

September 1/15, 1980

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



**Divine truth can never be expressed by humans  
except from a human perspective.**

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## FRIENDS JOURNAL

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Main House





# What Is Pendle Hill?

Most Friends know something about Pendle Hill, and many have spent varying periods of time there. Whatever the case, it can be assumed that readers will be interested in the photographic essay on Pendle Hill's fiftieth-year celebration appearing in this issue.

Whatever one's sojourning experience there, the query, "What is Pendle Hill?" will recall the ever-recurring discussions on this favorite theme throughout this remarkable institution's history. It is the counterpart of other much discussed queries: What is man—or currently, what is *woman*? What is a Quaker? What is God? What is the nature of the universe? What is evil? What is good? What is reality? What is death? What is beyond death?

To attempt to answer the query, "What is Pendle Hill?" is impossible in one page, and can only be touched upon. Pendle Hill is a space of a few acres in metropolitan Philadelphia, set apart by Quakers to be a center where all the other above-named queries can be faced, discussed, and lived out. As it has turned out, this is no easy task, even given the great vision that inspired, and continues to inspire it.

Since Pendle Hill, like all Friends' institutions, is open to non-Friends also, many and various are the people who have been welcomed throughout the past half-century: people from all over the world (especially when transportation and all costs were a fraction of what they are at present); those of high degree educationally and status-wise, and those much less richly endowed; those of a flamboyant character, and those diffident and retiring; prophets confident in their role of prophesying; fearful ones who had found no answers when they arrived and were still searching when they left; pragmatists and rationalists; those who have asserted that only prayer and meditation can bring answers; organizers; solitaries; activists.

For some, Pendle Hill seems like heaven—notably

children, and also those who have suffered much, such as those who fled from the crushed cities of World War II or the concentration camps of Europe. Those who escaped such terrors were awed and overwhelmed that *any* spot on Earth still contained order and simplicity and a measure of human love and peace. To a few, Pendle Hill was a good deal less than heaven, with the sometime clashing of strong wills, opinions, and personality, and disagreements as to how to achieve its stated and hoped-for goals.

Some thought it too much set apart from the "real world"; some declared that only in separation from the world could its purposes be maintained.

For a long period, Pendle Hill operated by emergencies, such as after World War II, when overwork and overcrowding (and uncomfortable beds) were overlooked for the sake of meeting the exigencies of the times, when many American Friends Service Committee trainees were coming in preparation for relief work abroad. There were later times when residents demanded better accommodations, better food, more privacy, and a hand in decision-making for the institution.

There was happiness, satisfaction in the combination of physical work and study; joy in a sense of community. But there was acute personal despair in some, a loss of hope in ever finding the way, that even Pendle Hill could not meet. There was even some cynicism: how could such lofty ideals as "plain living and high thinking" exist there, located as Pendle Hill is in a neighborhood of such obvious affluence? On the other hand, some residents objected strenuously to living in circumstances once described as "shabby gentility."

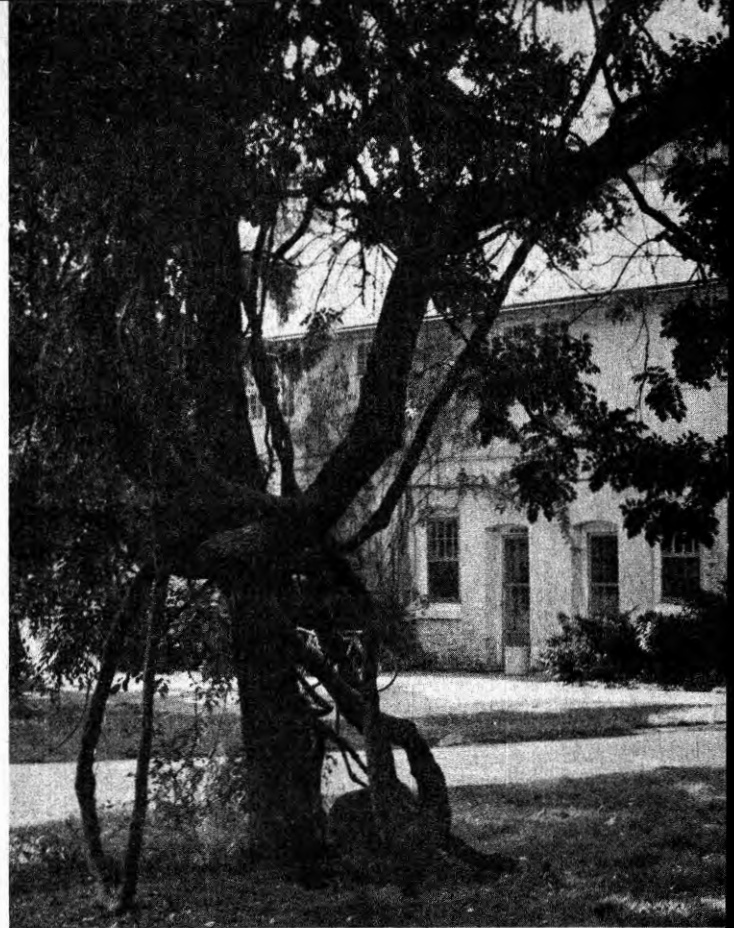
Pendle Hill has always been described as a "family," and indeed, in many ways it is—a very large family. The history of a family reflects its experiences, trends, the goals it sets and reaches, the hope maintained in spite of errors along the way.

Howard Brinton himself once declared that no institution should be maintained for its own sake *as an institution*, but should be laid down whenever it has outlasted its usefulness, or when people no longer *respond* to it. (A shocking idea to some.) But Pendle Hill continues to be vigorous and resourceful, each year finding new opportunities to minister to Friends and their friends. So great a need is there for such a place that it would now have to be created, were it not already in existence.

Now, with the rich experience of many years, Pendle Hill has a long headstart in responding to the problems and issues of the future. The world is entering a new age, and new responsibilities, adaptations, and commitments will be required. It is up to us, the Pendle Hill family—those of us who love and care about it—to help meet those requirements. The question now is not only "What is Pendle Hill?" but "What will it be?" RK

# HAPPY BIRTHDAY, PENDLE HILL!

*by Astrid Kerbin  
photos courtesy of Pendle Hill*

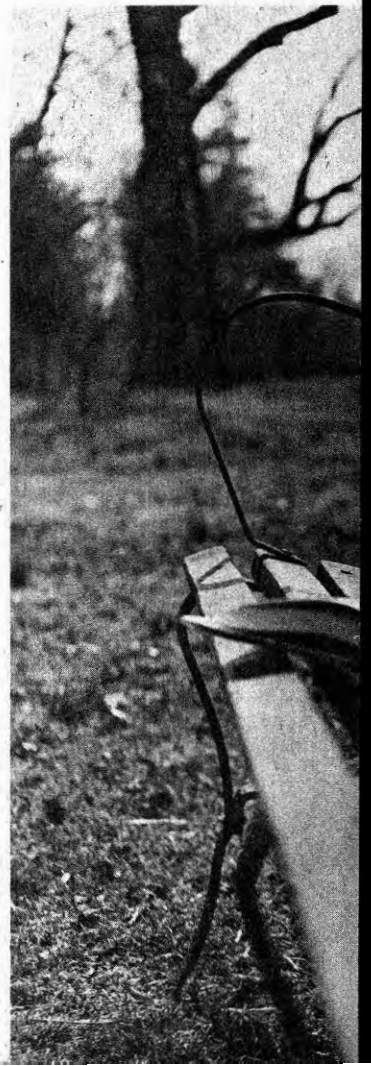


*The Barn*

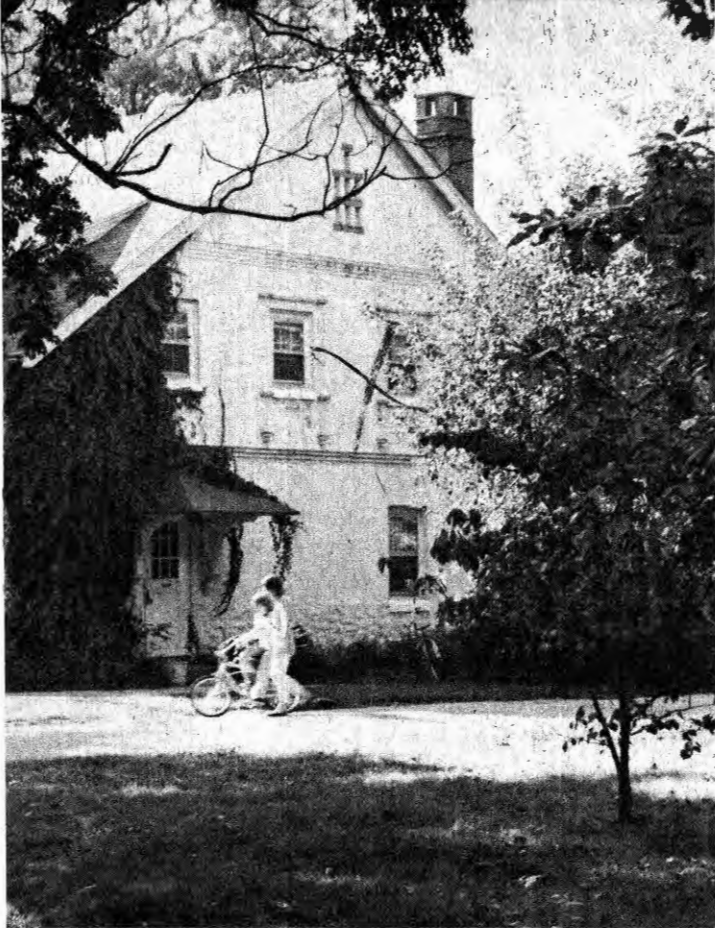


*Theodore Hetzel*

*Astrid Kerbin is development secretary at Pendle Hill, Wallingford, PA. Interested in acting and designing for theater, she spent eleven years living in St. Croix, the U.S. Virgin Islands, and sailing throughout the Caribbean. She is a member of Media (PA) Third Street Meeting.*







**T**he Pendle Hill in England, from which, 300 years ago, George Fox saw "a great people to be gathered," is an ancient hill, where no one lives. But the *other* Pendle Hill here in the United States is young—just fifty years old in this year of celebration.

Our Pendle Hill in Wallingford, Pennsylvania—less than twelve miles from where William Penn first landed—is a Quaker center for study and contemplation, founded in 1930. From its beginning it has been an important working model of adult Quaker education. According to Howard Brinton,

*Pendle Hill has been called an adult school, a folk school, an enlarged family, a Quaker type of monastery, an ashram, an intentional community, a watch tower, an energizing center, a haven of rest, a school of the prophets, a laboratory for ideas, a fellowship of cooperation. To some extent it partakes of the characteristics of them all.*

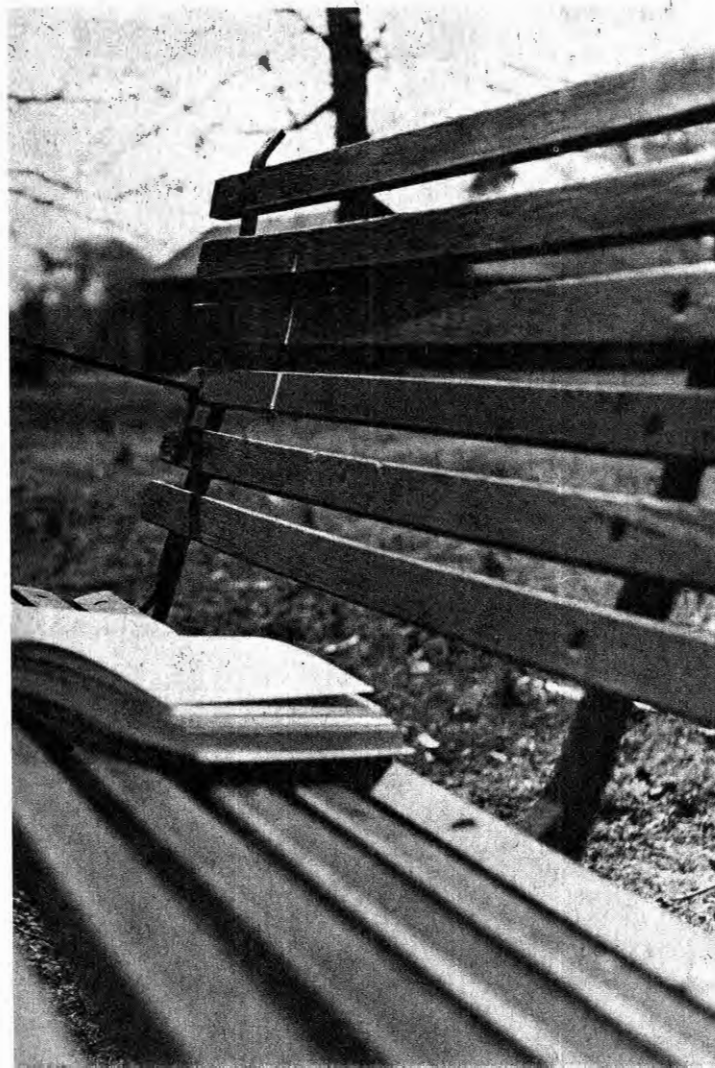
Through a unique combination of work, study, and worship, men and women have gathered at Pendle Hill, perhaps as George Fox envisioned the "great company waiting to be gathered," seeking as Howard Brinton did, "to make possible . . . the kind of life which should prevail throughout the world."

As it enters its second half-century, Pendle Hill continues the experiment not only through a rich program of studies in religion, the arts, and social responsibility, but also through the very attempt to live in community, a difficult although rewarding art.

About thirty-five resident students and a resident staff of almost equal number participate in this community. Given the maturity and breadth of experience of the student body, the lines between staff, student, and teacher tend to dissolve, and roles are sometimes interchanged. Ages typically range from nineteen to seventy-five, the mix of generations adding a valuable aspect to their corporate life. Although no grades are given and no degrees granted, there is constant consultation, careful assessment of progress, and emphasis upon excellence of performance. There are no fixed patterns or roles, in the usual sense. Here you will find a biblical scholar chopping wood, perhaps, or the cook presenting an evening concert of professional caliber.

As the individual's fulfillment is prized at Pendle Hill, the sense of commonality and the wider community of all humanity is fostered, providing a learning time in which life can be lived for its own sake.

From its earliest years, Pendle Hill has attracted outstanding persons from a variety of fields—among them, Anna and Howard Brinton, Henry Cadbury, Dorothy Day, Teresina Rowell Havens, Gerald Heard, Henry Hodgkin, Helen Hole, Rufus Jones, Thomas



Richard T. Downham

Kelley, Fritz Kunkel, James Moffatt, Mary Morrison, A.J. Muste, Henry Sharman, Douglas Steere, and Dora Willson.

In addition to its regular student body, Pendle Hill also accepts "sojourners," guests who cannot stay for a whole year or term, but who enter community life for a period of one day to three weeks, sharing in worship, study and work. (Aldous Huxley, during a visit to Pendle Hill once termed it "pilgrim accommodation.") Friends and others who are enroute, or who are fulfilling lecture engagements elsewhere, often sojourn at Pendle Hill, as do students wishing to take advantage of uninterrupted study and writing time in proximity to the Haverford and Swarthmore College libraries.

Through an active extension program, Pendle Hill reaches a wider audience, which includes weekend conferences and retreats, a series of free public Monday evening lectures, and courses for non-resident students. Two conference buildings can accommodate up to forty participants, and these facilities are widely used by both Friends groups and groups sympathetic to Friends. Six week-long summer sessions are offered on a wide variety of topics.

Pendle Hill Pamphlets, published since 1936, reach many thousands of readers. Among the latest of the pamphlets is *With Thine Adversary in the Way: A Quaker Witness for Reconciliation* by Margarethe Lachmund, the extraordinary German Friend who steadily mediated between Jews and Nazis during World War II. Other pamphlets reflect recent trends, such as studies of human sexuality, and women in the ministry. Pendle Hill Publications also issues a selection of hard cover books by Howard Brinton and other Quaker thinkers.

This year, in honor of its fiftieth anniversary, Pendle Hill Publications is issuing its first official history of Pendle Hill. Written by Eleanore Price Mather, editor of Pendle Hill Publications, the book is readable and full of information, ranging from Pendle Hill's beginnings—through the reshaping of the John Woolman School in Swarthmore—through its history-making involvement as a training center for relief workers for the American Friends Service Committee (AFSC) during and after World War II, to Pendle Hill's role as a center for current Quaker and social thinking.

This past year's curriculum addition was a course on the Black Freedom Movement and the envisioning of a new society. It was led by Vincent Harding, colleague of Martin Luther King, Jr., and eminent scholar in his own right.

Last summer saw the gathering of Quaker leaders from all parts of the country for an invitational conference led by Thomas S. Brown on the challenges of leadership in the Society of Friends today. The publication of that



Theodore Hetzel



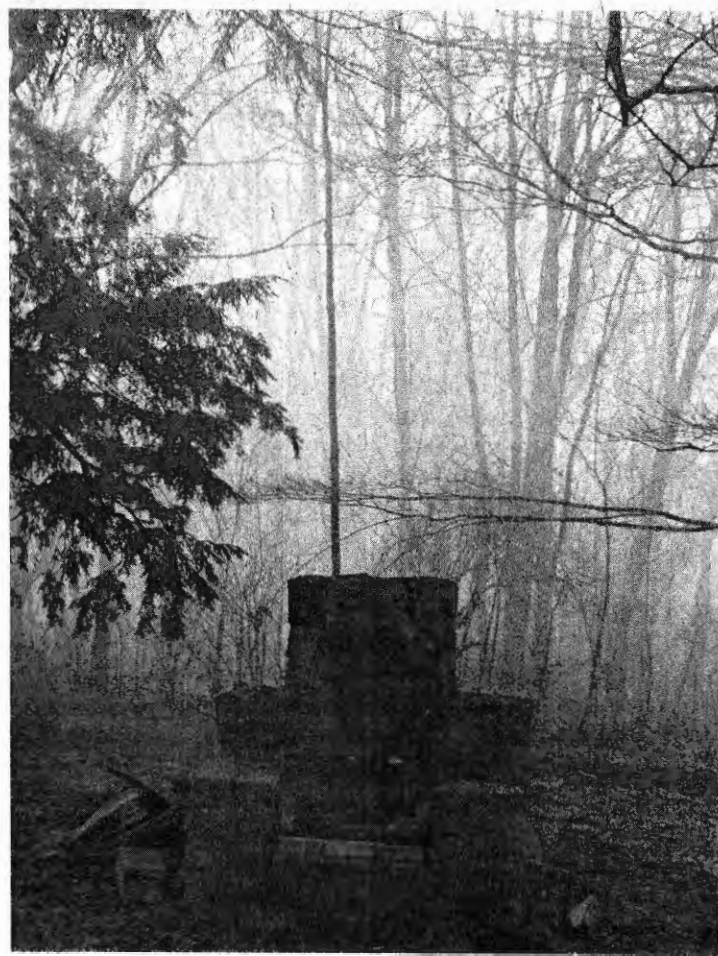
Dave Grimland





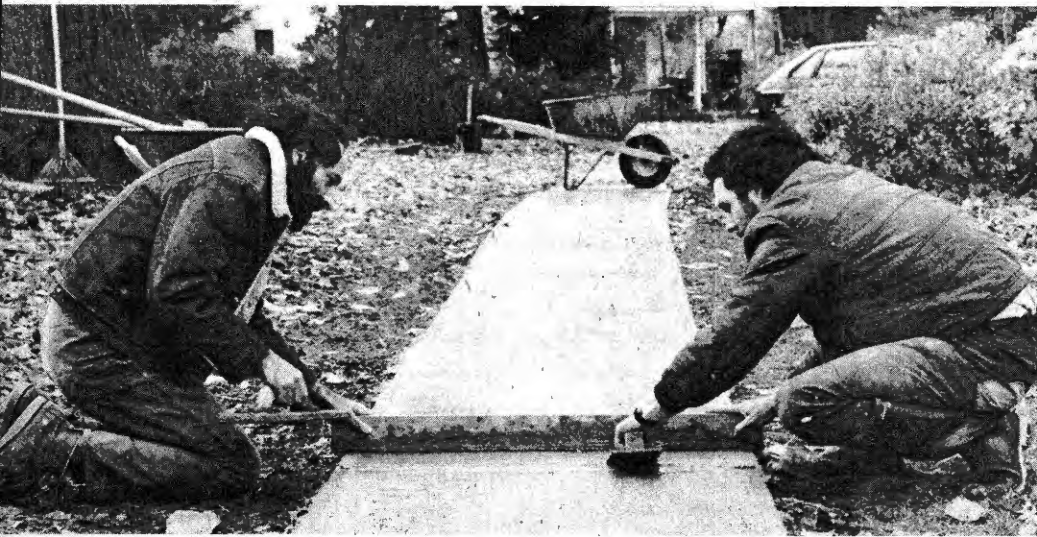
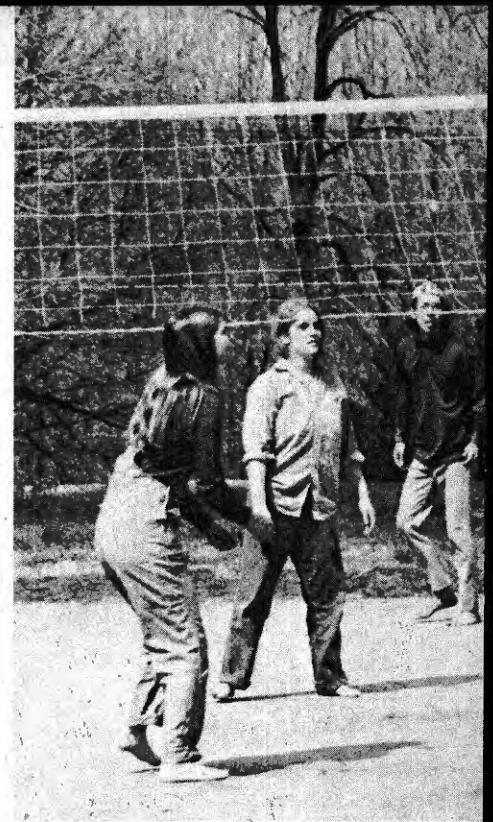
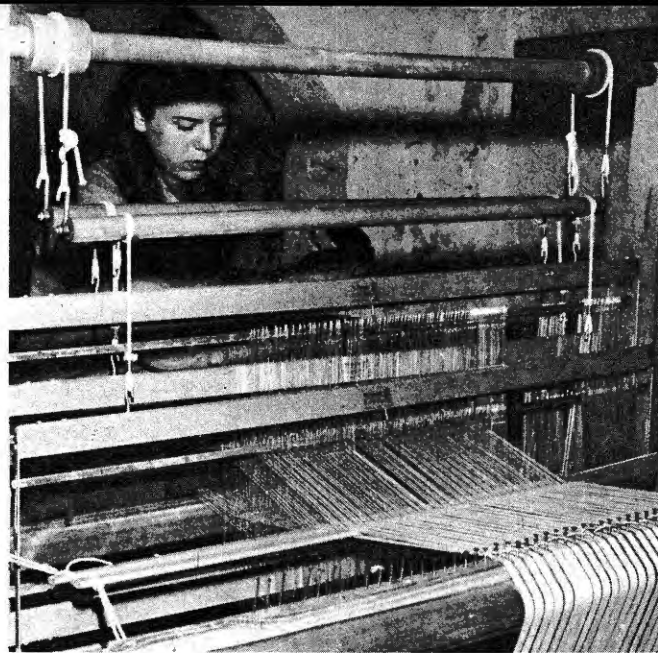
*The Kitchen (1946)*

Wurts Brothers



Harry J. Patton

*Howard and Anna Brinton, early directors of Pendle Hill*



The Bulletin/Philadelphia, PA







Theodore Heitzel



Richard T. Downham

conference's report, *Friends as Leaders: The Vision, The Instrument, and Methods*, marked a milestone in contemporary Quakerism.

To celebrate those who have shared in any way the success and achievement of its first fifty years, Pendle Hill will host an all-day birthday party on September 27th on its campus in Wallingford, Pennsylvania. The public is invited to attend, and a "great company of people" will gather once again for a day of speeches, exhibits, reunions, fun and good food. (A giant tent will be in place, in case of rain on the gala day.)

The day will begin with meeting for worship at 9:30 a.m. A round of tours, an art show, and mini-reunions will precede an informal lunch, available by reservation. (Guests may also bring bag lunches.) Formalities begin at 2 p.m. with the welcome and recognition of visitors and delegates from this country and from around the world.

The afternoon program will be presided over by Helen Hole, clerk of the Board of Managers. The major addresses of the afternoon will be given by Elise Boulding, chair of the Sociology Department of Dartmouth College, and Paul Lacey, professor of English at Earlham College. Their topic will be "Navigating the Future," a subject chosen to emphasize the importance of the fiftieth anniversary day as an opening into the *next* fifty years. A highlight of the day, the speeches will center on viable roles for Pendle Hill, both within the Society of Friends and as a part of the larger world.

The afternoon will conclude with music, folk dancing, tea and volleyball. Tom and Nan Brown and family will serve one of their famous outdoor chicken barbecue dinners for those who have made reservations in advance, and birthday cake will be served before the evening program commences.

The principal speaker of the evening will be Douglas Steere, whose fifty-year association with Pendle Hill should provide a rich and varied store of reminiscence and anecdote. A member of the original group who met at Westtown in 1929 to discuss "the new school," Douglas Steere is currently a Pendle Hill Board member, as is his wife, Dorothy Steere. Douglas Steere's speech on the occasion of the Fiftieth Anniversary will be based on his fifty years' association with Pendle Hill, both the community and the educational experiment.

The evening will be a time to recognize many of the Board members, staff, students, contributors, and sojourners who have helped in the founding and maintenance of the institution that is Pendle Hill.

Pendle Hill invites all who would enjoy renewing acquaintances, or those who wish to see Pendle Hill for the first time, to come to the campus on September 27 for the birthday party.

□

# THEOLOGY FOR EACH OF US

by Shirley Dodson

One summer day when I was about ten, I started down the attic stairs of a New Jersey vacation house, wondering whether God had predetermined every worldly event. If each occurrence is preordained, I pondered, then I must be predestined to march straight down the stairs. Abruptly, I stopped on the third step. Here was my chance to thwart the Divine plan simply by returning—for no sensible reason whatsoever—to the top of the stairs! Boldly I turned and charged back up the steps.

When I reached the top, however, I could feel God laughing at me. Obviously, God had meant me to return to the top. Humbled, I started down the stairs again.

But scarcely had I begun, when I thought that surely Divine providence had predestined me to continue directly to the bottom this time. Eager to catch God by surprise, I turned once more and leaped up the stairs. Of course, no sooner had I reached the top than I realized that God could have meant me to do this, too. I concluded that there was no way I could know (at that point in my life at least) whether worldly events were predetermined or not.

Without knowing it, I was doing theology in its most basic form. Theology is not restricted to a scholarly elite. Everyone—including a ten-year-old—who seeks to translate personal spiritual awareness into thoughtfully structured form is a theologian.

We Friends are suspicious of theology. Didn't it play a large role in the separations of the nineteenth century, which shattered the Society of Friends into many splinters? Haven't we feared that the issue of Christocentricity *versus* non-Christocentricity could be used as a wedge to divide our meetings? Perhaps it is better to refrain from articulating our views too loudly.

There is another way, however. Theology doesn't have to be used to distinguish the "saved" from the

*Shirley J. Dodson is a student at the Earlham School of Religion and a member of the Ministry and Counsel Committee of ESR. A graduate of Wesleyan University, Middletown, CT, she is a member of Central Philadelphia (PA) Meeting.*

"unbelievers" or to define a rigid creed. Rather, theology can help us share and understand our spiritual experiences. Through trying to articulate incidents from our lives, we can grow closer to people with whom we feel we have little in common. In addition, we can find soul mates among people who, centuries ago, pondered questions identical to those we have now. Our desire for a consistent, holistic understanding of the scattered elements of our lives can be fulfilled.

What is theology? It is a response—a pondered human response to the presence of God among us. It is also a response to the concerns and strivings of people who seek richer, better-integrated lives.

Theology starts with revelation, with the active self-disclosure of the One called God, Elohim, Sustainer, Ruah, Spirit. A person can experience revelation through worship, prayer, existential searching, Bible study, thoughtful reading and everyday existence. The crucial point is that the first movement in theology is not a human one. A would-be theologian cannot set forth theological truths, nor even write about the views of another theologian in a manner which discloses the Divine reality unless the first movement is from God.

For a long time I had no authentic experience of the Light within. I thought a lot about the human condition, but I couldn't make any sense out of God. Even now, if I try to force my spiritual life into words, or imagine things about God of which I have no experience, my words are barren. I need to wait expectantly and go forward only as far as I am led.

Theology thus starts with human limitation. This limitation has other aspects beside the need for patient waiting. Divine truth can never be expressed by humans except from a human perspective. No person can have an understanding of God or of Divine truth regarding the world, outside of the relationship or dialogue between God and humanity. The task of the theologian is to express what is revealed within this dialogue.

Another limitation is that of language. Words cannot adequately express Divine revelation, and all theology is approximation. Not only is language in general unable to capture Divine truth, but each theologian writes in a specific language formed within a particular culture, and this inevitably colors what is said. Theologians today write with the recognition that their work cannot be the final word but is, at best, a true expression of God's revelation which can speak to and for others of the same culture. Although works of theology written centuries ago can still enlighten us today, new theology will be written as different cultures experience God's presence anew and seek to describe it in their own evolving linguistic forms.

A further limitation is that theology is never complete. No single work, nor all works of theology together, can



ever encompass God's revelation for all time. Human thought aims at comprehensiveness and strives to form a system, yet it is limited by its all-too-brief and partial glimpses of its object. Theology is always in process, never finished.

If, however, theology is so seriously limited from the outset, the question arises as to why it is attempted at all. Clearly there are other ways to respond to revelation than through thoughtful prose—including song, poetry, art, dance, direct action, loving warmth and thanksgiving. All of these express the joy of God's presence. Each of these, too, is limited and cannot capture God for all time. Yet some people are much better suited to one type of response than to another. The crucial point is that those who have experienced God's presence have a special gift to share. As Matthew's Gospel notes:

*You are the light of the world. A city set on a hill cannot be hid. Nor do people light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before the people that they may see your good works and give glory to your Father who is in the heavens.*

*Matthew 5:14-16*

*(Translated by Dodson through comparison of the Greek and the RSV)*

Let us express the joy we know in communion with God! If our facility is with words, theology can be a way to verbalize our experiences and share them with others.

Early Friends had a special theological perspective concerning the source of revelation, which grew from their spiritual experiences. Whereas the majority of Protestants saw the Scriptures as the essential resource for Divine revelation, early Friends, while intimately acquainted with the Bible, recognized the continuing direct revelation of God in the present through the Holy Spirit. In his journal George Fox related his own conviction concerning the source of Divine truth:

*...[the priest] told the people that the Scriptures were the touchstone and judge by which they were to try all doctrines, religions, and opinions, and to end controversy. Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold but was made to cry out and say, 'Oh, no, it is not the Scriptures,' and was commanded to tell them God did not dwell in temples made with hands. But I told them what it was, namely, the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgements were to be tried; for it led into all Truth, and so gave the knowledge of all Truth.*

George Fox, 1649 (Nickalls, p. 40)

Robert Barclay, theologian of early Friends, provided a normative view regarding the role of the Bible in revelation:

*[concerning the Scriptures]... because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Nevertheless, as that which giveth a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty....*

Robert Barclay, *Apology*, Third Proposition

The Bible, because transmitted by fallible, essentially limited human beings, cannot contain all Divine truth nor adequate directives for faith and morality. The source of Divine truth, which the seeker must experience in order to gain genuine knowledge, was and still is the Holy Spirit, through which God speaks to humans in "outward voices and appearances, dreams" and "inward objective manifestations in the heart." (Barclay, *Apology*, Second Proposition) The Bible is an invaluable spiritual resource, and it is too often ignored. However, it should not be leaned on as a crutch. We too can know revelation like that to which the Scriptures give witness.

Theology thus cannot be mere biblical interpretation. It can start with Scripture illumined by the Spirit. For some theologians, the attempt to formulate God's revelation as perceived in the illuminated Scripture remains the sole task of theology. For others, including Friends, Divine revelation is also known through other forms. The theologian's task is the careful, thoughtful expression of personally experienced revelation, no matter how this Divine truth is revealed.

Traditionally, a major task of Christian theology has been the interpretation of the rich body of symbols, practices and theologies developed century after century in response to Divine revelation. Friends have found much of this abundance to be clutter which hinders the concrete experience of God. Among the abundance, however, can be found jewels which speak directly to us, resonating with meaning we ourselves have experienced. A symbol, practice or theology can help us understand our own lives, while rooting us firmly in a rich past. The Cross, the vine (John 15), expectant waiting, a Gregorian chant—all can help make our spiritual lives more vibrant.

Ways in which human limitations restrict theology have already been noted. But there is a positive side to the human factor. A theologian who receives revelation is

a person who was born and will die, who has suffered, done wrong, hoped and feared, a person who longs for answers to deep, elusive questions. These human experiences and longings can become prayers which are answered. Here a significant role of theology in the life of a community and culture becomes clear. To the extent that theologians are able to grasp the deepest longings of their age and articulate a Divine response as accurately as possible, their theology can provide liberation and fulfillment for seekers. Theologians cannot manufacture their own solutions to human dilemmas and authentically call this theology. However, their attentive, concerned listening, both to the strivings of their community and to God, can result in meaningful, joy-filled lives for those who hear their words.

Theology itself can contribute to oppression. The act of writing down a revelation is an unavoidably biased act, given the cultural presuppositions and language of the writer. Some biases are expressed in Scripture and then continue to be expressed in theological writings generation after generation. For example, the Bible was written and has been interpreted for centuries by people—the vast majority of whom have been men—from androcentric cultures. Along with the revelation of God, traditional theology has expressed an androcentric bias and thus has helped perpetuate the oppression of women in male-imposed and unfulfilling roles.

The solution to the problem of bias—insofar as a solution is humanly possible—lies in careful attention on the part of a theologian to the unnecessary suffering of the community and culture, and the ways in which theological formulations reinforce this suffering. A theologian must always express revelation, but the verbal forms in which revelation is couched are not revelation itself. These forms should change if they are found to contradict the revelation of Divine love, which urges an end to avoidable pain and to obstacles hindering human fulfillment.

Each of us can be a theologian. We can enrich our spiritual lives and those of people around us by articulating our spiritual experiences. In drawing on theological writings from the past, we can find continuity and wipe out feelings of isolation. We can define answers to our toughest concerns. Like ten-year-olds, we can dare to find out what God is saying to us.

Once I sat in meeting for worship absolutely certain that I had a message which needed to be shared. However, I felt no leading whatsoever that I was the one to give the message. I waited and waited, feeling I would burst from the tension, until a woman across the room got up and gave my message much better than I could ever have given it. What was happening here? What did this mean in terms of the movement of the Spirit in our lives? These are questions for theology. □

# Little Child Leading

by Walter Ludwig

Home from Sunday School, Betsy asked, "Did Jesus make me?" Taking a deep breath, her mother explained the child's origin in terms a five-year-old might understand. What had brought on such a question? Something she had heard that Sunday morning?

A year later, eating lunch with a playmate, Betsy asked, "What's the first thing you do at school, Raymond?"

"First we say our prayers. Say, do you know what an angel is?"

Betsy admitted she didn't, and Raymond recited rapidly the catechistic answer.

"Did you learn that at school?"

"Yes, that's the first one. We say that every morning and when we know that we learn the next one."

They were discussing eating, and Raymond volunteered, "Sometimes if we don't eat nicely, Sister tells some of the boys to come up to her office."

"What does she do to them?"

"She spansks them if they haven't eaten their lettuce."

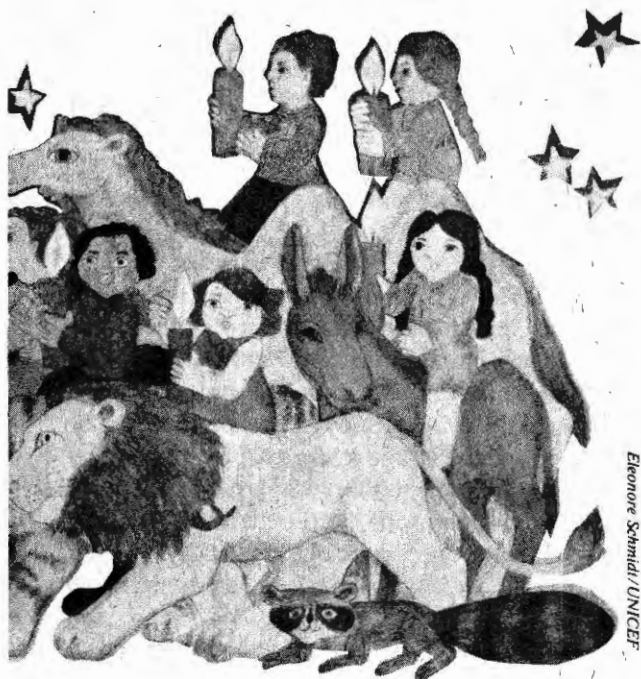
Betsy giggled. "Eat your lettuce, Raymond, so you'll be strong enough to spank the Sisters."

Betsy was eight years old when the birth question came up again. President Hoover had just finished a radio

*Walter Ludwig, a member of Scarsdale (NY) Meeting, is a retired schoolteacher who has taught First-day School classes at Scarsdale and previously at Flushing (NY) Meeting. He is a member of the Peace and Social Concerns Committee of Scarsdale, has written numerous articles and has received recognition for his work in race relations.*







Eleanor Schmidt/UNICEF

broadcast and she asked, "Does he have any children?"

"Yes, a couple."

"What are their names?"

"Herbert, Jr., and Alan."

"Do they have any sisters?" Informed they didn't, she added, "Maybe they'll have a sister." Then with a little laugh, "I want a brother."

"Well, we can have a baby if we want one. Most fathers and mothers can."

Eagerly, "Can we go out and buy one?"

"You know we don't buy babies."

As her father started to explain the procreative process, she interrupted impatiently. "I know, I know, but why can't we have a baby?"

They talked about the expense, the time it would take, her mother having to give up her job, and not being able to go to camp.

But again, "I want a baby brother."

"It might not be a brother."

"Well, then, a sister."

A half-hour later she asked, "When would nine months from this month be?" then went out to play.

Betsy's family, at the time, had no institutional tie to religion. She was in high school when, at dinner one evening, she asked, "What are we?"

"What do you mean, 'What are we'?"

"What religion are we?"

Her father answered evasively. "Well, you've gone to church with your grandparents. And you were in a Presbyterian Sunday School when you were little."

"Yes—but Liz is a Congregationalist and Marcia's Jewish. Ellen goes to Riverside Church. What are we?" A

flip of her hand said, "We've got to be something."

Later, the mother and father talked about their daughter's question. It implied something missing in her life, some vaguely sensed need the parents had not met. Her schooling was as good as could be got in New York City. What her summer camps lacked, her mother, a botanist, supplied on family hikes and canoe trips each fall in the Adirondacks. But along the way, they had missed the boat. Perhaps there was still time to get aboard.

So the three embarked on weekend visits to houses of worship: Protestant, Jewish Conservative and Reformed, the Community Church of John Haynes Holmes. Near their home was a small interdenominational church and a Catholic church. They visited each.

The final visit was to an old meetinghouse of Friends—now an historic landmark—in nearby Flushing. The mother's descent was from North Carolina Quakers who, early in the nineteenth century, had moved into slave-free Indiana. Images of pioneering ancestors passed before her at the Flushing Meetinghouse, where wood stoves with eight-inch black stovepipe warmed the room. In front was the tier of facing benches, and in one corner a banner charging worshippers to "Mind the Light." Daughter and parents centered down into meditative silence, free of programmed interruptions. Week after week they repeated the experience and found it satisfying. Clearly, this was what they had been seeking. The meeting approved their application for membership.

Parents and young people have sought out our Friends Meeting at Scarsdale because of needs much like those of the family ending its search at Flushing. Overseers and Ministry and Counsel guide the grownup seekers. The First-day School provides socializing and worship experiences for the children. This year, the nine- to twelve-year-olds have found answers to the question Deborah James asks in her booklet, *What Is a Quaker?* They have learned to connect today's Quakers with those oddly-dressed "queeries" sitting on the facing bench in broad-brimmed hats in that picture collection, *Quaker Reflections to Light the Future*.<sup>1</sup>

Using a unique question-raising approach developed by Janet Schroeder in *As It Happened: Quaker Visitors*,<sup>2</sup> the teacher of the fourth to sixth grade children has brought to the group George Fox, Mary Dyer, John Woolman, and Levi Coffin—all costumed for their time, and each telling his/her story simply, if not in the plain speech. How adequate the planning was for these visitors from the past and how effective the follow-up, only those who worked on the project can answer. When each visitor

1. Both books published by Friends General Conference, 1520 Race Street, Philadelphia, PA 19102.

2. Published by Religious Education/Young Friends Committee, Philadelphia Yearly Meeting.

came with the children into the meeting for the last fifteen minutes of worship, we knew that something exceptional had been going on downstairs.

Especially after worship one morning, when the children role-played abolitionist Levi Coffin and his wife Katie—recently moved from North Carolina to their new home in Indiana—welcoming three shivering black people; hiding them (against the law) from fugitive slave-hunters; helping the fugitives on their way to freedom in Canada.

Some morning the children may burst in on our worship dressed in fierce feathers and warpaint, tomahawks raised and bows ready, only to subside into quiet reverence, as did an Indian war party at the Easton (PA) Meeting in 1775.

Elise Boulding, writing of her Sunday morning dialogues with children, reports that many Sundays she came from meeting “in a state of combined spiritual exaltation and high intellectual excitement because the children had said such remarkable things during class.”

I recall experiencing a similar thrill when a young girl reached the center of a complex social issue before her elders did. The occasion was a summer evening under the trees of the Hillsdale College campus in Michigan, during the last week of a month-long conference conducted by the pacifist Fellowship for a Christian Social Order (later merged with the Fellowship of Reconciliation). Two of the leaders in our discussion of international, economic-industrial and family relations were Hornell and Ella Hart, cooperators in studies on social economy at Bryn Mawr. At this particular session, their two daughters—aged ten and twelve—sat in the front row with other children, directly below the speaker, Norman Thomas.

At midnight on that evening of August 22, 1927, Nicola Sacco and Bartolomeo Vanzetti were to be electrocuted. For an hour and a half, Thomas reviewed to a hushed audience the case begun seven years before by the robbing and shooting of the paymaster and his guard at a South Braintree, Massachusetts, shoe factory. Arrested and charged with the murders, Sacco and Vanzetti underwent a trial of seven weeks, during which a mass of conflicting evidence was introduced. The verdict was that they were guilty of murder in the first degree, and the trial judge, Webster Thayer, who had solicited the case, denied a new trial. Clearly, he felt the two men were guilty. Sacco was a shoe factory worker. A car owned by one of the accused was believed to have been the getaway vehicle. The testimony of a ballistic expert seemed convincing. Besides, the men were alien immigrants, draft dodgers, radicals. And Yankee Boston had no use for “reds.”

The case had dragged on. Mounting sentiment across the country had made it a *cause celebre*. New evidence had been disclosed. Norman Thomas—in a resonant

voice I can still hear—cited chapter and verse: Captain Proctor’s ambiguous ballistic testimony; a second denial by Judge Thayer of a new trial; the judge’s boast to companions on the golf links: “See what I did to these anarchistic bastards”; Harvard law professor (and later U.S. Supreme Court Justice) Felix Frankfurter’s article in *The Atlantic Monthly* summarizing the trial proceedings as “legal lynching.”

Too little and too late. In April, seven years after the shooting, Judge Thayer pronounced the death sentence on the two men. Uproar across the nation. Petitions for a new trial and letters poured in on Governor Alvin Fuller. His three-man advisory commission on the case, including Harvard President Lowell, recommended no new trial. The governor refused a reprieve. On the day set for execution, pickets with placards appealing to the governor moved back and forth before the State House in Boston. Police hustled the pickets off to jail. Others took their places with more placards. They too were taken away. Still others—grim-faced and silent men and women—were rounded up by the police and marched to the station house. A hundred and fifty-four in all: among them Edna St. Vincent Millay, Harvard graduate coal mining Powers Hapgood, Irish radical Mary Donovan, unnamed “wops, Jews, reds.” The switch pulled a few minutes after midnight. Both men dead at last. Newsboys on streets across the nation yelling, “Extry! Extry!”

Three hours earlier, on that peaceful Michigan campus, Norman Thomas finished speaking. Deep silence, pervasive gloom—and not night’s alone. Norman invited questions, comments. Straightway up went the hand of the Hart’s twelve-year-old. “Do you think they were innocent?”

We could almost see Thomas rock back on his heels. He hadn’t said in so many words what the girl was waiting to hear.

“Of course I think they were innocent!” he shot back.

“I think so, too!” she said, happily.

Elise Boulding writes about “leaving room for our children to choose their own way, but also wanting good ways open before them... a high degree of involvement of parents in the learning experiences of their children is the one thing most strongly associated with becoming a creative person as an adult... When we gathered at the courthouse for the first [demonstration of] Women Strike for Peace; when we vigiled at the Pentagon or Fort Dietrich or under the campus flagpole; when we marched in silent processions through town, the children were with us.” If Elise Boulding leafleted at her local post office during the last two weeks of July, her children—or someone’s—were likely with her.

And so it has ever been. “Let the little children come to me, and do not hinder them, for it is to the childlike that the Kingdom of God belongs.” □





James H. Forest

# CANDLE BOATS

by Barry Morley

Nothing cuts the calendar year with the clear delineation of the closing of summer camp. New Year's Day is the middle of things: the middle of winter, the middle of the school year, the middle of business-in-progress. And what promise is there in a new year that has February just ahead? Labor Day comes closer to being a demarcation—the end of summer and a re-entry into life-in-earnest. But summer lingers on, and even the beginning of school does not empty the beaches or keep children from swimming in ponds or playing ball long after supper.

The closing of summer camp promises only "the long overnight," the trip away from where you really want to be to the affairs that keep you from being there. And even though the crickets sing into October, they are only reminders of campfire meetings for worship, not a continuation of what is past.

Summer camps celebrate their closing, not like New Year's, when you look forward to your own growth, improvement, and augmented prosperity, but as a summation, a realization that the special time is over.

Barry Morley, co-director of the ninth grade at Sandy Spring Friends School in Maryland, writes, "I am still learning it is more important to touch, be touched by, use, and be used by the Holy Spirit than to understand even the most esoteric of theological principles; that our true birthright is to become co-workers with God." He is a member of Sandy Spring (MD) Meeting.

There is the hope that some of the mountaintop can be stored, carried away, and drawn upon down in the busy lowlands.

Quail Ridge Quaker Camp prepares for its feast of completion. Six fireplaces, scattered through the woods, are readied. Six long spits are fashioned from green wood and rested across forked stakes. Beneath, a pit is cleared to hold the coals in which foil-wrapped potatoes will be roasted.

Three gallons of aromatic basting sauce, improved upon over the years, are prepared in the kitchen under the watchful eye of Eileen Prentis, head cook *extra-ordinaire*.<sup>1</sup>

Twenty-four chickens are sent out to be skewered, roasted, and basted. Bart Simmons walks from fire to fire, checking the progress of cooking, making suggestions, hearing the muffled sounds of young voices gathered around other fires deeper in the woods or up the hill across Fox Run Road.

Back at the crafts shelter, hand-dipped candles dangle from strings stretched from post to post, forming a wax picket fence. They move like wind chimes but do not touch as they await the evening's *finale*.

Darkness closes in quickly in the mountains—and early—near the end of August. By the time the remnants of dinner are cleaned up, it is dark. The old farm bell beside the dining hall rings, and a hundred people stream in from the woods, each with a small boat in hand. Some hold a plain shingle or an old board, sawed to a point at one end. Still others have fashioned sailing ships with masts and paper sails. Some of the imaginative kitchen staff carry half a zucchini squash, sliced latitudinally and hollowed out. A few even carry margarine tubs.

People get their candles, and head around the old stone lodge to the front porch. Here wax is melted and candles are attached to the little boats. One by one people go to the slope beside the pond, sit on the grass, settle into quiet, and wait.

After a time, Bart rises and walks the few yards to the sandy edge of the waterfront. He lights a candle. Campers and staff get up one at a time and walk down to him. He lights each of their candles from his. They proceed to the inlet that feeds the pond, launch their boats, go back to their places, and continue meeting for worship.

The pond gradually fills with a hundred candle boats, their lights reflecting in the water beneath and the stars above. The crickets' song weaves into the silence.

Fifteen minutes pass before a message comes out of the

1. Basting sauce for 24 chickens: 1 gal. vinegar, 3 qts. honey, 2 pts. bottled lemon juice, 1 c. prepared mustard, 1½ qts. Wesson Oil, 1 small bottle Worcestershire sauce, 2 T. salt, 1 small box whole cloves. Combine all ingredients. Bring to a boil. Simmer for ½ hour (breathing in regularly to clear nasal passages). Makes 3 gals.

darkness.

"Each candle is an individual light. Each candle boat floats alone. But we see many lights and many boats, and the beauty is in the total. When we go home tomorrow we must each take the light we find here and—one by one, but all together—let that light touch the lives of others, even as the number of candles is doubled by the pond's reflection."

Silence reasserts itself. Then a small voice speaks out: "I love it here. Here everyone listens to me and pays attention to me. This is a good place for little children."

More silence. Longer this time. Then: "Each candle we have lighted is as large to our eyes as each star above us. And the light from some of those stars has traveled millions of years to get to us. Just like the light from those stars, our candlelight will travel forever. Maybe someone on another planet in a different solar system who's not even born yet will invent a telescope powerful enough to

see our candles."

Silence. Some fidgeting among the youngest campers, the signal that meeting should soon be broken—but then a final message.

"Our own light is like that. It also goes on forever. But we have to remember to keep it lit."

Bart Simmons hasn't spoken tonight. He often does at candle boats. He waits a respectful time then shakes hands to left and right. Some children run to the pond. They coax their boats ashore. Other people, especially adults who are reluctant to have the meeting end, continue to sit. Some cry. Others hold them. Camp is over again.

That's the way we always did it until the summer when the way closed. And while way was closing, not even Bart had foresight to see that it would reopen in unforeseen, tradition-altering ways.

Way began to close in the Caribbean, with the building



Margaret Perry



of a tropical storm. We noticed it in the paper but paid little attention, as it had no particular bearing on us. As the storm came up the coast, losing wind but not rain, we lost track of it, the weather at camp being particularly pleasant. I was surprised to be awakened by the sound of rain on my cabin roof at about four o'clock on the morning of candle boats.

"A shower," I thought as I drifted back to sleep. When the waking bell tolled, the sound on my roof was a continuous rumble. This rain was serious. I dressed, put on boots and a poncho, and went down to the dining hall where a breakfast of pancakes and sausage awaited.

"Morning, Eileen," I called into the pass-through as I filled my plate. "How do you like this one?"

"I don't like it at all," she said. "Tell Bart he needs to turn it off."

"Bart," I said, as I sat beside him at the long staff table, "Eileen says you have to turn this off."

"Somebody better turn it off or we're in trouble," said Bart.

Todd Goodwin came by. "This is a beaut," he said. "You better get to work on this one, Bart, or we're going to have some mighty wet chickens."

"You hear a weather report this morning?" Bart said to me.

"No. Eileen usually does, though. I'll ask her."

I went out into the kitchen, got a mug and a teabag, and made a cup of tea.

"You hear a weather report this morning, Eileen?" I tried to sound casual.

"Yes, I did," she said smiling. "But *you* don't want to hear it."

"You're right. Bart does though."

"It's supposed to rain."

"I could have guessed that," I said. "How *long* is it supposed to rain?"

"All day." She said that in a matter-of-fact way, as if it made no difference, when she knew full well that it might make more difference to her than anyone.

"It's supposed to rain all day," I said to Bart when I got back to the table.

He nodded, thinking thoughts he didn't share with me.

Sarah Devon sat down in an empty place across from Bart.

"Good morning, Bart. What are we planning to do about this?"

"Right now, nothing, Sarah. During meeting this morning we might ask that the way somehow open for us."

"I was planning to do that anyway," she said.

"I'll do it too," I said. "It looks like we may need some help before today is over."

"We always need help," said Bart, as he sipped some coffee.

"Sometimes more than others," I said.

The dining hall door kept slamming as campers and counselors came in, stomped their feet, and shook out wet ponchos.

Bart spoke to Sarah. "Would you see that a general swim is held this morning? I think we should stick to the schedule, even if no one swims."

"Sure," she said.

He looked out into the rain before turning to me. "We'd better have morning meeting in here. The fire circle will be flooded by now."

"Okay, Bart," I said, "I'll get it set up."

After meeting, Bart went into the kitchen to confer with Eileen Prentis. The rain continued undiminished.

"This rain looks like it means it," said Bart.

"Are you thinking what I am?" asked Eileen.

"Yes I am. I only wonder if you can roast twenty-four chickens out here?"

"We may have to cut them up or do them in shifts," she said, "especially if we have to bake all those potatoes."

"Can you boil the potatoes?"

"Not very well. Those are baking potatoes."

"Well, if you can't bake them we can do without. Why not serve potato chips. What time do you need a final decision?"

"We should decide by eleven," she said.

"Okay," said Bart.

Millie Thomson and Todd Goodwin found Bart. "Should we start getting the fireplaces set up? We could rig ponchos or tarps over the pits to protect the fires."

"Yeah, I know," said Bart. "But the fun would be gone. It's not like you're out on an overnight."

"What should we do then? This rain looks like it means it."

"Don't do anything. If it breaks up by lunch we'll still have time."

When Sarah rang the general swim bell at eleven o'clock, the rain still fell.

Bart conferred with Eileen. "We'd better cook in the kitchen," he said.

"We've already started," said Eileen.

About eight campers stood around bowls, breaking bread for stuffing.

At lunch, Bart broke the news.

"I have good news and bad news," he said. "The good news is, you don't have to cook out in the rain this afternoon."

A loud cheer went up.

"The bad news is, we'll have to have a huge feast in here tonight."

A louder cheer went up. Rain continued to drum on the roof.

"I need some volunteers," said Bart. "Since this will

be a big feast tonight, who will decorate the dining hall?"

"Unit two will do it," called Millie.

"Can unit four help?" asked a camper.

"Certainly," said Bart. "When the bell rings for general swim, unit two and unit four should come here to set up."

As the bell rang for general swim, the rain continued. I went to the dining hall to see if I might help.

"You suppose we can change the tables around?" said Millie.

"Sure," I said. "Set them up any way you like."

"Let's put them end-to-end and make a square," said Todd.

"Fine," I said. "Go ahead."

Millie took a crew out into the downpour to fetch decorations. Before long, the dining hall became festive with pine boughs. I found Bart.

"You should see the beautiful job they're doing," I said.

Bart came into the dining hall and smiled. Pine sprays hung from trusses overhead. Others were tied to coat hooks around the hall. A large spray was attached to the wall above the pass through. The centerpiece on each table was pine.

"That's it," said Bart. "We'll celebrate Christmas. Millie, get kids to make ornaments. We'll have a Christmas dinner."

He ran to the kitchen. "Without altering what you're already doing," he said to Eileen, "see how close you can come to making a Christmas dinner out of this."

Then he got Sarah Devon. "Have someone help you set out the hymn books, Sarah. We're going to sing Christmas carols."

Bart disappeared to his cabin to look up some passages in his *New English Bible*.

The bell rang and the camp assembled. Rough strains of "Deck the Halls with Boughs of Holly" began in the kitchen as trays laden with whole roast chickens, stuffing, baked potatoes, and vegetables were brought out. Pitchers of hot, mulled Kool Aid were set on the tables. Platters of olives, pickles, and celery stuffed with cream cheese were passed around. And, as if that wasn't enough, there was dessert. Brownies, with vanilla ice cream and home-made chocolate sauce.<sup>2</sup> Eileen Prentis had waved her magic wand.

Then Bart, Sarah, and I walked around the inside of the hollow square, leading carols: "Joy to the World," "Hark the Herald Angels Sing," "Angels We Have Heard on High."

Bart signaled for quiet, and opened his Bible. Sarah and I sat down.

2. Quail Ridge Chocolate Sauce: 2 c. sugar, 1/2 c. milk, 2 oz. bitter chocolate, 1/4 t. salt, 2 T. butter, 1 t. vanilla. Combine all ingredients. Boil 3 to 4 minutes, stirring continuously. Makes 3 cups.

As he began to read, the rain sounded like a million tiny feet marching endlessly up one side of the roof and down the other. The words were from John.

"When all things began, the Word already was..."

I wished he would read from some older translation. The *New English Bible* still sounded peculiar to me.

"The light shines on in the dark, and the darkness has never mastered it."

He turned to Genesis, to the very beginning, ending with the words, "God said, 'Let there be light,' and there was light."

Now he turned again, this time to Matthew:

*You are light for all the world. A town that stands on a hill cannot be hidden. When a lamp is lit, it is... put... on the lamp stand where it gives light to everyone in the house. And you, like the lamp, must shed light among your fellows....*

He closed the book and stood silently. Rain continued to pelt the roof. Then we began to sing again: "Oh, little town of Bethlehem, how still we see thee lie..."

After that, he, Sarah, and I led the singing of "Silent Night." And when the third verse ended, there was true silence. The rain had stopped.

Bart responded immediately. "Get something to sit on and get your candle boats. Do it quickly. It may start raining again at any time."

While Bart assembled the camp near the pond, Eileen Prentis saw that lights inside the buildings were extinguished. Bart stood up, lit his candle, and, one by one, lit the candle boats.

Sarah Devon's voice was first to break the silence.

"Christmas celebrates the birth of Christ. This is the right time to celebrate Christmas," she said. "If the Christ-light is born in each of us tonight it can go out from us to others tomorrow and the day after that."

A little while later the only other message came from off in the darkness. "Every day is the right day for Christmas. The true Christmas is any day the Christ-light is born within us."

Later, while counselors were putting their campers to bed, Bart sat alone in the dining hall. Todd Goodwin came up to him.

"You're not surprised that the rain stopped, are you?" he said.

"No, I'm not surprised. But I never cease to be amazed," answered Bart. "And I wouldn't be surprised if it rained again in ten minutes."

Ten minutes later the rain began again.

And that's how Christmas came to Quail Ridge Quaker Camp. Ask any Quail Ridge camper when Christmas is, and you will learn that it's always on the last day of camp. □



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## BOOK REVIEWS

**Pendle Hill: A Quaker Experiment in Education and Community** by Eleanore Price Mather, *Pendle Hill, Wallingford, PA, 1980. 118 pages with illustrations and index. \$7.65, postage included.*

This splendid little book tells the story of Pendle Hill during the first half-century of its existence. Fifty years is not very long in the 300-year history of Friends in the Delaware Valley, and Pendle Hill is still a youthful newcomer, compared to its venerable neighbors, Westtown School, Haverford and Swarthmore Colleges. But Pendle Hill has taken its own unique place among these respected institutions. As a school it is more informal and experimental than most; its attention is directed more toward spiritual growth than toward intellectual attainments. It does not grant credits or degrees, but it encourages independent thinking and the uses of an enlightened and sensitive conscience in dealing with problem situations. But Pendle Hill is more than a school; it is also a community. Eleanore Mather fully grasps its uniqueness, having been close to it as a student, neighbor and staff member for many years.

Pendle Hill opened its doors in the autumn of 1930. Its establishment was the result of a determined cooperative effort of Friends from both of the main branches, Orthodox and Hicksite. They chose as the first director a dynamic English Friend who had spent many years as an ecumenical Christian leader in China. Henry Hodgkin suffered a serious breakdown in health after only two years in his new position and died shortly thereafter. But the new institution struggled through the ensuing years of uncertainty. In 1936 Howard and Anna Brinton came on the scene as co-directors: Howard as the wise and skillful teacher and director of studies, Anna as an ever-resourceful administrator. The situation improved rapidly and Pendle Hill entered upon a period of steady progress and relative stability.

Then came World War II, with its

continual crises, and the post-war period with its novel opportunities. The whole story is a dramatic one, and Eleanore Price Mather tells it with deep insight and a rich fund of anecdote. It's a great little book, don't miss it!

John M. Moore

**Discovering God Within**, by John R. Yungblut. *Westminster Press, Philadelphia, PA, 1979. 197 pages. \$6.95, paperback.*

Language was developed for immediate practical use. It made cooperation easier in finding and gathering food, then in making useful objects. Words with gestures pointed to what was seen and heard. As ideas became important there was difficulty in finding suitable words, but we went on gesturing, waving our hands and pointing, as if the ideas were just beyond the hill. Motives of life are even more inscrutable than ideas. We speak about faith, hope, life. That is talking *about* them, for reality is not words and pointing. Some say that faith is *like* belief. So it is—*like*, but quite different. Hope is *like* a celestial city. Love is *like* long-suffering kindness. But these are only metaphors. The reality of the kingdom of God is so far from sound and picture that we shudder at Hollywood's probably well-meaning profanities.

A mystic is one who firmly connects truth with the inadequate world of speech and writing. None in our time has more inspiringly invited us to make this connection than John Yungblut, in *Discovering God Within*. He sets out the importance of metaphor, with awareness that it is incomplete. He reflects upon the ways in which prophets and their successors attempted to bridge from Palestine or Rome or fourteenth century Europe to the realm of faith, hope, love.

Philadelphia and Richmond and the rest of us in the 1980s are strangely unlike ancient Jerusalem or the England of George Fox. Even the better world that we seek is unlike what they described.

Columbus, knowing that the world is round, discovered America, though he thought it was India. We, knowing the peculiar shape of our world, make our pilgrimage of discovery, saying that we seek God within. Some call it integrity. Columbus got way out of sight of Spain before he saw another land. Mystics get

far from the sound of words before they reach another anchorage. Was there ever a kid with soul so dead that he did not want to get away and to discover?

Of course, it is a metaphor, but why not read this little book, hoping to become a born-again mystic?

Moses Bailey

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## LETTERS TO THE EDITORS

### The Meeting School Reborn

The April 1, 1979, issue of *Friends Journal* focused on the dream of The Meeting School being born again. To some people it seemed impossible, even not worth it. To all, it seemed very difficult.

A year and a little more later we are finishing academic work and projects and making plans for graduation. The school started with twenty students and is ending with twenty-five. Five students will graduate. Next year promises full enrollment of thirty-five to forty students.

It has been a year of hard work, of persistence, patience, exertion. It has been a difficult year. But it has been a good year. Learning has taken place in so many ways: cooking for an extended family of eight to eleven persons, being responsible for milking the cows (almost everyone in our little community has taken his/her turn at milking), seeking consensus in community business meetings, building a sense of community and, of course, learning in the more formal academic sense.

Out of this year has come a school that once again is valued. An independent school counselor said, "Looks great. The kids are beautiful!" An accreditation visiting committee member said, "You are special and vital." A parent said, "The TMS we witnessed

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is exciting testimony to the fact that Friends' beliefs, when put into practice, make a significant and worthwhile difference in the lives of individuals."

The Meeting School stands among Quaker schools as a needed alternative. Its combination of Friendly atmosphere and process, of family orientation, of cooperative involvement in our life-support system (food production and preservation, cooking, cutting firewood), of small size make TMS unique and important.

The Meeting School cannot, does not stand alone. It looks to the Quaker community for its students, whether or not they are Quaker themselves. The Quaker grapevine is our most important access to students.

We look to the Quaker community as well as to our more immediate community of alumni for financial support. As a result of the hard times through which TMS is now emerging, we face a deficit. We seek your help in meeting that.

In numerous ways during the past year the school community has been reaching out into the Quaker community for social, educational and spiritual support. Its ties to Friends—individuals, groups, and institutions—though not official as with other Friends schools, is conscious, intentional and basic to the vitality and strength of the school.

Having reopened, The Meeting School is pleased once again to be a part of the community of Friends.

Storrs Olds  
Rindge, NH

### Commission For Peace Academy Is Functioning

The May 1, 1980, issue of *Friends Journal* states that President Carter had failed to appoint the required members for the congressionally created Commission on Proposals for the National Academy of Peace and Conflict Resolution (page 19).

Alas, at the time of its writing that may have been the case. But by the time it got into print that statement was some months outdated.

Each house of Congress appointed three members, and at the end of 1979 President Carter did make the final three appointments to this one-year study commission, among whom was Elise Boulding, chair of the Department



of Sociology at Dartmouth College and member of Boulder (CO) Friends Meeting.

The purpose of the commission is to formulate recommendations to Congress for the structure and purpose of a federally funded academy to do research and to educate in fields of peace and conflict resolution as they apply to both domestic and international concerns.

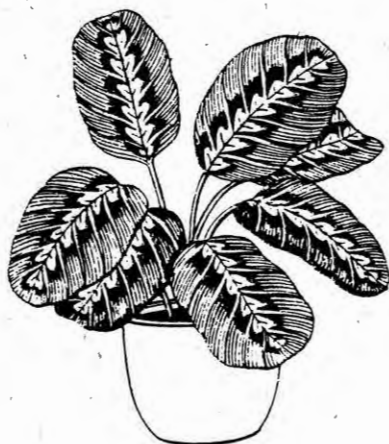
It is expected that proposals may include the training of experts in many forms of peacemaking: nonviolent conflict resolution, creating affirmative conditions of peace, facilitating cross-cultural communication, non-military crisis intervention, and analyzing social systems in terms of their peace potential.

The creation and funding of this study commission was the culmination of a forty-year movement toward some national institution to deal constructively with the issues of social conflict and peace. Since the 1930s there have been introduced into Congress some 140 bills calling for a Peace Academy, a Department of Peace, or some similar structure.

During December 1979 meetings of the commission it was decided to hold a series of public hearings in various parts of the country to encourage public participation, dialogue and exchange of ideas.

The National Peace Academy Campaign office continues its significant support and publishes reports on the commission's progress. Contributions to NPAC will strengthen their efforts and let them keep us informed on how we can assist this most pressing need: National Peace Academy Campaign, 1625 Eye Street, N.W., Suite 726, Washington, D.C. 20006.

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### Abington Friends School

Abington Friends School is a coeducational day school. Four-year-old Kindergarten through Grade 12. For more information about admissions, or about employment opportunities, call or write: James E. Achterberg  
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### Instructions and List of Readings for a

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Copies of "Instructions and List of Readings for a Peace Conversion Study Group" are available for 80¢ each (includes postage) from Friends Peace Committee, 1515 Cherry St., Philadelphia, PA 19102.

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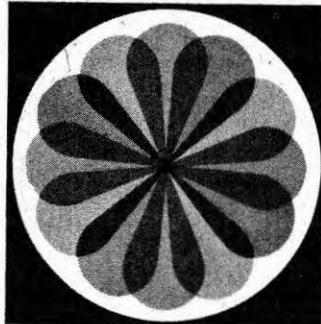
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# CALENDAR

## September

**14-18**—Churches, religious organizations, and peace groups from the Washington area will witness against the "nuclear arms bazaar" sponsored by the Air Force Association at the Sheraton-Washington Hotel in Washington, D.C. For more information, contact Dana Powell at *Sojourners*, (202) 737-2780. For reservations for booths at the peace fair, contact Frank Branchini, World Peace Tax Fund, (202) 483-3751.

**19-21**—Missouri Valley Conference, to be held at Camp Chihowa, Lawrence, KS. For more information, contact Kenton Allen, 1423 Woodland St., Wichita, KS 67203.

**21**—"20 Years of Fair Housing." Highlights of two recent studies on Suburban Fair Housing, Inc. by George and Eunice Grier, and Gloria Gettys. Discussion led by C.H. "Mike" Yarrow. Refreshments. All welcome. Sponsors: Board of former SFH. 3 p.m. Haverford Friends Meeting, Buck Lane, Haverford, PA.

**27**—Pendle Hill Fiftieth-Year Birthday Party. All-day program, beginning with meeting for worship at 9:30 a.m. For chicken barbecue dinner reservations and other information, contact Pendle Hill, Plush Mill Road, Wallingford, PA 19086. Tel. 215-566-4507. (See article, this issue.)

## November

**7-9**—The Center on Law and Pacifism will hold its third annual national conference in Denver, CO. The conference theme will be "Civil Disobedience at the Crossroads" and is conceived to be a prayerful and hopeful search for new directions in the movement to resist nuclear and military madness. For information and registration, contact The Center for Law and Pacifism, P.O. Box 1584, Colorado Springs, CO 80901, 303-635-0041.





# ANNOUNCEMENTS

## Birth

**Thomas**—On June 27, 1980, a son, *Stephen Brigham Thomas*, to Glenn E. and Ann Brigham Thomas in Weisbaden, Germany. The father and paternal grandparents are members of Louisville, (KY) Meeting. The mother and maternal grandparents are members of Birmingham (PA) Meeting.

## Marriages

**Cavin-Hufner**—On June 14, 1980, *Warren Hufner*, of Croton-on-Hudson and *Julie E. Cavin*, member of Purchase (NY) Friends Meeting. Julie's mother, Marjorie Cavin, her brother, Tom, and sister, Molly, all Purchase members, were in attendance. Warren's family came to the wedding from New Jersey.

**Corsell-Lyman**—On June 1, 1980, *Richard Lee Lyman*, member of Purchase (NY) Friends Meeting, to *June Corsell*. Richard's parents, Frank and Julia Lyman, and his five brothers and sisters were all in attendance. June and her family are from White Plains, NY.

**Hariu-Moore**—On June 20, 1980, *Burns Moore* and *Joyce K. Hariu*, in a civil ceremony in Reading, PA. Joyce is a former member of Radnor (PA) Meeting.

**Jones-Marsden**—On July 5, 1980, at London Grove (PA) Meeting, under the care of New Garden (PA) Meeting, *William John Marsden, Jr.*, son of William J. and Muriel F. Marsden of Tenafly, NJ, and *Ellen Brosius Jones*, daughter of G. Pownall and Margaret Brosius Jones of Toughkenamon, PA. Ellen, her parents and paternal grandparents, Gordon P. and Katherine Y. Jones are members of New Garden Meeting. Her maternal grandparents, Mahlon G. and Dorothy N. Brosius are members of London Grove Meeting. William is a member of Chapel Hill (NC) Meeting and is studying at the University of Chapel Hill Law School.

**Kraus-Dettmer**—On June 21, 1980, *Fredrick R. Dettmer*, and *Nancy Kraus*. Fred's parents, Suzanne and Robert, a brother, Peter, and sister, Lisa, were present. Fred and his family are all members of Purchase (NY) Friends Meeting. Nancy's parents came to the wedding from Ohio, and her two sisters were present from Louisiana and California.

**Negelspach-Lupin**—On June 27, 1980, under the care of Central Philadelphia (PA) Monthly Meeting, *Richard Scott Lupin*, of Minneapolis, MN, and *Kristen K. Negelspach*. Kristen and her parents are members of Central Barcelona Friends Group (Spain).

**Taber-Browne**—On June 21, 1980, *Richard G. Browne* and *Cathy W. Taber* in

Socorro, New Mexico, under the care of the Albuquerque Meeting. Richard and his parents, Gordon and Edith Browne, are members of the Sandwich Meeting, Cape Cod, MA. Cathy and her parents, Joseph and Kay Taber, are members of the Pittsburgh (PA) Meeting.

**Wood-Koegel**—On June 14, 1980, *James Koegel* and *Emily Wood*, under the care of Croton Valley Meeting, NY. The bride and her father are members of Croton Valley Meeting.

## Deaths

**Balderston**—On May 4, 1980, of cancer, *Lloyd Balderston III* of Colora Farm, Colora, MD, aged eighty-seven. Lloyd was a lifelong Friend and fruit and dairy farmer on the farm of his father, Elwood Balderston, and grandfather, Lloyd Balderston, Sr. He will be remembered for his faithful and conscientious work on Friends' committees and farm associations. He served on the Westtown School Committee, with special interest in the orchard and farm, and recently on the building committee of the Kennett Square Friends Boarding Home.

Lloyd Balderston's support of family and friends leaves a legacy of love, respect and admiration, and he will be missed by all those whose lives he touched. His wife, Lydia Haviland Tatum Balderston, survives him. They had recently celebrated their fifty-fifth wedding anniversary.

**Hobart**—On March 29, 1980, aged seventy-nine, *Enid R. Hobart* died quietly at her home in Moorestown, NJ. Enid was born in London. Her Welsh parents were members of the Baptist Church, but often attended Friends Meetings, sometimes taking Enid with them. As a teenager, Enid continued her interest in Friends and later, while a student at Cambridge, she became a member of that meeting.

Enid specialized in pre-school education and, after graduation, chose to teach in a school in one of the poorer districts of East London. She left there in 1926 to join her fiancé in Canada. She and John Hobart were married in Friends Meeting House in Toronto in 1926, and one year later moved to Montreal. Enid was one of the moving spirits in helping to establish a Friends Meeting in Montreal. She came to Moorestown, NJ, in 1946, primarily for the experience of teaching in a Friends School.

In addition to her college work, Enid had studied with Maria Montessori and at the Margaret McMillan School in London. Her training was of the best, but the secret of her success with young children was that her knowledge was always tempered with wisdom, understanding, and love. She served for a time as director of the lower schools, first at Friends Select and then at Penn Charter, but found this work much less satisfying than teaching.

From 1952-1954 she was, with her husband, in residence at Pendle Hill, assisting while Howard and Anna Brinton were spending those two years in Japan. However, it was with great joy that she returned in 1957 to the classroom at Moorestown Friends School, where she continued until her retirement in 1967.

For the past thirty years, Enid had been a member of Moorestown Friends Meeting, serving several terms on the Worship and Ministry Committee. Over the years, as wife, mother, and teacher, Enid gave of herself unstintingly. She is survived by her husband John; a daughter, Dr. Enid H. Campbell; a son, Dr. John H.; and seven grandchildren.

**Leeds**—On July 4, 1980, at St. Elizabeth's Hospital, Washington, D.C., *Kingsley Bacon Leeds*, aged seventy-two, died of cancer. Born in Moorestown, NJ, he was a graduate of Haverford College and had received an M.S. in Library Science from Columbia University. He had lived in Washington, D.C. since 1943 and was a member of Florida Avenue Friends Meeting in Washington. When his health permitted, he did volunteer work at the meeting and at Friends Committee on National Legislation. He is survived by his wife, Edith Hull Leeds; two daughters, Sheila D. Leeds and Judith L. Inskeep; two grandchildren; and a brother, Winthrop M. Leeds of Pittsburgh, PA.

**Platt**—*Joseph E. Platt*, a member of Gwynedd Meeting, died March 25, 1980, in his ninety-fourth year. He was known to many for his years of service to Quaker and ecumenical religious organizations. He graduated from Penn State in 1910 and in 1913 went to China, volunteering to work with students under the International Committee of the YMCA. He studied at the Peking Language School for a year, which enabled him to work directly and effectively with Chinese students in Mukden, capital of Manchuria. After seven years, he was furloughed home, and married Edith Stratton in 1921. They returned to China and Joe continued his work there until 1924, when David was born, and they returned to the U.S. Among his many activities in China, he helped mediate a civil war between two rival Chinese warlords.

After their return to the United States, Joe taught at George School. In 1928 he began working with other concerned Friends to found Pendle Hill. In 1930 when Pendle Hill opened, he performed various functions as executive secretary, dean or business manager until around 1942.

Once Pendle Hill was well established, Joe searched for new leadings in his lifelong concern for intentional communities. Meeting Jack Nelson, who introduced him to Kirkridge, he and Edith "moved to the mountain," where for seventeen years Joe served as resident executive secretary at this growing Protestant retreat center. Joe and Edith ministered to all who came with inspiration, tea and music at their home on the mountain, mingling Quaker concerns with the wider Protestant outlook.

In 1964 they "retired" from Kirkridge and lived in Media, PA, until Foulkeways opened in 1967. Joe never really retired, but threw himself into the life of another intentional community, where he remained active until his death. He is survived by his wife, Edith and his son, David, and by many others who—in one way or another—consider themselves children of Joe and Edith.

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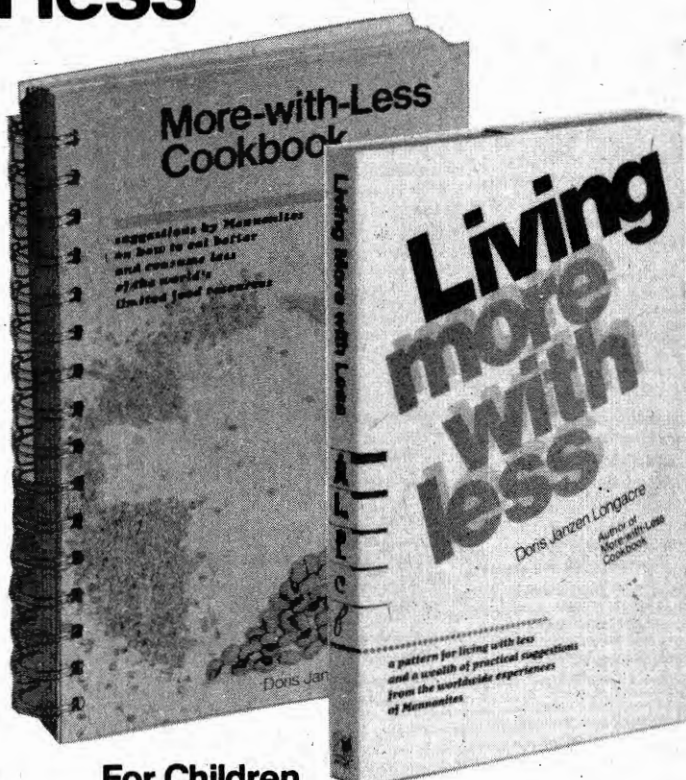
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(continued on next page)

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**Johannesburg Meeting** (unprogrammed), South Africa, seeks Quaker couple as wardens from September, 1980. No salary, but rent-free two-bedroom apartment. Details from Alice Hawkins, P.O. Box 3790, Johannesburg, 2000.

**Opportunity for Christian pioneer** to teach math, science, and manual arts, grades 1 through 8 in small new rural Friends school. No pay—just room, board, and loving friendship. Sunrise Friends School, Route 1, Seymour, Missouri 65746.

**Rural community** with mentally handicapped adults seeking co-working staff. House-parenting responsibilities plus work in weavery, bakery, woodshop and gardens. Room, board, medical, dental and living expenses provided. One year commitment. Innisfree Village, Crozet, VA 22932.

**Friends Meeting of Washington** seeking Meeting Secretary. Full-time position involves coordination of the work of the meeting, staff supervision, program development, supervision of property. Apartment on premises. For further information or to submit a resume, write: Gary Singleton, Search Committee, Friends Meeting, 2111 Florida Ave. NW, Washington, DC 20008.

## Schools

**Sandy Spring Friends School**, Sandy Spring, Maryland 20860, 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intersession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

**Olney Friends School**, Barnesville, OH 43713. Christian, rural, co-educational. 100 students (9-12). Comprehensive college-preparatory curriculum, dairy farm, individualized classes. Welcoming students from all racial backgrounds. Brochure. 614-425-3855.

## Services Offered

**Re-upholstery and slipcovers**—special rates for Friends—Philadelphia suburban area and northern Delaware. Seremba, 215-586-7592. *Friends Journal* advertiser since 1955.

**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.



# MEETING DIRECTORY

## Argentina

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

## Canada

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

## Costa Rica

**MONTEVERDE**—Phone 61-18-87.

**SAN JOSE**—Phone 29-11-53.  
Unprogrammed meetings.

## Mexico

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

**OAXTEPEC**—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

## Peru

**LIMA**—Unprogrammed worship group Sunday evenings. Phone: 221101.

## Alabama

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

## Alaska

**ANCHORAGE**—Unprogrammed meeting, First-days, 10 a.m., Mountain View Library. Phone: 333-4425.

**FAIRBANKS**—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

## Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

**MCNEAL**—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

**PHOENIX**—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

**TEMPE**—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85281. Phone: 967-6040.

**TUCSON**—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1674.

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, alternate First-days. Ph: 661-9173, 225-8626, or 663-8283.

## California

**BERKELEY**—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

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

**DAVIS**—Meeting for worship, First-day, 9:45 a.m. 345 L St. Visitors call 753-5924.

**FRESNO**—10 a.m. Chapel of CSPP, 1350 M St. 222-3796. If no answer, call 237-3030.

**GRASS VALLEY**—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12585 Jones Bar Road). Phone: 273-6485 or 273-2560.

**HAYWARD**—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone 415-651-1543.

**LA JOLLA**—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 453-6836.

**LONG BEACH**—Meeting for worship, 10 a.m.,

Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

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

**MALIBU**—Worship 9:30 a.m. Phone: 213-457-9928.

**MARIN COUNTY**—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

**MONTEREY PENINSULA**—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 624-8821.

**ORANGE COUNTY**—First-day school and adult study 10 a.m., worship and child care 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone 714-552-7691.

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

**PASADENA**—Orange Grove Monthly Meeting. Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone: 792-6223.

**REDLANDS**—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9676.

**RIVERSIDE**—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15. Dialog, study or discussion, 11:15. Business meeting first Sundays, 11:15. Info. 781-4884 or 683-4689. 3920 Bandini Ave., Riverside, 92506.

**SACRAMENTO**—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 925-6188.

**SAN DIEGO**—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 296-2264.

**SAN FERNANDO**—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

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

**SAN JOSE**—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

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

**SANTA CRUZ**—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center Street, Clerk: 408-423-2605.

**SANTA MONICA**—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

**SONOMA COUNTY**—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

**TEMPLE CITY** (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd, Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

**VISTA**—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9372. P.O. Box 1443, Vista 92083.

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

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

## Colorado

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

**COLORADO SPRINGS**—Worship group. Phone: 303-597-7380 (after 6 p.m.)

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

**DURANGO**—Worship Group Sunday. 247-4733.

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

**GRAND JUNCTION/WESTERN SLOPE**—Travelling worship group, 3rd Sunday. Phone 434-8364 or 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**—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone: 349-3614.

**NEW HAVEN**—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 776-2164.

**NEW LONDON**—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. Phone: 442-7947.

**NEW MILFORD**—Housatonic Meeting. Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

**STAMFORD-GREENWICH**—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: George Peck, 50 Husted Lane, Greenwich, 06380.

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

**WILTON**—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

**WOODBURY**—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone 263-5321.

## Delaware

**CAMDEN**—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phone: 284-9636; 697-7725.

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**HOCKESSIN**—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

**NEWARK**—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

**REHOBOTH**—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship First-day 10 a.m.

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

**WILMINGTON**—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

## District of Columbia

**WASHINGTON**—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m., babysitting 11 a.m.-noon; First-day school, 11 a.m.-12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

## Florida

**CLEARWATER**—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

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

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

**JACKSONVILLE**—Meeting 10 a.m., YWCA. Phone contact 389-4345.

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

**MIAMI-CORAL GABLES**—Meeting 10 a.m., 1185 Sunset Road. Heather C. Moir, clerk, 361-2889. AFSC Peace Center, 238-4976.

**ORLANDO**—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone 843-2631.

**SARASOTA**—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

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

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

## Georgia

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

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

**SAVANNAH**—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2056.

## Hawaii

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

**MAUI**—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790.

## Idaho

**SANDPOINT**—Unprogrammed worship group forming. Meeting in members' homes. Call Lois Wythe, 263-8038 or write 504 Euclid Ave., 83864.

## Illinois

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

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

**CHICAGO**—57th Street. Worship 10:30 a.m., 5815 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

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

**DECATUR**—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

**DEKALB**—Meeting in Friends homes. Phone:

758-1985, 758-7084.

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

**EVANSTON**—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

**LAKE FOREST**—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 234-4645.

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

**McNABB**—Clear Creek Meeting. Unprogrammed worship 11 a.m., First-day school 10 a.m. Meeting house 2 miles south, 1 mile east of McNabb. Phone: 815-882-2214.

**OAK PARK**—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 or 524-0099.

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

**PEORIA-GALESBURG**—Meets in homes every Sunday. Phone 692-4909 (Peoria) or 342-0706 (Galesburg).

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

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

**SPRINGFIELD**—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

**URBANA-CHAMPAIGN**—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 217-328-5853 or 217-344-5348.

## Indiana

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

**HOPEWELL**—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

**INDIANAPOLIS**—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Sharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

**RICHMOND**—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

**VALPARAISO**—Unprogrammed worship Sundays, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

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

## Iowa

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

**IOWA CITY**—Unprogrammed meeting for worship 11 a.m. Sunday, 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

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

## Kansas

**LAWRENCE**—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone: 913-843-8926.

**WICHITA**—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. Phone: 262-0471.

## Kentucky

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

**LOUISVILLE**—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

## Louisiana

**NEW ORLEANS**—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

## Maine

**BAR HARBOR**—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.

**MID-COAST AREA**—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 563-3464 or 563-8265.

**ORONO**—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198.

**PORTLAND**—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

## Maryland

**ADELPHI**—Near U. of MD, 2303 Metzger Rd. Worship 10 a.m., First-day school 10:20 a.m. 301-434-9644. Tom Wetherald, clerk, GR4-8411.

**ANNAPOLIS**—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

**BALTIMORE**—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

**CHESTERTOWN**—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

**EASTON**—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Claggett, 822-0669.

**SANDY SPRING**—Meetinghouse Road, at Rt. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.

**SPARKS**—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

**UNION BRIDGE**—Pipe Creek Meeting. Meeting for worship, 11 a.m.

## Massachusetts

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

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

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

**CAMBRIDGE**—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

**DORCHESTER-JAMAICA PLAIN**—(Circuit), First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

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

**NORTH EASTON**—Worship 11 a.m. First and Fourth Day at Friends Community. Phone 283-0443; 2244; 2282.

**SOUTH YARMOUTH, CAPE COD**—N. Main St. Worship and First-day school 10 a.m. Clerk, Barbara Day, phone 255-7419.

**WELLESLEY**—Meeting for worship and Sunday school, 10:30 a.m. at 26 Benvenue Street. Phone: 237-0268.

**WEST FALMOUTH, CAPE COD**—Rt. 28A, meeting for worship, Sunday 11 a.m.

**WESTPORT**—Meeting Sunday, 10:45 a.m. Central Village. Clerk: J.K. Stewart Kirkaldy. Phone: 636-4711.

**WORCESTER**—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887. If no answer call 756-0276.



## Michigan

**ALMA-MT. PLEASANT**—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

**ANN ARBOR**—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

**BIRMINGHAM**—Phone: 313-646-7022.

**DETROIT**—Meeting, Sundays 10:30 a.m., 7th floor Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

**EAST LANSING**—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

**GRAND RAPIDS**—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone: 616-363-2043 or 616-854-1429.

**KALAMAZOO**—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meeting House, 508 Denner. Phone: 349-1754.

**MARQUETTE-LAKE SUPERIOR**—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

## Minnesota

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

**ROCHESTER**—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

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

## Missouri

**COLUMBIA**—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4311.

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

**ROLLA**—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2464.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

## Montana

**HELENA**—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone 443-5165 or 443-4333, or Box 314, Helena, MT 59601.

## Nebraska

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

**OMAHA**—Unprogrammed worship. 453-7918.

## Nevada

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

**RENO**—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

## New Hampshire

**AMHERST**—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

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

### DOVER MONTHLY MEETING

**DOVER MEETING**—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willits, clerk, phone 603-868-2629.

**GNONIC MEETING**—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

**WEST EPPING MEETING**—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Kathryn & Edmund Wright, POB 124, Plainfield, NH 03781. Phone:

**KEENE**—Meeting for worship, Sunday, 10:30 a.m. Unprogrammed. Hildebrandt residence, 97 Wilber St. Phone: 357-0796.

**PETERBOROUGH**—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

## New Jersey

**CAPE MAY**—Beach meeting for worship 9 a.m. Sundays during July/August. In open air on the sand near the Grant St. jetty. Phone 884-8852.

**BARNEGAT**—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

**CINNAMINSON**—Westfield Friends Meeting, Rt. 130 at Riverton-Moorestown Rd. Meeting for worship, 11 a.m., First-day school, 10 a.m.

**CROWPELL**—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

**CROSSWICKS**—Meeting and First-day school, 10 a.m.

**DOVER**—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-4574.

**GREENWICH**—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

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

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

**MEDFORD**—Main Street Meeting for worship 10:30 a.m. June through September: Union Street. Phone: 609-654-3000.

**MICKLETON**—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-468-5359 or 423-0300.

**MONTCLAIR**—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone 201-744-8320. Visitors welcome.

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

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

**MULLICA HILL**—Main St. Sept.-May FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

**NEW BRUNSWICK**—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

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

**PRINCETON**—Meeting for worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

**QUAKERTOWN**—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone 201-995-2276.

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

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

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

**SEAVILLE**—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

**SHREWSBURY**—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.). Route 35 and 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.

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

## New Mexico

**ALBUQUERQUE**—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. William Myers, clerk. Phone: 266-2328.

**LAS CRUCES**—Worship, 10 a.m. at 2511 Chaparral. Cynthia Moore, 382-5475.

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

**SOCORRO**—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-1238.

## 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 Sayles Sts.

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

**BROOKLYN**—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

**BUFFALO**—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8645.

**BULLS HEAD RD.**—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

**CHAPPAQUA**—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone 914-238-9894. Clerk: 914-769-4610.

**CLINTON**—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

**CORNWALL**—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-9303.

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

**HAMILTON**—Meeting for worship, 9:30 A.M., chapel House, Colgate University. Phone: Andy Young, 315-824-0700.

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

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

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

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

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

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

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

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

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

**ST. JAMES-CONSCIENCE BAY**—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4878.

**SHELTER ISLAND**—10:30 a.m., Shelter Island Public Library. Phone 516-749-0555.

**SOUTHAMPTON**—Eastern L.I.-Administration Bldg., Southampton College.

**SOUTHOLD**—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

**WESTBURY**—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone 516-ED3-3178.

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

**NEW PALTZ**—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone 914-255-5678 or 255-6179.

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (15th St.), Manhattan. Others 11 a.m. only.

Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

**ONEONTA**—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-746-2844 for location.

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

**POTSDAM**—Call 265-5749 or 265-7062.

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

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

**QUAKER STREET**—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

**ROCHESTER**—Sept. to June, meeting for worship 9:30 and 11, First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

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

**RYE**—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

**SCARSDALE**—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd. Clerk: Mary Margaret Bailey, 1187 Post Rd., Scarsdale, 10583.

**SCHENECTADY**—Meeting for worship 10 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwarz, clerk, Galway 12074.

**SYRACUSE**—Meeting for worship at 821 Euclid Ave., 10:30 a.m. Sunday.

## North Carolina

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

**BOONE**—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

**CHAPEL HILL**—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone: 929-5201.

**CHARLOTTE**—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

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

**FAYETTEVILLE**—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Sholar (485-3213).

**GREENSBORO**—Friendship Meeting (unprogrammed.) Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Anne Welsh, 273-4222.

**GREENVILLE**—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

**GUILFORD COLLEGE, GREENSBORO**—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

**RALEIGH**—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette, 834-2223.

**WILKESBORO**—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

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

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

## Ohio

**AKRON**—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

**CINCINNATI**—Clifton Friends Meeting Wesley Foundation Bldg., 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

**CINCINNATI**—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

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

**COLUMBUS**—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave. Call Cophine Crozman, 846-4472, or Ruth Browning, 486-8973.

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

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

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

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

**TOLEDO**—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

**WAYNESVILLE**—Friends Meeting, Fourth and High Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

**WILMINGTON**—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. Sterling Olmsted, clerk. 382-4118.

**WOOSTER**—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiorne, 513-767-1039.

## Oklahoma

**OKLAHOMA CITY**—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 333 SE 46th. Information, 632-7574. Clerk, Paul Koster, 525-2296.

## Oregon

**EUGENE**—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

**PORTLAND**—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone 232-2822.

**SALEM**—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

## Pennsylvania

**ABINGTON**—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2865.

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

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

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

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. of 562, 1 and 6/10 miles W. of 662 and 562 Intersection at Yellow House.

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

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

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

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

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

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

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

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

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

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

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

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

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

**MEDIA**—125 W. 3rd St. Worship 10 a.m. through Sept. 7.

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

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

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

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

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

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone:

**NEWTOWN-BUCKS CO.**—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only. 968-3811.

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

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

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

**NORTHWESTERN PA**—French Creek Meeting (Preparative). 970 S Main St., Meadville 16335.



First-days 10:30 a.m. Contacts: Conneautville, 587-3479; Erie, 474-2455; Meadville, 333-4151.

**NOTTINGHAM**—Little Britain, First Day School, 10 a.m. Meeting for Worship, 11 a.m. Eastland near Kirks Mills on Friends Rd. Penn Hill at U.S. 222 and PA 272.

**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, 11:15 a.m. July & August 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Germantown Meeting, Coulter St. and German-town Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

**SPRINGFIELD**—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays. Phone: 544-3624.

**STATE COLLEGE**—611 E. Prospect Ave., 16801. Adult discussion 9:30 a.m. Meeting for worship and First-day school 10:45 a.m.

**SUMMEY TOWN**—Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 234-4670.

**SWARTHMORE**—Whittier Place, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.

**UNIONTOWN**—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5936.

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

**VALLEY**—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m. (except summer); meeting for worship, 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month.

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

**WEST GROVE**—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.

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

**WILKES-BARRE**—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

**WILLISTOWN**—Goshen and Warren Rds., New-town Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

**WRIGHTSTOWN**—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

**YARDLEY**—North Main St. Meeting for worship 10

a.m. First-day school follows meeting during winter months.

## Rhode Island

**NEWPORT**—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

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

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

**WESTERLY**—57 Elm St. Unprogrammed worship, 11 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

## South Carolina

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

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting 11 a.m., 2307 S. Center. 57105. Phone: 605-334-7894.

## Tennessee

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

**MEMPHIS**—Unprogrammed Meeting for Worship, discussion following. 10 a.m. Sundays. Phone 901-452-4277.

**NASHVILLE**—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

**WEST KNOXVILLE**—Worship and First-day school, 10 a.m. D.W. Newton, 693-8540.

## Texas

**AUSTIN**—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

**DALLAS**—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

**EL PASO**—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

**GALVESTON**—Galveston Preparative Meeting. Unprogrammed worship Sundays, 7 p.m., peace study group 8 p.m. except 1st Sunday business meeting. Phone: 744-6206.

**HOUSTON**—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

**LUBBOCK**—Worship group (unprogrammed), 1 p.m. Sunday. Forest Room, John Knox Village, Norfolk. Clerk: Michael Wenzler. Call 762-8950 or write 2606 22nd St.

**MIDLAND**—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Allen F. Smith. Phone: 683-8561 or 337-8894.

**SAN ANTONIO**—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Houston Wade, clerk, 512-736-2587.

**TEXARKANA**—Worship group, 832-4786.

## Utah

**LOGAN**—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0892.

**MOAB**—Worship group Sundays 10 a.m. Sometimes irregular. Call 801-259-8561, 259-7013 or 259-8857.

**SALT LAKE CITY**—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone: 801-487-1538.

## Vermont

**BENNINGTON**—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

**BURLINGTON**—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-862-8449.

**MIDDLEBURY**—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman,

802-388-7840.

**PLAINFIELD**—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

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

**WILDERNESS**—Meeting for worship, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100. Kate Brinton, 228-8942.

## Virginia

**ALEXANDRIA**—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-8404 or 703-960-3380.

**CHARLOTTESVILLE**—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m. Phone: 804-973-4109.

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

**MCLEAN**—Langley Hill Meeting, Sunday, 10:30 a.m., junction old Rt. 123 and Rt. 193.

**RICHMOND**—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115. June-August, worship 10 a.m.

**ROANOKE**—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

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

**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

**SEATTLE**—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME 2-7006.

**SPOKANE**—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

**TACOMA**—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

**TRI-CITIES**—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

## West Virginia

**CHARLESTON**—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone 304-345-8659.

**MORGANTOWN**—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

## Wisconsin

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

**EAU CLAIRE**—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

**GREEN BAY**—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0988.

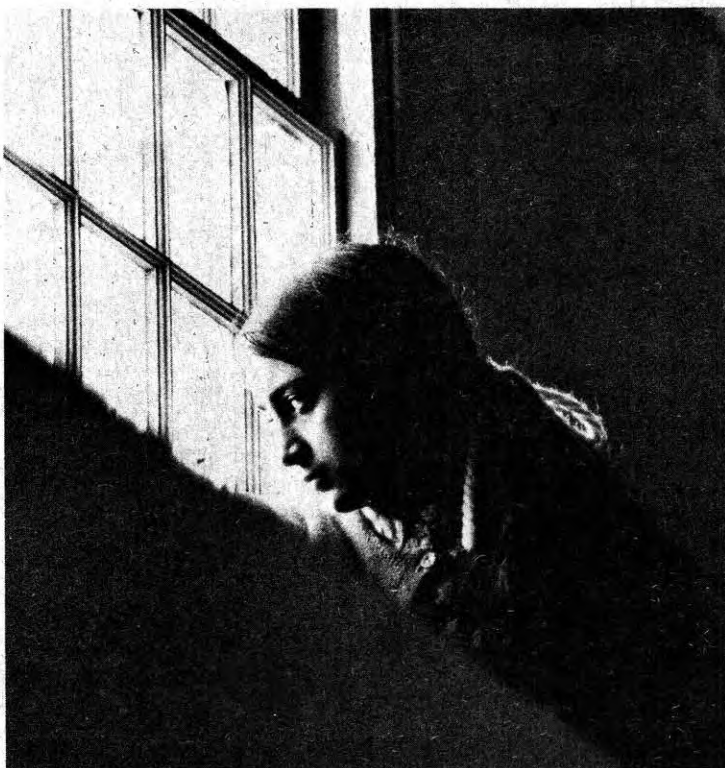
**MADISON**—Sunday 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

**MILWAUKEE**—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 962-2100.

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

## Wyoming

**SHERIDAN**—Silent worship Sundays, 10 a.m. For information call: 672-6368 or 672-5004.



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