Write Debi Core, Rte. 3, Indianola, IA 50125.

8-12—North Carolina Yearly Meeting, Guilford College. Write Billy M. Britt, 903 New Garden Rd., Greensboro, NC 27410.

8-12—Ohio Valley Yearly Meeting, Olney Friends School. Write Marjorie Smith, 1518 Catalpa Dr., Dayton, OH 45406.

8-12—Western Yearly Meeting, Plainfield, Ind. Write Robert Garris, P.O. Box 235, Plainfield, IN 46168.

10-19—Central Yearly Meeting, Muncie, Ind. Write Ollie McCune, Rte. 1, Box 226, Alexandria, IN 46001.

11-16—Evangelical Friends Church, Malone College. Write Robert Hess, 1201 30th St., NW, Canton, OH 44709.

15-20—Ohio Yearly Meeting, Stillwater Meetinghouse and Olney Friends School. Write William L. Cope, 44550 S.R. 517, Columbiana, OH 44408.

18-23—New England Yearly Meeting, Nichols College. Write Thomas Ewell, P.O. Box 2432, S. Portland, ME 04106.

19-26—Canadian Yearly Meeting, David Thompson University Center, Nelson, B.C. Write Frank Miles, 60 Lowther Ave., Toronto, Ontario. M5R 1C7 Canada.



Barbara Benton

Resources

Sanctuary and Central America

These films may facilitate understanding the complex problem of sanctuary for Central American refugees: *Sanctuary* is a 58-minute color film available for a \$12 rental fee (plus \$3 postage and handling) from EcuFilm, 810 12th Ave. S., Nashville, TN 37203, (800) 251-4091. Two television productions can be purchased on a single tape, VHS format, from the AFSC, 745 E. 5th St. Tucson, AZ 85719, for \$10 (plus \$2 postage and handling): *A New Underground Railroad* is a 30-minute film which aired on PBS in September 1983; *Sanctuary* is a 40-minute BBC production shown in October 1983.

The following AFSC publications may also be helpful: *What's Wrong in Central America and What To Do About It* by Phillip Berryman, \$3.50; *Central American Refugees: A Review of the Current Situation* by Angela Berryman, \$2; *Guatemala 1983* by Nancy Peckenham, \$3; *Questions and Answers About the Current Situation in Guatemala*, \$2.00; and *Talking Sense About Nicaragua*, \$2.50. These can be ordered from the AFSC, 1501 Cherry St., Philadelphia, PA 19102.

For other resources, write the Chicago Religious Taskforce, 407 S. Dearborn St., Chicago, IL 60605.

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The Harned Friends Boarding Home has two rooms available for immediate occupancy. One room is on the first floor of our annex with a private entrance. The other room is on the second floor of the main house. Very reasonable rates. The Harned is located at 505 Glenwood Avenue, Moylan, Pa. Call 566-4624.

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Washington, D.C., bed and breakfast. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

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.

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.

Books and Publications

Send for free Holistic Fitness Catalog. Order Lao Tzu's *Way of Life*. "Simple—yet profound translation" by Witter Bynner. \$2.95 postpaid. Simmons Company, P.O. Box 3193-FJ, Chattanooga, TN 37404.

What's Wrong in Central America and What To Do About It, by Phillip Berryman. Called "must reading" by *Philadelphia Daily News* and "best available short introduction to Central American issues" by Professor Edward Herman. Also contains critique of Kissinger Commission Report. Available for \$3.50. (\$2.25 for ten or more.) American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102. (215) 241-7171.

Send for our free list of out-of-print Friends books. Sperling Books, Box 1766, Madison Square Station, New York, NY 10159.

Magazine for homesteaders! Covering: Livestock, gardening, bees, and much, much more. Free information or \$8 for one-year subscription. Money back guarantee! *Farming Uncle*, Box 91-E89, Liberty, NY 12754.

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

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.

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.

Looking for a book? Free Search Service. Please write: Sperling Books, Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

Communities

Housing cooperative. This community of 27 units enjoys availability to downtown Santa Rosa, with excellent trees and garden areas. One- and two-bedroom units are part of this intentional community at affordable prices. Santa Rosa Creek Commons, 887 Sonoma Ave., #0, Santa Rosa, CA 95404.

Your vacation basecamp! Explore Spanish, Indian, pioneer sites. Unmatched mountain trails, birding, camp grounds—all within two hours. Low humidity, cool nights, fine water. Modestly priced accommodations. Friends Southwest Center, Rte. 1, Box 170, McNeal, AZ 85617.

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Year-round Cape Breton farmhouse with 25 acres, walking distance of Northumberland Strait beaches, reasonably priced. Located Mabou Mines, Inverness County. Call or write John Brehm, RR #3, Mabou, Nova Scotia B0E 1X0, Canada. (902) 945-2926.

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

For information write or telephone
RICHARD F. BETTS
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(215) 247-3354

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Fund for an OPEN Society FJ 34
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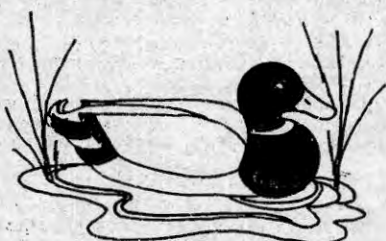
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Downeast Maine shorefront lots. Acre plus. Sand, granite shore. Magnificent views. Beginning \$14,000. Until June 25: 223 Buck Lane, Haverford, PA 19041. (215) 649-7037. After: Box 183, RFD #1, Milbridge, ME 04658. (207) 546-2414.

Decals—Bumperstickers—Posters. Humanist, environmentalist desires to serve your needs. Quotations upon request. Stas, P.O. Box 1302, Lufkin, TX 75901.

Personal

Young, black, Quaker, professional woman wishes to nurture the endearing camaraderie of other Quakers of vibrant color and those who are experiencing a psychic/cultural kinship with Third World people. Please write Debbie Evans, 1339-A E. Randolph Ct., Milwaukee, WI 53212.

Young family involved in market gardening and home businesses seeks help from Friends who may know of a place in the country with opportunities such as vegetable/fruit growing, woodworking, camp/retreat maintenance, woodlot work, producing practical items, etc. We'd like to relocate in northern Minnesota, Wisconsin, or Michigan. Tom and Beverly Hofman, Box 167, Rte. 1, Kiel, WI 53042.

Help! I need friends of like mind and a peaceful retreat of duration to finish my compend of compends. Any other help, questions, suggestions, encouragement, revelations from above through you for me also appreciated. We should be together, my friends, you and me. Say something sweet and strong like the fragrance of orchids. Write Chris Schreiber, FJ Box S-780.

Single Profile Nexus creates a nationwide network of Friends and other cultured singles. Box 19983, Orlando, FL 32814.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

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

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

Positions Vacant

Resident couple needed: Ann Arbor Friends Meeting seeks Quaker couple to serve as house directors for Quaker House—a center for peace and related Friends meeting activities—to begin Sept. 1. For information please write Quaker House, 1418 Hill St., Ann Arbor, MI 48104 or call Barbara Neal, (313) 971-2664.

Part-time Field Secretaries for Friends Committee on National Legislation. Interpret work and financial needs of FCNL to constituents on West Coast and in mid-continent U.S. Two needed by November 1. Send inquiries and suggestions to Wilton Hartzler, FCNL, 245 Second St. NE, Washington, DC 20002.

Opening in a collectively run family practice. Physician with a conscience who's open to input from people with diverse backgrounds and training. Need to feel comfortable in a nonhierarchical, somewhat unstructured situation, with no danger of becoming immorally wealthy. Prefer BC/BE family physician. Medium-sized town; wide variety of patients. Rainbow Family Care, 1502 E. Broadway, Columbia, MO 65201. (314) 449-0518.

Loving family seeks aide for bright, funny, pretty, "hip" quadriplegic 18-year-old girl. Live in. Weekends off. Hard, rewarding job. Must drive. Beautiful wooded surroundings. \$125 per week. (215) 293-1010.

Friends Peace Committee: Full-time position developing literature and organizing a network to support pre-draft-age young people in facing pressures of militarism and recruitment. Also counseling, public speaking, etc. Deadline: August 15. Call (215) 241-7230.

The recently founded Spirit of Gheel seeks a residential co-worker with mental health experience to share supervision of a home for from four to six persons recovering from emotional disturbances. Influenced by her background in the anthroposophic orientation of the Camphill Villages for the retarded, the director has gathered a Board of Directors of various religious backgrounds. This advertisement is placed at the recommendation of the Quaker psychiatric consultant, who perceives the underlying conceptions of the healing power of caring and shared simple-living as close to those so effectively put into practice by early Friends undertaking a similar task in York, England, and in Philadelphia. Inquiries and resumes to Spirit of Gheel, Box 610, Kimberton, PA 19442.

American Friends Service Committee seeks, in Philadelphia: Associate Executive Secretary for Personnel, early '85. Responsible to AFSC Board of Directors and to Executive Secretary for overall personnel function; administrative responsibility for Personnel Department, including administration of salary and benefits; staffs Personnel Committee; assists in general management of AFSC. Requires commitment to philosophy of Society of Friends; administrative experience; strong interpersonal skills; excellent judgment, ability to work under pressure. Experience in personnel administration helpful; knowledge of AFSC desirable. Send resume by Sept. 30 to: Office of Executive Secretary, AFSC, 1501 Cherry, Philadelphia, PA 19102. The AFSC is an Affirmative Action/Equal Opportunity Employer.

Quaker woman with wheelchair needs woman with physical, emotional, spiritual strength to stay with her three or four nights a week. Must love cats and plants. Contact Susan Day, 301 E. 22nd St., Apt. 16E, New York, NY 10010. (212) 674-2692.

My mother is an educated, refined woman of 76 who is engaged in a long struggle with Alzheimer's disease. She presently lives alone in her own home and wants to continue living there, but she has reached a point where she needs and wants an understanding and compatible live-in companion. If you are this kind of person and think you would like to live in the foothills of New Hampshire's White Mountains, please write FJ Box B-781. References requested.

Position Wanted

Woman University student, 3rd year, Boston, Mass., seeks live-in, part-time position with family desiring help with elderly or children. Experienced. Best references. Kelly Eichstedt, Kellogg Road, Sheffield, MA 01257.

Schools

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."

The Meeting School, a challenge to creative living and learning. A Quaker high school which encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Co-ed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

Quaker School at Horsham, 318 Meetinghouse Road, Horsham, PA 19044, (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classrooms. Grades one through six.

Services Offered

When thy concerns require action . . . make sure you have the facts to back effective action. Experienced professionals to help you expedite and organize your research, fact-finding, evidence collection, and presentations. Quality doctoral-level assistance with your commitments. Microcomputer assisted on-line and manual search of libraries and national data banks. Data analysis and interpretation. Friendly and constructive review of manuscripts, ideas, and presentations. Writing-editing-illustration aid. K. Allan Young, Consultants, P.O. Box 8464, Cherry Hill, NJ 08002. (609) 429-7124.

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.

Paint portraits from snapshots. Often snapshots capture the character of the subject. Quaker artist. 12 x 16 matted \$40, framed \$55, plus postage. Wind Whispers, Box 93, Old River Rd., White River Jct., VT 05001.

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.

Residential builder. Fully experienced in design and construction of additions, garages, wood decks, saunas and spas, skylights and greenhouses. Tim Peterson, Cuttaloosa Rd., Lumberville, PA 18933. (215) 297-5482.

Rent-A-Husband. Carpentry and home repairs offered in Bucks County, Pa. Call 345-8808 and get those pesky jobs done by a Friend.

Summer Rentals

Pennsylvania Dutch Country. Housekeeping cabin in woods. Stream. Easy access to recreational parks, Lancaster tourist attractions. \$100 weekly. Spiegelberg, RD 1, Pequea, PA 17565. (717) 284-2485.

Elkmont Guest House and Cottages. Home-cooked meals. Country living. Garden produce. Irene Harvey, RD #1, Box 168, Forkville, PA 18636. (717) 924-3655.

Tour

FWCC Quaker Youth Pilgrimage announces 1985 Pilgrimage to Europe, July 8-August 8. To be a Pilgrim (ages 16-18) or a leader, write: FWCC, P.O. Box 1797, Richmond, IN 47375.

Vacations



Outer Banks, Avon, NC 27914, (919) 995-4348. A vacation/weaving experience for Friends. Simple living, therapeutic activity, relaxation. Write for details.

Wanted

Resident couple needed for Los Angeles Friends Meetinghouse. Supervise guest room in exchange for lodging. Interracial. Write, Clerk, 4167 Normandie, Los Angeles, CA 90037.

To rent, one-bedroom apartment, unfurnished, beginning July 1 or August 1 in West Philadelphia area. Can pay \$350-\$450. Julie Rice, 3810 Hamilton St., Philadelphia, PA 19104. (215) 386-5134.

Is there someone living in/near the Bay Area qualified to facilitate an Imagining a World Without Weapons workshop based on those developed by Elise Boulding and Warren Ziegler? Fall/winter weekend at Ben Lomond is anticipated. Please contact Patricia Dienstfrey, 2824 Kelsey St., Berkeley, CA 94705. (415) 841-2044.

FRIENDS JOURNAL Meeting Directory...

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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 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. 91½ Fourth Ave. (813) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

EGYPT

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

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday 10:45, Kreuzkirche (Gemeindesaal); call Sender 629057 or Wolckenhaar 822481.

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.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervelet, Quaker House, Petit-Suconnex.

UNITED STATES

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.

ALASKA

ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m. 100 W. 13th. 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 86002. (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—Worship and First-day school 11 a.m. 1702 E. Glendale, Phoenix 85020.

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. Barbara Elbrandt, clerk. Phone: (602) 299-0779 or (602) 887-3050.

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—10 a.m. 1920 Zehndner. 822-5615.

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

BERKELEY—Strawberry Creek, 2465 LeConte. P.O. Box 5065. Unprogrammed worship 10 a.m.

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, 12585 Jones Bar Road. Phone: 273-6485 or 273-2560.

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m., dialogue or program 11 a.m. For information, phone (714) 682-5364 or 792-7766.

SACRAMENTO—Stanford Settlement, 450 W. El Camino near Northgate. Meeting 10 a.m. Phone (916) 452-9317.

SAN DIEGO—Unprogrammed worship, First-days, 10:30 a.m. 4848 Seminole Dr. Clerk, Lowell Tozer, (619) 286-5886.

SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

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

SANTA CRUZ—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 429-1745.

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. P.O. Box 1443, Vista 92083. Call 724-9655.

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, 2280 South Columbine St. Worship 10 to 11 a.m. Adult forum 11 a.m. to 12 p.m. Phone: 722-4125.

DURANGO—First day school and adult discussion 10 a.m., unprogrammed worship 11 a.m. Call for location, 247-4550 or 884-9434.

FORT COLLINS—Worship group. 484-5537.

WESTERN SLOPE—Worship group. (303) 249-9587.

CONNECTICUT

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

MIDDLETOWN—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. 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. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 354-7656.

STAMFORD-GREENWICH—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Nancy Nothelifer. Phone: (203) 661-6715.

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). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

DELAWARE

CAMDEN—Worship 11 a.m. 2 miles south of Dover. 122 E. Camden, Wyoming Ave. 284-9636, 697-7725.

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

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

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

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

REHOBOTH—Worship 10 a.m. 3 Virden Lane, Pinewater Farm. Call Eric Boving, 945-2152 for directions.

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

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. 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 Blanchard, Jr., 447-4387.

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

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE—Meeting 7:15 p.m. 2302 Dellwood St. 32204 (Riverside). (904) 768-3648.

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

MELBOURNE—Unprogrammed meeting and First-day school weekly. (305) 777-1221 or 676-5077.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: R. Buskirk, 247-8938. AFSC Peace Center, 666-5234.

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

SARASOTA—Worship 11 a.m., discussion 10 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, phone: 373-7986.

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

ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

HAWAII

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2416 Oahu Avenue. Overnight inquiries welcomed. Phone: 988-2714.

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

IDAHO

BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Curtis Pullin and Kate O'Neill, 383-9601.

SANDPOINT—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8036. Call for summer schedule.

ILLINOIS

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

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

CHICAGO—AFSC, Thursdays, 12:15 p.m. 427-2533.

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 348-1027, or Marsha Holland, 477-9016.

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.

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

EVANSTON—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.

McNABB—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) 882-2214.

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 524-0099.

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

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

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Clerk: Peg Kruger. 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-CAMPAIGN—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 6 p.m. 423 8th St. Call Bill Dietz 342-3725.

FORT WAYNE—Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

HOPEWELL—Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. 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, 233-8672.

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

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

IOWA

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

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, 1146 Oregon. Unprogrammed worship 10 a.m. 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 Saturday 6 p.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 546 Bienville St. (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.

NEW ORLEANS—Worship, Sundays, 10 a.m. 120 South Cortez St. Phone: 885-1223 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. 563-3484 or 563-8265.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 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 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzert, 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 & August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Marian Roberts, RD 4. 778-3282.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. Clerk: Jane Caldwell (301) 822-2832.

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

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. C. J. Swet, clerk, (301) 831-7446.

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 and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 549-0588; if no answer 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—Meetings, Sunday, 9:30 and 11 a.m. During July and August, Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Phone: 876-6883.

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

GREAT BARRINGTON—South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

MARION—Meeting for worship 9:30 a.m. Sunday in the Taber Academy Library, 65 Spring St.

MATTAPOISETT—Worship 10:30 a.m. Rte. 6, east of New Bedford. J. Toothaker, pastor, 636-3405.

NORTH DARTMOUTH—Unprogrammed, First-days 11 a.m. State Road, west of Tucker. (617) 994-9829.

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. Landmark School, Rte. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

SOUTH YARMOUTH-CAPE COD—Worship and First-day School 10 a.m. N. Main St. 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—Meeting for worship, Sunday, 11 a.m. Rte. 28A.

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. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

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.

NORTHFIELD-SOIGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, 2nd and 4th First-days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

ROCHESTER—Unprogrammed meeting 9:30 a.m. in homes. Call (507) 282-4565 or (507) 282-3310.

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

MISSOURI

COLUMBIA—Worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.

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

ROLLA—Preparative meeting 11 a.m. Elkins Church Educational Bldg., First & Elm Sts. (314) 341-3754 or 2464.

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

MONTANA

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

MISSOULA—Unprogrammed 10:30 a.m., Sundays. 204 S. 3rd St. W. 542-2310.

NEBRASKA

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

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—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Silas Weeks, (207) 439-2837 or write P.O. Box 98, Dover, NH 03820.

GONIC—Programmed worship 10:30 a.m. except Jan. and Feb. Maple St. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Lafayette Noda. (603) 643-4138.

KEENE—Worship, Sundays, 10:30 a.m. 97 Wilber St. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 9:45 a.m. Singing may precede meeting.

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

NEW JERSEY

ATLANTIC CITY AREA—Summer meetings 11 a.m. Pacific and South Carolina Aves. 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, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

CROPWELL—Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

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

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

MEDFORD—Worship and First-day school 10:30 a.m. Main St. Meetinghouse. (609) 654-3000 for information.

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

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

NORTHFIELD—First-day meeting for worship 11 a.m. Atlantic Friends School, Burton Ave. (609) 646-8700 or 345-2458.

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.

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

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

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and August worship 10 a.m. East Broadway.

SEAVILLE—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 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—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. 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. 2610 S. Solano. Barry and Lynda MacKichan, co-clerks, 523-7365 or 526-4625.

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 835-0013 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 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—Meeting for worship and First-day school 10:30 a.m. Quaker Road (Route 120). 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 a.m. Rte. 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 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Carolyn Stephenson, (315) 824-0988.

HUDSON—Meeting for worship 10 a.m. first and third Sundays. 343 Union St. Florence Mossman, clerk, (518) 672-7246 or (518) 329-0401.

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

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

Farmingdale-BETHPAGE—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (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 through 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 through 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 through Labor Day, 10 a.m.).

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. 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, Rte. 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) 265-5749.

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

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

QUAKER STREET—Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

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 Westminister Rd., 14607.

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

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

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

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

NORTH CAROLINA

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

BEAUFORT—Worship group; 728-7338, 728-5279.

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Nicky Brown. Phone: 967-6010.

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. Worship 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 9 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. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. 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 Crossman, 846-4472, or Rod Warren, 863-0731.

DAYTON—Friends Meeting FGC. Unprogrammed worship and 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 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, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and High Sts. (513) 885-7276, 897-4610.

WILMINGTON—Campus Meeting (United) FUM & FGC, College Kelly Center. Unprogrammed worship 10:15 a.m. 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 a.m. Forum 11. YWCA, 768 State St. 393-1914.

PENNSYLVANIA

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and meeting for worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM—Worship 11 a.m. Lahaska, Rts. 202-263.

CARLISLE—First-day school (Sept.-May) and worship 10 a.m. 2nd fl., Bosler Hall. N.E. corner College St. and W. High St. 249-2411.

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

ELKLANDS—Meeting for worship 11 a.m. May through October. Rte. 154 between Forksville and Canton, Pa.

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 Pennsylvania reconstructed manor home of William Penn.

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

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

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

HAVERTOWN—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.

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

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

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

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

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

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

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

LEWISBURG—Worship 11 a.m. first and third Sunday of each month. Vaughan Lit. Bldg. Library, Bucknell U. 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 Rte. 926.

MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mile S of Rte. 842 near Unionville, Pa. Clerk, (215) 688-9185.

MEDIA—Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

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

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

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

MIDDLETOWN—First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Gilton, (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.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 566-7238.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts.

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

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave.

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

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

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

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

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

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

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Suggan Rd., 2 miles NW of New Hope. 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—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Maple Rd. 544-3624.

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

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

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

VALLEY—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 of King of Prussia on old Rte. 202 and Old Eagle School Rd.

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

WEST GROVE—Meeting for worship 10 a.m. 153 E. Harmony Road. P.O. Box 7.

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

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

WILLISTOWN—Worship and First-day school 10 a.m. Goshen & Warren Rds., Newtown Square, R.D. 1.

WRIGHTSTOWN—First-day school 9:30 a.m., worship 11 a.m. Summer months worship only 10 a.m. Rte. 413.

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

RHODE ISLAND

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

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

WESTERLY—Unprogrammed worship, First-day school 11 a.m., except June-Labor Day, 10:30 a.m. 57 Elm St. (203) 599-1264.

SOUTH CAROLINA

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—Worship 10 a.m. 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. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

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: Bob Lough, (615) 298-1269.

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 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Potluck 6 p.m., worship 7 p.m., study/discussion 8 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. 1003 Alexander. Worship and First-day school Sundays 10:30 a.m. Clerk: Albert Munn, 665-2010.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 787-9437.

LUBBOCK—Unprogrammed worship 10 a.m. clerk, Elsa Sabath, 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., unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8361.

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—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2156.

WILDERNESS—(Rutland Worship Group). Worship 10 a.m. Trinity Episcopal Church, Library Annex, Rutland. Phone Kate Brinton, (802) 228-8942.

VIRGINIA

ALEXANDRIA—1st and 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, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

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 West 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 Rte. 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. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 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. Contact Sunny Woll, 624-6745.

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

WALLA WALLA—10 a.m. Sundays. 522-0399.

WEST VIRGINIA

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

MORGANTOWN—Monongalia Meeting. Bennett House, 305 Willey. Unprogrammed worship and First-day school 11 a.m. 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, 54751. Call 235-5892 or 832-0094.

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

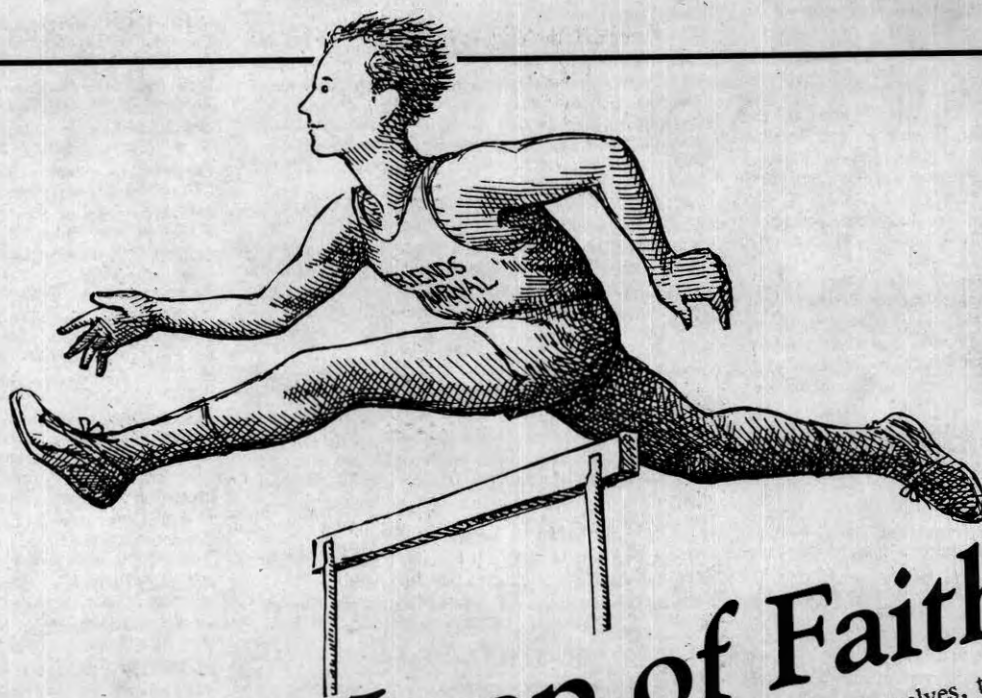
MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 258-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—Worship sharing 10 a.m., meeting for worship 10:30. 322 N. Gordon Pl. Phone: 263-2111.

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.



John Gummere

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