

March 1, 1982

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



*Who are these
notorious people
known as Quakers
who constantly
clog our courts
and jails?
What do we
know of their
infamous leader,
one William Penn?
And the
so-called "Holy
Experiment"?*



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Vol. 28, No. 4

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AMONG FRIENDS

The Rocky Road to Truth

Long-accepted truths may need to be reaffirmed with renewed fervor or reexamined in fresh perspective. But *Friends Journal* must also move beyond well-established agreement. There are some pretty fundamental questions on which Friends are sharply divided. We can maintain a surface tranquility through judicious silence—or we can strive for a deeper unity through daring to pursue hard questions.

The latest aid in this quest comes from the Friends Committee on National Legislation. In their 1981 policy statement—following a long list of important public issues on which Friends from many backgrounds are comfortable to unite—comes a valuable final section listing questions which require further chewing over. You will find the ten challenging areas on pages 18 and 19.

I hope that you and your meeting will plan to tackle some of these troubling issues. And I invite you to submit diverse views for a series of articles—in the loving pursuit of truth.

Having made my main point, I see that I have room to share some choice thoughts from many sources (collected in my desk folder in recent months) that may relate, at least indirectly, to the search for truth.

• "Too many in the church are like straight pins; they point one way but head the other."—John Wesley White.

• The ecumenical officer of the Presbyterian Church U.S. told the Consultation on Church Union that eight to 12 members of other churches make valuable contributions each year as full participants in committees of the 400-member General Assembly of his denomination.

• Pope John Paul II sent a message to the American Catholic bishops recently with his permission to drop masculine language in a key portion of the Mass. The change in the eucharistic prayer will now affirm that Christ died "for you and for all" in place of the previous phrase, "for you and for all men."

• A contribution to Princeton (NJ) Monthly Meeting to help promote work for peace was made by a lieutenant in the U.S. Air Force. The meeting agreed to accept his check gratefully!

• "Unity does not necessarily mean agreement; indeed it is not inconsistent with wide difference in opinion, expression, and purpose. Unity is love, not likeness." (From Minutes of the Yearly Meeting of Friends held in Philadelphia—Race St., 1908.)

Olcutt Sanders



VEILED VIOLENCE

by Herbert Hicks

In our finest moments Friends have struggled against overt forms of violence and have led an intelligent search for nonviolent methods of conflict resolution. In this effort we are plagued with an unfortunate human tendency for our understanding of violence to narrow and to focus only on its more overt forms. This is due, in large measure, to the fact that the more overt forms of violence are so obvious and continue to interfere with all of our efforts to create a just and decent society. To recognize this narrowing tendency is to recognize our need to expand deliberately our understanding of violence so as to include its covert expressions, which can be equally destructive.

It would be a mistake to see violence as simply a physical attack on another person's body; it must also be seen as an existential affront to a person's humanity and dignity. Thus violence can, and often does, express itself in many forms. The verbal attack is but one example. The old adage, "Sticks and stones may break my bones, but words will never harm me," never was true. The truth is that words are far more often the bearers of ill-will than fists or guns and can be even more hostile and damaging.

Humor can serve as yet another example of "veiled violence." In the name of a good laugh the dignity and

value of persons is frequently attacked, with the current rash of ethnic and racial jokes serving as a classic example of "violent humor."

Manipulation is the effort to replace the will of another with our own will. It is a form of violence which in its most refined manifestations is artfully masked. Millions of dollars are spent every day to influence our wants, and nothing about us is ignored in the process. Our dreams, fears, feelings of inadequacy, sex drives, and guilt are all skillfully exploited in the constant effort to shape our values and redefine our needs.

How do we discover and affirm ultimate values in an environment which constantly overwhelms us with the trivial? How do we assert intrinsic human value when we are not as beautiful, as glamorous, or as young as the commercials seem to demand? Perhaps the most destructive form of violence in our society is that of mass manipulation which trivializes life and exploits the normal human need for acceptance.

What can we, as Friends and as persons committed to a nonviolent life style, do about all of this? We can begin by recognizing that it is not simply overt violence which destroys human dignity, but it is violence in all of its forms. We can continue by expanding our understanding of what violence is and what it means and what it does to persons. It will be an exercise in sensitivity training for us and for our society. □

Herbert Hicks is a Disciples of Christ minister and a member of Blacksburg (VA) Preparatory Meeting.

by Joy Weaver

As a child I somehow knew that anything I *really* wanted I could achieve through prayer. I would ask for a particular goal to be met and wait to see whether my desire was strong enough to persuade God to make magic for me. Sometimes the magic didn't happen, so I told myself I must not have wanted it enough. It never occurred to me that it might be the nature of my goal that was at fault rather than the strength of the desire.

Later I learned to look at problems rationally, to sift through alternatives and outline reasonable goals. In graduate school counseling courses I taught the necessity of getting in contact with my feelings about problems and their solutions in order to know if my goals were appropriate.

Still the solutions did not speak truth. I still wanted to grasp that spiritual magic I knew as a child. Rational solutions and spiritual truth did not seem compatible.

I began to struggle with prayer, trying to recapture the magic without losing the adult capacity to reason.

And the way opened, first in a tiny crack of light, then wider and wider, surrounding me in a warm glow. I was approaching a way of utilizing the rational problem-solving process while touching my emotional and spiritual center.

Then, last July, at Friends General Conference Gathering at Berea, Kentucky, the concept grew into a workshop called "Personal Problem-Solving Through Listening in the Light." Now I had 18 other people to share my struggle. And struggle we did. But for most of us the magic worked. The rational, emotional, and spiritual became one, and we affirmed that God does help us make decisions and that decisions made in the Light speak to spiritual and personal truth.

Because it worked, I am moved to offer to others the step-by-step process we used in that workshop. The steps consist of numerous personal queries and can be followed by individuals or by small sharing groups. (If used in groups, however, members should avoid getting diverted into discussing possible solutions to each others'

Joy Weaver is an administrator for the Suffolk County, NY, Department of Social Services. A member of the Life Enrichment Subcommittee of Friends General Conference, she belongs to Conscience Bay (NY) Meeting.

problems. This too easily provides a way to avoid the personal struggle which is the essence of the process.)

The entire program takes three to five hours, depending on the size of the group and the amount of discussion. There are six segments, which can be spread out over about a week or dealt with all in one day. If done in a formal group setting, a facilitator or clerk should try to keep the group working on one query at a time so that it becomes a corporate experience:

- 1—On a sheet of paper, list three decisions or problems you are facing now. Choose the one that seems most pressing and center on the feelings it stirs up in you (such as pain, fear, anger). Write them down.
- 2—Center on your problem as a balancing of forces, some of which make you desire change and some of which make you avoid it. Include people whose lives affect your dilemma as well as forces within yourself. Write these down.
- 3—While centered, ask yourself: What am I avoiding by not solving this? What price am I paying for that avoidance? What reward am I getting for not solving it? Write your answers.

Centering for Problem Solving

**God does help us make decisions—
decisions made in the Light
speak to spiritual and personal truth.**

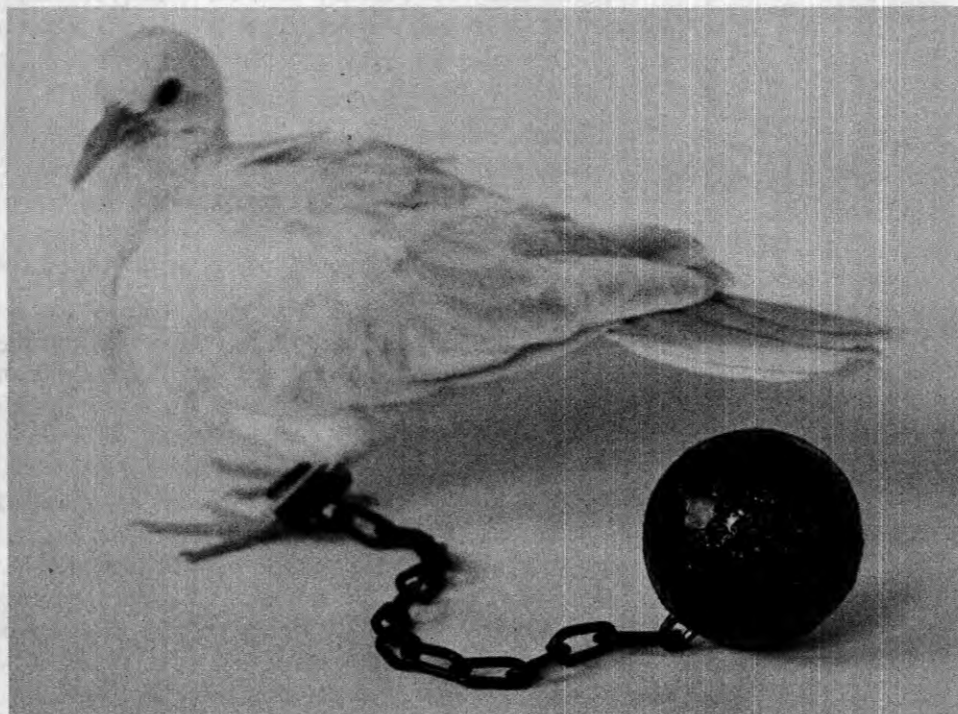
- 4—Redefine the problem. Does it seem different now? Look at your original list of three. Are they beginning to seem related? Try to think of three alternative solutions to your newly defined problem. Write them down.

- 5—Now center on each of the following questions and write your responses: Which of my values would affect my comfort either positively or negatively if I chose each of these alternatives? What risks would each of these solutions entail? What rewards would I get from each? What specific feelings do I associate with each?
- 6—Center on the alternative that gave you the most positive responses. Write down the goals you would be setting for yourself in choosing that solution. Ask yourself what early steps you would need to take to reach those goals. Write them down. Ask for guidance in those steps and strength to deal with set-backs.

The last suggestion is one place where a sharing group speaking from silence is a powerful asset, and when the process is undertaken by a group, opportunity for vocal ministry as well as group discussion of feelings about the internal struggle should be encouraged.

For me, it is that struggle to listen in the Light that makes the magic of prayer I sought as a child. □

Crime Is A Peace Issue



*A New Call
To Justice
Making*

*by Robert Gross,
Fay Honey Knopp,
and Howard Zehr*

*We track down the guilty.
We punish—imprisoning more
persons per capita than every
industrial nation except
Russia and South Africa
But . . .*

*We neglect the needs of victims.
We further damage the lives and
families of offenders.
We ignore the biblical view:
crime involves broken
relationships that
destroy Shalom.*

*We need to provide
opportunities for healing
and reconciliation.
We must recognize that . . .*

**CRIME
IS A PEACE
ISSUE**

—from a poster by the
Mennonite Central Committee

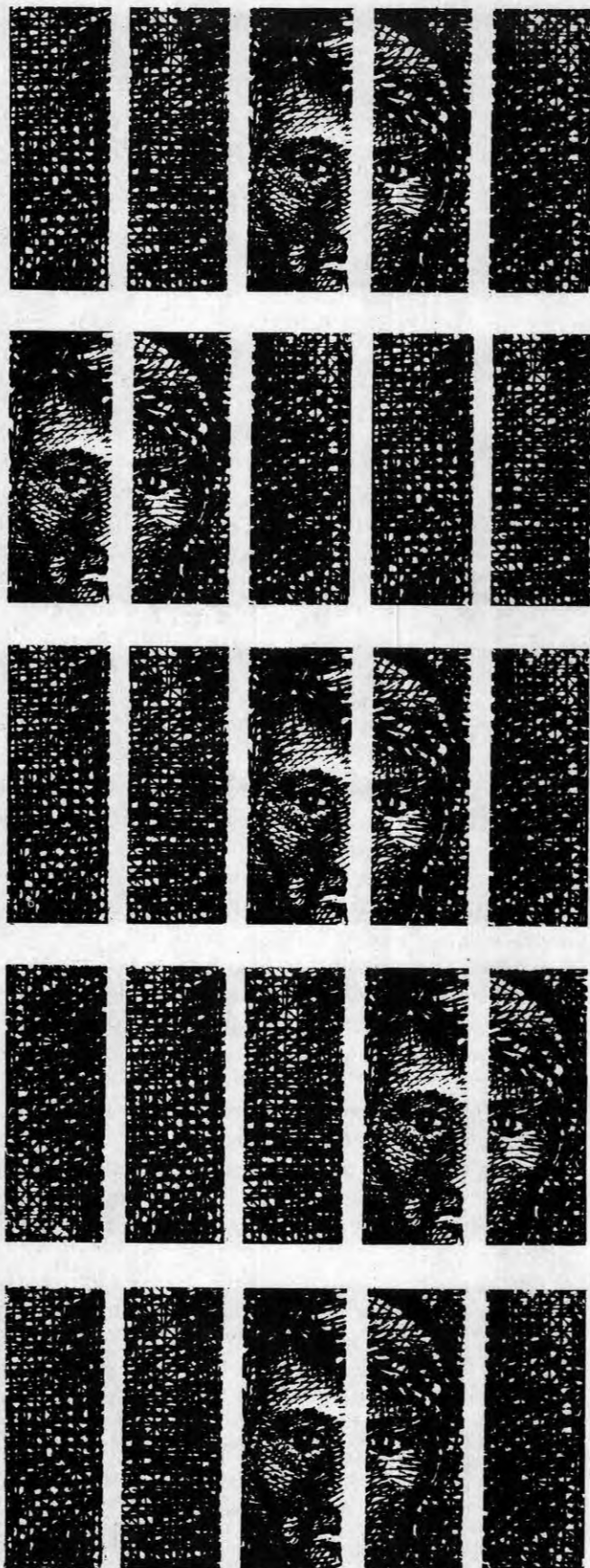
Brethren, Friends, and Mennonites have refused military conscription and have sometimes chosen to confront issues of militarism and the arms race. Members of the three Historic Peace Churches have ended up in prison for their conscientious opposition to violence as a solution to human conflict.

When our peace church stands have led to prison, the authoritarianism, the lawlessness, the damaging environment, and the violence of prison life have shocked us. But we have seldom begun by confronting the violence of our prison system.

While our churches are becoming clearer about the many ways to resist and challenge the war model at this time in history, we seem less clear and consistent in our religious values, our testimonies, and our practices concerning another monstrous and growing evil—the evil of imprisonment.

For nearly 300 years the three groups have worked together for peace in both international and civil conflicts. In this century, our service agencies—the Brethren Service Commission, the American Friends Service Committee, and the Mennonite Central Commit-

Bob Gross lives in Churubusco, Indiana, and helps to coordinate Church of the Brethren activities in criminal justice. Fay Honey Knopp is founder and director of Prison Research Education Action Project of the New York State Council of Churches. A Quaker, she has carried on a ministry to prisoners for almost 30 years. Howard Zehr is director of Criminal Justice of the Mennonite Central Committee and directs the Victim Offender Reconciliation Project of PACT.



tee—have often shared resources to meet common problems.

And members of our churches have recently found new resolve to work together for peace through the New Call to Peacemaking. In 1978 a gathering of 300 expressed the New Call's conviction:

Though our religious bodies differ in circumstances of historical and ethnic origin and have varied doctrinal emphases, there is unity in our conviction that peace is the will of God. This shared conviction has led us to a principled resistance to military service and to the institutions and influences which make for violence.

But it is too easy to forget that prisons and the so-called criminal justice system are among "those institutions and influences which make for violence." We take hope in further words of the New Call to Peacemaking stating that the common conviction that peace is the will of God "drives us continually to seek better ways of peacemaking." But we believe that our churches have generally failed to apply to prisons the full light of their witness.

Perhaps we in the peace churches lack a clear testimony on resisting the system of caging because most of us, primarily white and middle class, rarely confront that evil personally. With few exceptions, we are usually not among those selected to experience this violent system from the inside.

Perhaps we have not called for a nonviolent social defense because our members have not been aware that there are alternatives to imprisonment. There are. Alternatives have always been available to those who could afford them. Innovative and sympathetic community treatment of lawbreakers is not radical or even new. The well-to-do have always provided it on behalf of their deviant members. In some communities alternatives are becoming available for others as well.

Perhaps we do not have a prison testimony comparable to our military testimony because we do not seek to take our part in a ministry of reconciliation when confronted with individual behavior defined as "criminal." With collective violent behavior we define as war, members of our churches have traveled halfway round the world to intervene, engage, and confront those who would perpetuate the violent war model. But here at home, we rarely speak truth to those who have the power to design, administer, and perpetuate the violent prison model, nor have we carefully considered what is appropriate Christian response to crime when victimized ourselves.

And perhaps we do not have a clear prison testimony because we have not devoted our energies to adequately researching and seeking the truth about the prison model. We thus fail to see its stunning similarities to the war model. Compared to anti-war researchers who investigate the military/industrial complex, prison researchers are

It is too easy to forget that prisons and the so-called criminal justice system are among those institutions and influences which make for violence.

fledglings in challenging the prison/industrial complex, its militarized terminology and weaponry, its command and control systems. Yet allowing those who declare "war on crime" to shape public views of crime and criminals is equal to permitting Pentagon generals to shape perceptions of war and politics.

Nonetheless, some have researched the prison system, and their findings are always the same: crime control in the U.S. is a huge industry, employing 1.2 million public employees. Approximately 7,000 federal, state, and local penal institutions, detaining more than 560,000 persons, make the prison industry larger than many of the nation's giant corporations. And although the U.S. already has the highest rate of imprisonment in the Western industrialized world, it is in the midst of the most massive jail and prison proliferation in the history of the world. At an estimated cost of \$8.73 billion, more than 550 new jails and prisons are proposed or under construction, which would increase prison capacities by 162,466 (about 30 percent).

Not long ago, a prominent official made a resounding speech designed for a national audience. He began by noting a basic human need for security but said that this security is today threatened in the U.S. He characterized the U.S. as the most civilized peace-loving nation, a powerful country which paradoxically was "fast approaching the status of an impotent society." He called for an attack on this threat to security through deterrence of the enemy, to be achieved by a build-up of defenses including larger forces of better trained personnel. Such a national defense posture would require massive funding, he said, but is essential to our survival as a free nation.

If members of our peace churches had heard this speech coming from a member of the defense establishment, they would clearly react from the conviction that "peace is the will of God" and that this kind of war talk was against God's will. But this was not the Pentagon or a member of the Senate Armed Services Committee or the State Department. This was Chief Justice Warren Burger, addressing the American Bar

Association on the subject of crime and criminal procedure. And Burger's speech is by no means new or unusual. The language and mentality of war have pervaded discussions of crimes in this country for decades. But talks of threats to survival, deterrents through massive build-ups of arms, and vague visions of victory all contribute to an atmosphere of fear and irrationality, to unrealistic dependence upon armaments, and to impossible expectations of solutions.

When the government pledges a "war on crime," the similarity to military imagery is obvious. But other similarities are more subtle. For example, discussions of both war and crimes often focus on identifying an alien "enemy" who is sharply different from us. "Good guys" (like us) and "bad guys" (like the others) often permit racial or ethnic stereotypes to permeate our images. Offenders, like our enemies in war, are envisioned as being categorically different from us, and they are often portrayed as basically diabolical as well. Both types of "enemies" are commonly seen as extremely powerful while we are nearly impotent. Images of both war and crime involve a process of "abstracting" or "deindividuating" the "enemy." Both offenders and our international opponents are portrayed in ways which allow them to be seen as objects rather than persons, denying our belief that there is that of God in every human being.

It is no wonder that our local, state, and federal governments are wastefully pouring billions into harsher

Even supporters of prison recognize that prisons do not rehabilitate; in fact, they damage. They may protect for a short time, but prisoners may emerge more prone to crimes than before.

punishments in futile pursuit of "domestic tranquility" in the same mad fashion the country pours billions down the bottomless hole called "national security." The punishment model has failed both internationally and domestically. We do not feel more secure in the world. We do not feel safer at home. The United States still leads the world in reported crimes and violence.

Viewing offenders as objects rather than persons allows people to treat other people in inhumane ways without pangs of conscience. Given these images, sympathy for the "enemy" becomes unpatriotic, subversive, and dangerous, whether they be a criminal offender or an Iranian. Such language often obscures

similarities among us.

Contrary to popular stereotypes, offenders are very much like the rest of us. In fact, recent studies suggest that most of us are offenders of one type or another. One study, for example, found that most in the U.S. have committed an offense at some time during their lives, which, if detected, could have resulted in imprisonment. The Bible, of course, confirms that view; we are all offenders (Romans 3:23).

There are four arguments most frequently used to justify incarceration: the need to protect, the need to deter, the need to punish, and the need to rehabilitate. Again, the similarities between these arguments and those used in behalf of military defense are striking. The reasoning process, in fact, is primarily the same. We justify the massive military establishment on the grounds that we need it to protect us, that we need it to deter others, that it is occasionally necessary to punish those who wrong us, that its existence may modify others' behavior for the better. And, we are told, we'd better be prepared! "Build the war machine! Build more prisons!" Yet we have never had a draft army and not used it, nor built a prison and not filled it.

These "solutions" to human conflict are as fraught with problems when utilized for crimes as they are for war. Even supporters of prison recognize that prisons do not rehabilitate; in fact, they damage. They may protect, but they do so only for a short time in most cases—and even that argument is exceedingly dubious since prisoners may emerge more prone to crimes than before. Prisons do punish, of course, and they may sometimes deter, although there is no scientific proof that they do. In many cases, prisons actually contribute to crime.

The attempt to solve crime, like the attempt to solve war, has tended to focus on symptoms rather than on solving underlying problems and causes. Many wars and much crime grow out of basic injustices such as the unequal distribution of wealth and power. Other types of crimes grow out of social and interpersonal conflicts. War-model solutions not only ignore these underlying causes but often represent an attempt to solve conflict with conflict. They rely upon threat and force, upon the "big stick" approach, escalating punishments until the ultimate threat is implemented—the nuclear bomb or the death penalty.

To view crime with the mentality of war contributes to an atmosphere of fear and irrationality, a situation that invites repression. Such a view is not only unhelpful, it is also unbiblical.

Many of us justify our feelings of retaliation by pointing to the Old Testament's well-quoted phrase, "An eye for an eye and a tooth for a tooth." Biblical scholarship suggests that we have misread that line. The admonition was not meant as a command but as a

Two key images emerge from the Bible: the image of a suffering servant loving the enemy and the image of a community that is whole. Neither is any more compatible with prisons than with war.

limitation. In a society unused to the rule of law, one offense often led to another in an unending crescendo of violence. In that situation, God told the people of Israel, do this much and only this much—limit your response.

And retaliation is not the basic message of the Old Testament. In fact, the key to the biblical view of crime is rooted in the concept of Shalom—the idea of a community in right relationship, at peace with itself, where persons treat one another justly and in good relationship. Crime does disrupt these right relationships—that is the offense—but the proper response to crime involves making peace, restoring health to relationships.

The direction of the New Testament is familiar to most of us from the peace churches. Christ emphasizes that we are all offenders but that forgiveness is possible. He recognizes that others will offend us but urges us to love those who offend us, to welcome them back, to reconcile them to the community, to forgive and to restore, to move beyond legal retaliation to no retaliation.

Two key images emerge from the Bible: the image of a suffering servant loving the enemy and the image of a community that is whole. Neither is any more compatible with prisons than with war. It is essential that we begin to recognize our use of these images and the power they have over us. In fact, we must seek new images more consistent with discipleship.

The three Historic Peace Churches have a responsibility to promote problem-solving approaches consistent with the biblical understanding of justice/righteousness. Such approaches are possible; Victim Offender Reconciliation Programs in Elkhart, Indiana, and elsewhere utilize trained volunteers to bring victim and offender together in a setting where restitution and reconciliation become possible.

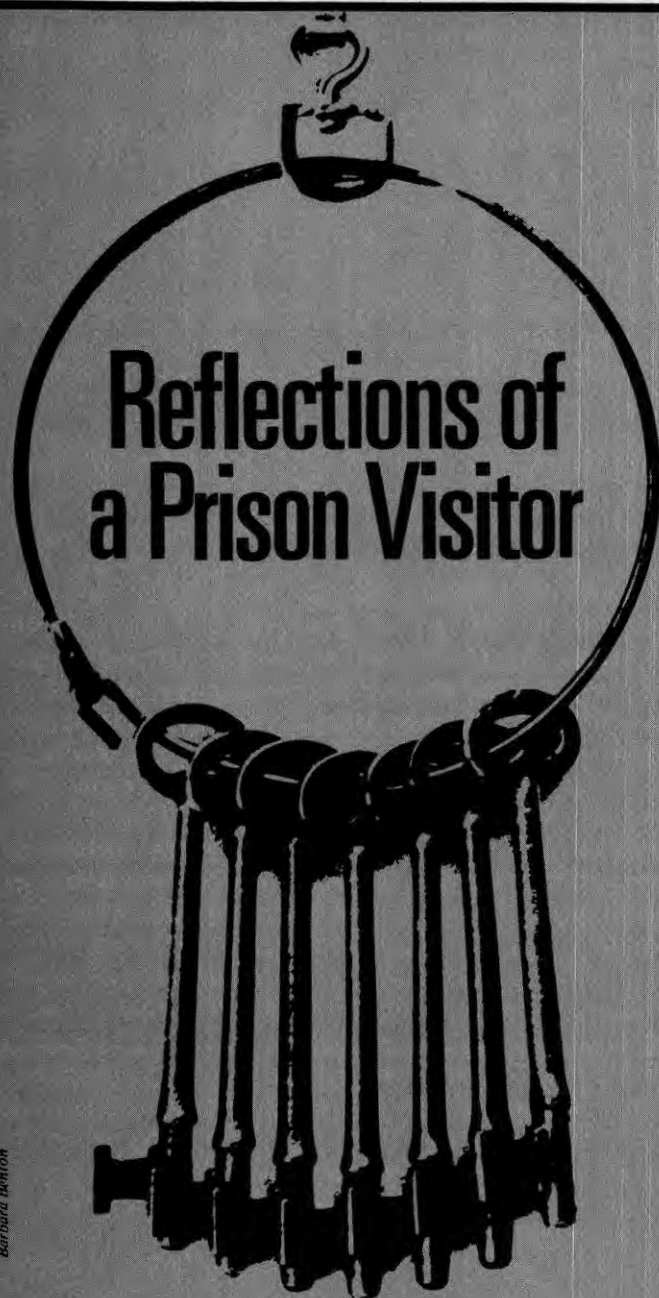
It is our duty to discover the ways and points at which our lives touch the prison structure, how and when we become collaborators with the evil system of caging. We have the responsibility to speak truth to the prison system and prevent it from masking its true nature: it punishes and controls a particular segment of society—the poor, the black and the brown, the powerless, the young, the

different, the politically radical, and those whom society labels "losers." If the system dresses itself up with the myths of deterrence and protection of the public, we must strip it down to the violent reality of the cage and the key. We can point the way to alternative environments that restore, do not damage, and therefore contribute to a truly safer society.

To live in the life and power that removes the occasion for crime and caging, we must begin to create the new by joining together with prisoners, ex-prisoners, their families, and all their allies. We must move away from a system based on retaliation, punishment, and disablement toward a nonviolent, non-repressive system of justice based on reconciliation—correcting wrongs

through persuasion, mediation, conflict resolution, restoration, and restitution.

To live in that life and power we must recognize that the seeds of prison punishment swell and sprout in our daily lives as we practice a variety of punishments in the family, at our work place, with those upon whom we wish to take revenge, wish to reform, deter, or deliver just deserts. Ultimately, the gulags are in our hearts. No matter how society justifies, defines, or rationalizes punishment, its brutal effects are the same. Society inflicts pain and violence, losing the opportunity for more reconciliatory and restorative practice. God's will is not done. Brethren, Friends, and Mennonites must seek better methods of domestic peace keeping. □



Barbara Benton

by Elizabeth Doyle Solomon

The April day was rainy, and the dry ground of southeastern Virginia gratefully soaked up much-needed moisture for the miles of peanut fields.

We had traveled three hours to visit a life prisoner at Southampton Farm, and also another at Deerfield, within the same system, where we had called and made appointments a week before.

My companion was 75-year-old Ezra Rice of Charlottesville, who had first introduced me to OAR (Offender Aid and Restoration), and who had under his belt years of experience visiting and counseling with prisoners of all ages.

Southampton had a reception desk in the entrance and an attractive lobby with chairs where you could sit comfortably and wait for your prisoner to be brought in. The visiting room was large, with perhaps thirty tables, vending machines, and restrooms. We had sat in relative privacy and comfort (locked in, of course) and shared our lunch with James, the soft-spoken prisoner we

Elizabeth Doyle Solomon describes herself as "poet, wife, mother, student, farmer, ecologist." She and her family have had 35 foster children from ages five days to 19 years old, over a ten-year period. She is a member of Charlottesville (VA) Friends Meeting.

had come to know over the years. I was even growing immune to the way the woman attendant went through my handbag, section by section. "It's drugs we're looking for," she explained indifferently, avoiding my eyes. But this time she had also uncapped my thermos of milk and looked inside, as if she suspected a coiled-up cobra. My peanut butter and jelly sandwiches were even pried apart, and the tops were taken off of my cookie and yogurt containers. There had been three recent escapes, so I knew security had been tightened, and the whole place was under federal investigation.

So it was after the relative courtesy of Southampton that we drove the short distance to Deerfield to see a prisoner named Harry. I had never been to Deerfield, but could not have prepared for the hour ahead, even if I had. The parking lot was nearly full, so we had to be content with parking on the far side. The rain and wind had gotten stronger, so we huddled under Mr. Rice's black umbrella, trying to hide from the cold wind which whipped the rain into our faces.

There were no signs on the 20-foot-high chain link fence with their loops of barbed wire at the top. There didn't have to be. We paused at the locked gate and waited for someone in the office to notice us, since there was no buzzer. I stood in the cold, wind-blown rain and wondered if they'd take my handbag apart here too. At least my sandwiches were inside of me and couldn't be pried apart again.

The wind blew harder and chilled me right through my sweater and jeans, and still no one came. Mr. Rice, in a light jacket, was his usual warm self. He wasn't cold, he was angry. Uniformed employees, lawyers with brief cases and grim faces, a van with guards—all came and went. No one acknowledged us as we waited, dripping. I do remember a chuckle from a guard, and felt strangely like a circus spectacle.

Finally, after ten minutes which seemed like an hour, a guard came to the fence, and asked our intentions. We identified ourselves and the prisoner we'd come to see, and he said he'd have to check it out. I'm sure it was nearly 20 minutes later when he finally returned and said I'd have to leave my handbag in the car.

"The car is a long walk away in this rain. Can't I leave it in the office?" I asked. He shook his head no and said the rules were firm. This was the proverbial straw, to walk back to the car in the blowing rain, then back again, after waiting already for half an hour. We chose to leave and return again on a sunny day when the waiting would not be as painful.

The lessons are many from visiting prisoners. We see through their confinement how precious freedom of mind and flesh are, and value them more. We see through their lonely eyes our own families and are grateful for their daily presence. We see the attitudes of the uniformed,

armed guards and are grateful that their power plays do not pound daily on our own dignity. We hold our heads higher and at the same time are ashamed for such systems.

The shame is for a penal system that degrades and devalues human beings to the likenesses of automated robots. And waiting in the rain, we felt the sheer helplessness of men and women also waiting, to continue their lives where they left off; except, in most cases, that is impossible. In James's case, he left behind a wife and three young girls ten years ago. Until recently, he had no idea where his wife (now ex-wife) was. His three children are in an excellent foster care home together. He has a close relationship with the children. They love him for what he is, instead of fearing him for what he, in one misjudged moment, was ten years ago. We have been able to deepen those ties through our visits and letters, to reassure James that there *are* people outside who care.

We walked away from Deerfield, our spirits dampened, our anger rising at a system so uncooperative with those who come to counsel and understand. On the 150-mile drive home, I had time to reflect, to wonder how it is that free people can take such pleasure in the confinement of their fellow humans. In a country where concern is expressed for human rights in the Third World, have we forgotten the rights we fought for in 1776? Perhaps the logs in our own eyes have blinded us. □

A PRAYER

*Lord help me,
That my torment in the present world
Not strike out in unjust rage,
In humanity's struggle in the bureaucracy,
That I not distrust and accuse honest effort,
That I not give in to helplessness or despair,
Or shelter indifference in myself,
But instead that I
Strive for clear understanding
And recognize such effort's true nature,
An effort that will always be necessary
Because seekers remain humanly frail,
And that I gather my strength
And assist renewing our eternal world.*

—Ines Ebert

(From *Der Quaker*, translated from the German by Susan Hardee Norris)

THE HOLY EXPERIMENT HAS JUST BEGUN - - - THE

by Joe Adcock

To celebrate the 300th anniversary of the charter by which Charles II granted a New World colony to William Penn, the event and its setting are reported here in the style of Restoration journalism—adapted to a news broadcast format. Commercial and news breaks illuminate the economic and social institutions of the period.

As a matter of fact, there wasn't much difference between news and slander in the 17th century. No less a personage than William Penn himself engaged in this sort of thing. He wrote dozens of pamphlets, some of them quite scurrilous. In 1670 Penn published a tirade against the vice chancellor of Oxford University. He addressed his opponent as "Poor mushroom."

Anyway. To begin this special news broadcast:

Who are these notorious people known as Quakers who constantly clog our courts and jails? What do we know of their infamous leader, one William Penn? And the so-called "Holy Experiment" we hear so much about? What of it? What is "Pennsylvania"? Quakers and their ilk have been a pox upon this land for nearly 30 years now. But in this year of 1681 their conspiracy to undermine the God-ordained institutions of church and state is becoming increasingly virulent. Law-abiding citizens ask themselves whether they might put aside misgivings and better their lots by joining with the canny Penn in his plantation across the sea. In the belief that only when armed with truth can innocent Englishmen resist the beguilements of the serpent's cousins, we bring you this special in-depth report.

But first this message:

New, from the Bank of England. We call them checks. Who in these troubled times can safely go abroad in the streets with cash about his person? Suppose you venture forth on the high street, only to stumble perchance into a tumult of Quakers and constables. Know you not that the crowd will teem with cutpurses, as bad meat teems with maggots? Foil the knaves. Have no purse for them to cut! No. Carry only paper checks, which are as good as the gold that you deposit in the Bank of England.

Joe Adcock, a journalist by profession, was educated at Swarthmore, Columbia, and Stanford. He became unemployed when the Philadelphia Evening Bulletin closed down last month. He is a member of Central Philadelphia (PA) Monthly Meeting. This "broadcast" was presented originally at a meeting of Friends Social Union, Philadelphia.

"The way these people carry on is not to be believed."



Tradesmen like them. Creditors like them. Try them. You'll like them!

And now back to our special broadcast.

To remind you of who these Quakers are, let me just provide you with a few statistics, delivered unto us by the Quakers' own hands. They are great ones for writing things down. They bring the wrath of God and our beloved king down upon their own heads. And then they have so-called Meetings for Sufferings, at which they scrupulously record every bit of just retaliation that is done against them. In the past 20 years, 9,437 of them have been thrown into our groaning and overcrowded prisons convicted of one identical crime. Refusal to swear. Is this not madness? Who in his right mind would hesitate to swear allegiance to our beloved monarch? What are they trying to hide by refusing to swear to tell the truth? Can you doubt that they are just plain stupid? Since they are notorious schemers, why do they not just lie? Is this a plot to disseminate false doctrine in our prisons, to further subvert the wretches who lie there? Over these past 20 years, 624 Quakers have been imprisoned for not conforming to public worship... 276 of them are in jails at this very minute... 243 have died in jails... 198 have been banished.

The way these people carry on is not to be believed. Your Baptists and other non-conformists, they meet in secret. At least their wickedness is kept from the public eye, and the peace is not disturbed. But not the Quakers. No, they go marching to their meetinghouses in full view of everyone. So the constables nail their meetinghouses shut. And they bring chairs and boxes out into the thoroughfares, there to hold meeting, as they call it. They rant in public. Before long the rabble joins in, and in short order you have a regular riot.

They call themselves people of peace. But their effect on our populace is far from pacific. To make matters worse, they are known to be antagonistic to our beloved monarch. Show me a precinct where Quakers

"He wears a wig now because he says conditions in the Tower made him go bald."



predominate, and I will show you a Whig precinct. Their leaders have been privily admonished that if they would not return Whig candidates to parliament, surely their goods would not be so confiscated nor would their meetinghouses be sealed up. But do they heed this friendly advice? No. Not they. They treasonously continue voting for Whigs.

Nor do they stop at causing trouble for the church, the state, and the general population. No, they are contentious even among themselves, these people of peace. Our spies tell us that they constantly contend with one another concerning the advisability of having special meetings for women. Yes, women. The thought of it! So great is their perversity that they commit to the feeble powers of women the immense chore of caring for the families of those Quakers who have run afoul of authorities. Naturally, giving women any sort of worldly

power is a fiercely contended issue. Even Quaker men, fools that they may be, are not so foolish as to let that pass without comment. But the woman question is just one of many great issues that disturb the internal peace that these people allegedly wish to cultivate. Hardly a meeting goes by when someone is not charged with "loose walking," whatever that is.

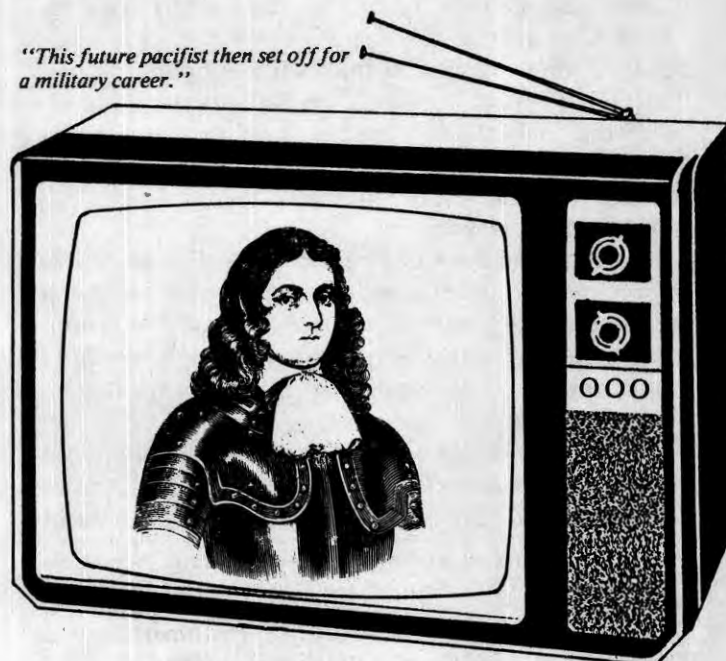
So now these people who cannot rightly govern themselves have decided to set off across the seas to govern a mighty tract in the New World! How can such folly be? We will take a look at Pennsylvania and the Holy Experiment, as William Penn insists on calling it, after a look at some late breaking news items. We will also take a close look at this highly questionable person, William Penn himself.

But first this:

At last report, the black death had claimed no fewer than 83,000 lives in the city of Prague. The population of Prague, of course, is Papist, and who can doubt that this massacre is but the scourge of a just God, bent on wiping out false religion.

From France we have word that the Languedoc Canal, connecting the Bay of Biscay with the Mediterranean, has finally been completed after 18 years of work. Also from France, we are informed that King Louis XIV has annexed Luxembourg and Strasbourg. As the sun king is a Catholic, we dislike giving him any publicity. But, at the same time, patriotic Englishmen must remember that it is French gold that keeps our beloved King Charles II's court going. Whiggish parliaments, abetted by the despised Quakers of whom we have just been talking, refuse to grant our beloved monarch the funds that he so desperately requires to sustain the regal style of which we

"This future pacifist then set off for a military career."



are all so proud, especially after the dour days of the Puritan Protectorate. But these heedless parliaments fail to fund our gracious king in a manner befitting the most glorious ruler in all of Christendom. And so he naturally dissolves the parliaments. Only to find that new elections bring more Whigs to Whitehall.

Now back to our special report.

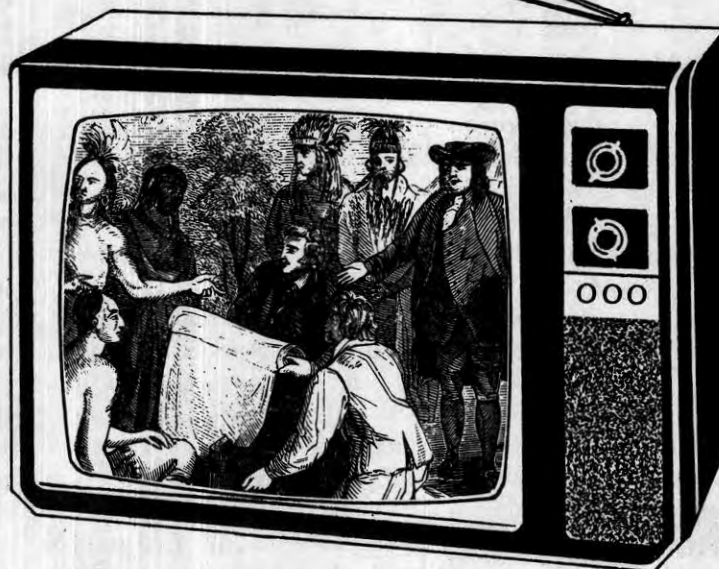
It would be well, however, to remain on the subject of our king's finances. For were it not for the bloodsucker Penn's unseemly eagerness to collect funds that his father had the honor of lending King Charles, there would be no Pennsylvania and no Holy Experiment.

On March 4, King Charles granted William Penn a colony that we shall call Pennsylvania. This wiped out a debt of 16,000 pounds that the king owed to Penn's father, the late Admiral Penn. In dealing with this unsavory William Penn, the king, we must confess, had only the most noble motives. His patent reads as follows: "We encourage a commendable desire to enlarge the British empire, and promote such useful commodities as may be a benefit to the king and his dominions; and also to reduce the savage nations, by just and gentle manners, to love of civil society and the Christian religion."

William Penn is supposed to be a great one for Indians, a great friend of the red man. But get this, part of Penn's statutes for his new colony: "If any person within this province (Indians only excepted) shall kill a dog-wolf, he shall have ten shillings, and if a bitch wolf, 15 shillings. And if any Indian kill a wolf and bring the head and body to a justice of the peace, he shall have five shillings.' So much for equality.

Hypocrisy is plentiful in these precincts. Your Quakers make much of their simplicity. They are very vain about their lack of vanity. So how does it happen that this new colony brandishes the founder's name, as is not the case in any other New World plantation? Penn himself, of course, claims that this name Pennsylvania was much against his wishes. He chose New Wales. But the king's secretary, Sir Leoline Jenkins, himself a Welshman, quickly scotched that. He would not have his proud motherland's name besmirched so. Thus Penn came up with Sylvania, Latin scholar that he is, sylvania meaning woodland. To that the king affixed Penn. William Penn alleges that he was sore vexed at this prefix and adds, Quaker scrupulousness aside, "nor could 20 guineas move the undersecretaries to vary the name." So Penn tried to bribe these faithful servants of the king, did he? King Charles himself is a great one for dealing with this coxcomb Penn. As you know, a Quaker will not remove his hat, no matter how mighty the company in which he finds himself. And so when Penn sits down with our beloved monarch, the king removes his crown, quipping, "When the king receives a subject, it is customary for one of them to be bareheaded." What a brave jest! What a

"William Penn is supposed to be a great one for Indians."



wit is King Charles!

We will have more information for you about William Penn betimes, but first these fast-breaking news stories from abroad:

Battles are to be found throughout the heathen world. Prince Akbar's revolt against his wise and good father has been put down and the prince has died in exile. Imperial armies have retaken the city of Yunan in China. Hungary has granted religious tolerance to its Protestants, presumably so that they will help to fight the Turks. And we hear that Pope Innocent XI is financing the Austrian campaign against the Turks. And in the southern extreme of the New World, Spaniard is pitted against Portugee on the banks of the Rio de la Plata.

From France, two alarming reports, Robert de la Salle is sailing down what he refers to as the Mississippi River, and he is claiming everything he finds for Louis XIV. More shocking still, women, females, are appearing as professional dancers at the Paris Opera. Oh Sodom, oh Gomorrah!

And so, speaking of iniquity, we return to our consideration of William Penn.

Penn was born October 14, 1644. His father, the admiral, was a true hero. It was he who gained Jamaica for us from the Spaniards. Admiral Penn, or Captain Penn as he was then, spent five weeks in the Tower of London under Cromwell. He was suspected of having Stuart sympathies. But no man, no matter how wise, can fail to make at least one false step. In Admiral Penn's case, this false step was inviting one Thomas Loe, a notorious Quaker preacher, into his Irish manor house. Loe, it is said, has a charming verbal style. But, alas,

rather than providing an amusing entertainment and distraction, Loe soon, by this diabolical inspiration, had reduced the entire Penn family to tears, the ill-starred son William included.

William went to Oxford, where he learned enough Latin to at least name his colony. But he was expelled in his second year for taking part in a student demonstration against Anglican worship. He was 18. His father whipped and beat the lad when he returned home to London, but all to no avail. This future pacifist then set off for a military career, and is said to have comported himself honorably in putting down a mutiny in Ireland. We have a portrait of him in armor from that period. No detail of this picture betrays the man's incipient unsoundness. He looked quite handsome, and our friend Samuel Pepys in his diary refers to William Penn as a "most modish person." While looking after his father's estates in Ireland, however, Penn once again fell in with the seductive preacher Thomas Loe. Thereupon began his long career as a criminal. When a disorderly Quaker meeting was broken up in Cork, Penn had his first taste of jail. His father brought him back to London, but what was the use? London itself is pestilent with Quakers. From 1667 on Penn has been in and out of jail constantly. He wears a wig now, despite Quaker testimonies to the contrary, because he says conditions in the Tower made him go bald. Is it any wonder his poor father died at 49?

In jail, Penn's criminal tendency could not be quelled. He wrote and wrote. His heretical ravings include "The Truth Exalted," "No Cross, No Crown," and "The Sandy Foundation." The Duke of York, the king's younger brother, was a good friend of Penn's father, and so the good duke was constantly getting the boy out of scrapes, as he had promised his poor father to look after him. Penn married a Quakeress, Gulielma Springett, in April of 1672, but domesticity did not seem to tame his unruly spirit. One of his tracts written at that time shows the warmth of the non-conformist squabbling that is constantly marring the peace of this great land of ours. Penn wrote, "We have a red catalog that shall stand recorded against our Presbyterian and Independent persecutors, that their names and natures too may stink in posterity."

Perhaps Penn is best characterized by a Presbyterian divine, John Faldo, who says of him that he is a "presumptuous and blind accuser, a sophister, an Haman, an accursed Ham, a treacherous and wilful deluder, a madman, an hang-man, an infallible stager, a fool, an ape, a dunce, an infernal forger."

Anyway, with all the trouble Penn and his people are having here, no wonder they leapt at the opportunity to emigrate to the new world. Quakers, of course, have been causing trouble in New England, New Jersey, and Maryland for some time now already. In fact, New Jersey

is something of a Quaker project. Two Quakers bought West New Jersey from Lord Berkeley, and then, being Quakers, fell to squabbling between themselves. And so Penn and some other Quaker worthies became trustees of New Jersey. The Quakers already have had what they call a yearly meeting in the new world at Burlington in West New Jersey. In Rhode Island, Quakers are numerous enough to control the popular assembly, and they are thoroughly hated, because they will not wage war on the surrounding Indians. In Salem, New Jersey, they deal cunningly enough with the Indians. They paid the red men for their land with no less than 300 gallons of rum. In Maryland they are constantly being fined for refusing to swear. Holy though they are, they are not above owning slaves in Maryland.

Well, off they go now to Pennsylvania, and good riddance. Let them who are protesting the King's laws and justice see how well they themselves can do when it comes to governing such rebellious spirits as are the Quakers.

We have one last news flash before we end.

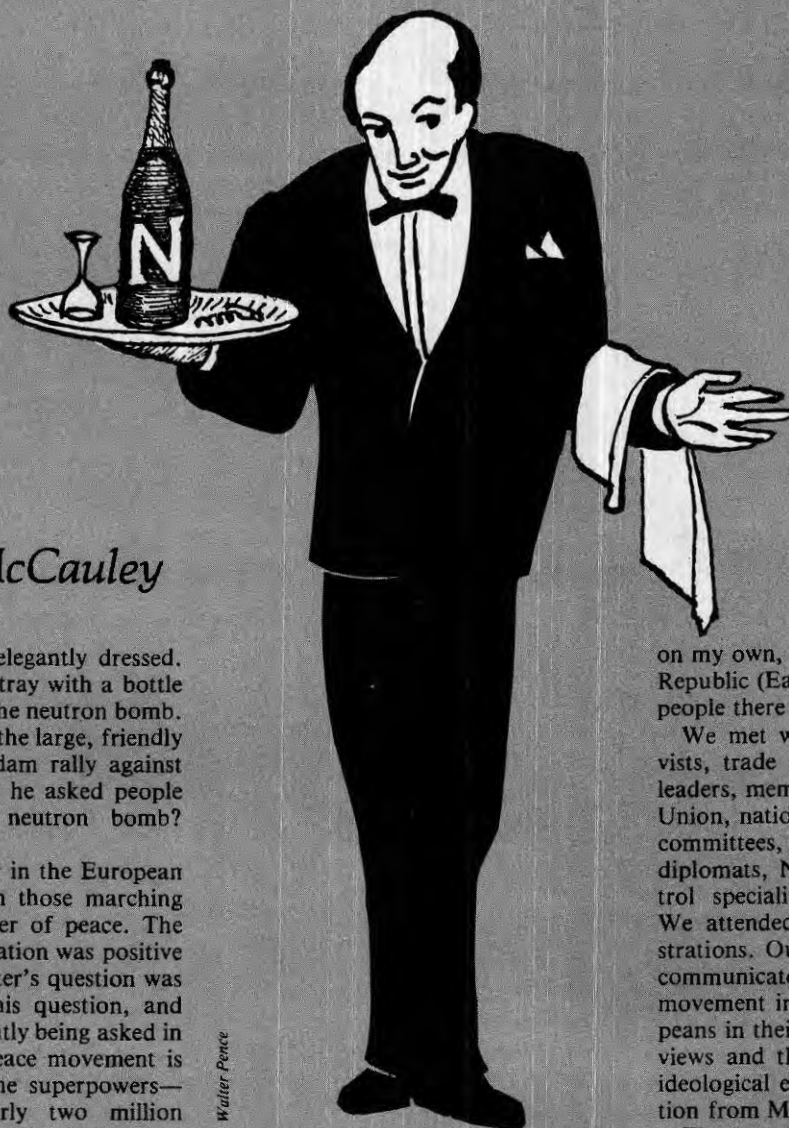
From the Isle of Mauritius in the Indian Ocean we have word that the dodo bird, once the main food of European settlers there, is now extinct. The last dodo has been eaten.

And who can doubt that within a short time we will have a report that the Quakers are extinct, gone the way of the dodo. It is amusing to think that, oh, say, 300 years hence, in the year 1982, if God should see fit to spare the wicked world for so long a span, in 1982, then, surely and without a doubt no one will be able to believe that in fact there was once such a thing as a dodo and there was once such a thing as Quakers. □

"Who can doubt that within a short time, we will have a report that the Quakers are extinct?"



WHO ORDERED THE NEUTRON BOMB? — WAS IT YOU? —



by David McCauley

The "waiter" was elegantly dressed. In his hand he held a tray with a bottle with a large N on it—the neutron bomb. He circulated through the large, friendly crowd at the Amsterdam rally against nuclear weapons, and he asked people "Who ordered the neutron bomb? Was it you? or you?"

It was street theater in the European nuclear theater, which those marching wish to make a theater of peace. The mood at the demonstration was positive and light, but the waiter's question was in deadly earnest. This question, and others like it, are urgently being asked in Europe today. The peace movement is posing questions to the superpowers—both of them. Nearly two million demonstrators this fall asked other Europeans to consider the nuclear weapons issue more deeply. And they asked our delegation of American peace workers: "What are you doing about these nuclear bombs? We need your help!"

Fifteen of us from peace and religious groups across the U.S. went to Western Europe in November 1981 to meet workers with the nuclear disarmament movement. The delegation was orga-

David McCauley is AFSC field secretary in Vermont.

nized by the National Disarmament Program of the American Friends Service Committee. We visited England (under the care of Quaker Peace and Service), Federal Republic of Germany, Holland, and Belgium (arranged by the Quaker Council on European Affairs). We went to learn about the goals and strategies of the peace movements there, to describe the opposition in the U.S. to the nuclear arms race, and to see how we could link our movements. I later went,

on my own, to the German Democratic Republic (East Germany) to speak with people there about nuclear weapons.

We met with peace movement activists, trade unionists, Friends, church leaders, members of the Dutch Soldiers Union, national peace groups and local committees, members of parliaments, diplomats, NATO officials, arms control specialists, government advisors. We attended conferences and demonstrations. Our delegation agreed to be communicators for the European peace movement in the U.S.: to allow Europeans in their own terms, to state their views and thus to put aside simplistic ideological explanations of "orchestration from Moscow."

The peace movement is united on this point: "No new nuclear missiles in Europe." The December 1979 NATO decision calls for five European countries to deploy 572 new nuclear missiles (which would be owned and controlled by the U.S.) and it calls for arms negotiations on these missiles at the same time. The peace movement is pressuring their national governments to refuse to accept these missiles. They will win this point in Holland and Belgium, where both governments have "postponed" their decision to accept the

missiles, and they will probably win in England. The outcome is not clear in Italy and West Germany.

Peace workers stressed their opposition to the deployment of U.S. cruise and Pershing II missiles, regardless of the outcome of the U.S.-USSR theater nuclear arms talks in Geneva. This position has drawn fire from NATO and other governments. "This makes it more difficult for the West to adopt a strong negotiating position," said a British arms control official. But the peace movement counters that years and years of "negotiating from strength" have brought Europe and the world more than 50,000 nuclear weapons. "We want nuclear disarmament in the East and the West," said a leader of the German Committee for Peace, Disarmament, and Cooperation, "and we are going to start with the Euromissiles." (There is also much criticism of the USSR, and we could see anti-Brezhnev/SS20 banners in the Dutch demonstration.)

The European peace movement is not calling for their countries to be neutralist, defenseless, unconcerned about security, beckoning for the USSR to invade. Rather, they are trying to develop a third force to break the deadlock between the superpowers and to work for a Europe which develops an independent voice on nuclear matters. As one woman from the British Campaign for Nuclear Disarmament (CND) said, "What's going on here is more than a campaign for a nuclear free Europe. It is a European Renaissance. We must now pack our passports as well as our banner poles as we travel to nuclear arms rallies."

The main proposal being shaped is for a nuclear-weapons-free Europe. Different sections of the peace movement are working on clarifying the idea, promoting East-West contacts, and organizing East-West peace marches. The promise and problems of this approach are described in *The Dynamics of European Nuclear Disarmament* by Alva Myrdal (Spokesman Press, London, 1981) and *Protest and Survive*, edited by B.P. Thompson and Dan Smith (Monthly Review: New York, 1981). The European movement is not "opting out"; it is very much involved. In opposing the new nuclear missiles and in working on the idea of a nuclear-weapons-free zone, the peace movement is raising fundamental questions about defense in a nuclear age and about nuclear deterrence. And, as they pose these questions, they await replies from both West and East.

My brief discussions in the German Democratic Republic (GDR), my meeting with a counsellor at the Romanian Embassy (along with President Ceausescu's proposals and large Romanian peace rallies), suggest that the replies will be encouraging. The Polish Rapacki proposals (described in *Protest and Survive*) in the late '50s and '60s are another signal. The Christian Peace Conference in the GDR and the Dutch Inter-church Peace Council (IKV) have exchanges between the local "base groups." East-West "unofficial" contacts are developing and they will grow.

It is here that Friends organizations can play a special role. Past Quaker work is known and respected by both secular and religious peace groups. In the GDR I spoke with one Friend who works with a Federation of Evangelical Churches, and another who is secretary of the Christian Peace Conference. They, along with the German Peace Council, spoke of the need to promote understanding of each other's positions and to "act together against the common catastrophe" of nuclear war. For the historical commitment of Quakers to reconciliation, an historic opportunity is forming.

In the face of the size and complexity of this movement, it is simple minded to assert that it "is orchestrated from Moscow." Are people from the political left involved in the European peace movement? Yes, of course! But this doesn't mean it is their creation or their plaything, nor Moscow's. The peace movement's roots go deep into the European societies, as does the growing concern about nuclear war. To get two million people on the march requires more than Soviet agents and propaganda.

This "orchestration" view also ignores the strong role of the churches in the peace movement. "For many years, people had been called upon, by churches and politicians alike, to be concerned about the nuclear arms race. But nobody told them what they could do," said Ben Ter Veer of IKV. The long period of consciousness raising in the churches, the Peace Weeks to stimulate concern, the forming of local groups—all of this built the peace networks for the larger actions, such as the Amsterdam demonstration in which our AFSC delegation marched. The story is similar in other countries, such as England, where Friends play a strong role in the peace movement.

I was struck by the similarities between the peace movements in Western Europe and the U.S. Many of the

same people and groups are involved. Many of the same groups (e.g., labor, the political center) still need to be reached more effectively, and through peace projects which would be very familiar to us. I was further struck by how little Europeans know about the peace movement in America. Yet it is essential that we link our movements.

How can we personalize and localize these international links? One way is through *twinning of towns*. Many New England towns are voting on resolutions calling for a mutual nuclear weapons freeze. In England, over 120 towns have signed the Manchester Appeal calling for their communities to be nuclear-weapons-free zones. Those towns in England and New England which have voted to be nuclear free and for a nuclear freeze could be twinned. Then each town could make a special effort to interpret to its citizens the opinions and actions of its twin. Planning for this twinning is underway.

The AFSC National Disarmament Program is organizing a return delegation of European peaceworkers to the U.S. in the Spring. This person-to-person communication is essential to good understanding. Another link can be made through the June 1982 U.S. Special Session on Disarmament. The European peace movement is sending people to the U.N. events and there will be international gatherings of disarmament workers.

The European peaceworkers assured us that they are not anti-American. But I fear that anti-Americanism will grow unless the Reagan Administration's hard line policy changes, and unless the U.S. peace movement grows and acts in a very visible way. "An ounce of effort in the U.S.," said one British member of Parliament, "is worth a ton in Europe." We've seen their ton. Where's ours? We, within one of the superpowers, must work with those in Europe, to reach accord with the other superpower and its friends.

The European national peace movements are enspirited by each other's actions. They learn from each other and exchange strength and support. The American peace movement has to enter more fully into this network. At some demonstration in the future (the *near* future), that waiter again will come around and ask, "Who ordered more bombs?" He will get no answer. But when he asks, "Who ordered that the nuclear arms race be stopped?" the people will answer: "We did. We all did!" □

LET'S ALL CATCH "HOLLANDITIS!"

by Charles D. Tauber

The following is an account of the November 21, 1981, peace demonstration in Amsterdam. The author, a medical student, formerly a member of Multnomah (OR) Meeting, is now a member of Noord-Oost Nederland Meeting.

My first inkling that the demonstration was going to be large was the Monday before when, to my utter astonishment, there were ads for it on several of the Dutch "television broadcasting organizations." Later in the week we heard that all possible buses were rented.

Why such a large movement for peace in Europe, and, in particular in Germany and the Netherlands? The answers are contained in geography and culture. We here in the province of Groningen are no more than three to three-and-one-half hours' drive from the East German border. We are no more than a long day's drive from Warsaw, and no more than two from Moscow. Under such circumstances, the danger takes on an urgency which, I think, is not felt by those living 3000 miles away.

Second, Europe has seen war first

hand, and not all that long ago. People here remember the hardships they suffered, and how, for example, they starved during the winter of 1946 in the Netherlands. The remembrance is constantly reinforced by television programs on both sides of the border.

There are constant reminders of the military presence as well. The Netherlands has two big NATO bases. It is a not uncommon sight to see military equipment being transported, especially when one travels by train. In Germany, even more so, the country resembles a large armed camp. To say the least, the total effect is unnerving.

On the day of the demonstration itself we decided to take the train. When we got to Groningen, the picture in front of Centraal Station was one of wall-to-wall people, either attempting to get onto one of the myriad buses or trying, as we were, to become sardines in over-packed trains. The spirit, however, was grand. No one was pushing, people were laughing and talking animatedly, and there was the general atmosphere of a pleasant day out in Amsterdam rather than a confrontation. This spirit was to pervade the entire demonstration, and to make it, in my eyes at least, a true



AFSC peace delegation marches with European Quakers in Amsterdam, November 1981, as part of widespread demonstrations for a nuclear weapons freeze.

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step in the direction of peace. The train ride itself can only be described as friendly chaos. People were sitting or lying everywhere, including the luggage racks. To save paper, leaflets and notices of future happenings were being passed up and down through the cars. People who were younger shared seats with the older members of the party.

The area between Centraal Station and the Museumplein (around which the Rijksmuseum, the van Gogh museum, the Stedelijk Museum, and the American Embassy are located) is normally the picture of big-city bustle. On this day it was still, save for the cries of the hawkers of peace badges and the like, and save for the impromptu music groups which were seemingly everywhere. Because of the lateness of the train, we had missed the Quaker group which had been formed. There was no question, however, of being in the "wrong sort" of company: here were people with (sometimes very elaborate) banners declaring "Reagan and Brezhnev, please listen," or "Let's all catch Hollanditis."

The demonstration had been organized by the Interchurch Peace Council (IKV), a group which is financially, though sometimes not wholly ideologically, supported by all major churches in the Netherlands and in which the Quakers, despite our small numbers (something around 130 members of Dutch Yearly Meeting out of a population of 14 million), play an important role. It was supported by the trade union organizations and by almost all the important political parties, with, ironically, the exception of the Christian Democrats.

When we finally arrived near to the Museumplein, the crowd was so thick that there was no room left. We later heard that 400,000 people—three percent of the population of the Netherlands—had been in Amsterdam at the height of the afternoon. Others told me that they had wanted to go but could not. Some who were too ill or infirm to attend hung white sheets from their windows as a sign of support. When a concentration of people underneath saw a white sheet, a cheer would go up from the crowd, making these people feel that they too were participating.

When we got back to Groningen, I remarked to a Dutch Friend on the success of this outpouring of support to rid the Netherlands of nuclear weapons. "Yes," she said. "May Hollanditis be the most infectious virus the world has ever known." □

IREPORTS

At the annual meeting of the Friends Committee on National Legislation, held in Washington, DC, November 14, approval was given to a Statement of Legislative Policy for the next five years. A new feature of the 1981 policy statement is a section titled "Challenges to Friends" which sets forth particularly complex issues on which Friends have differing views and which will require further study and prayerful consideration. We present them here as a way to encourage wider discussion among Friends.

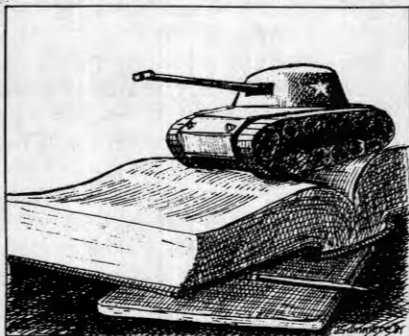
Challenges to the Society of Friends

A number of serious issues that confront Congress and that are of concern to the American people also challenge the Religious Society of Friends. Many of these issues are not clearly addressed in the Scriptures, in the traditional testimonies of our Religious Society, or in recent pronouncements of official Quaker bodies. Sometimes the controversies reflect different religious convictions or different ethical judgments. Others may more closely reflect the customs and historical traditions of the particular sector of our society in which we participate. Furthermore, information bearing on these issues is neither uniformly shared nor, when shared, interpreted alike by different people.

The FCNL invites Friends throughout America to enter into dialogue on such matters, remembering that only God possesses all Truth. For examples of unresolved issues:

- **Economic sanctions.** Are economic sanctions an acceptable nonviolent alternative to war or an adversarial first step toward war?
- **Boundaries of life.** What is the proper role of government with regard to critical issues of life, such as "right to die" laws, euthanasia, abortion, genetic engineering, and medical intervention? Should the U.S. Constitution or federal laws be used as a final response to abortion?
- **Affirmative action.** Are there ways to remedy past discriminatory practices without violating equality of opportunity?
- **Public good and personal privacy.** How should the government act both to respect personal privacy in such areas as drug use, gambling, and pornography and also to protect others from exploitation and abuse?

- **Diversity and unity.** At what point do values of diversity and of self-determination challenge our capacity to function as a unified country? How can deep differences of lifestyles, sexual orientation, ethnicity, and religious beliefs be reconciled so that a loving community can be achieved?
- **Government funds for church schools.** Are subsidies (tax exemptions, low interest loans, tuition credits, etc.) proper ways for government to enhance the general education, or are they likely to undermine the public schools and/or lead to control of religious schools?
- **Distribution of political power.** In building a just world system in which war is not a viable option, how much authority should be granted to governments at the world, national, state, and local levels? What should be considered the responsibility of private individuals and of voluntary associations?
- **Government funds for educational institutions and research/development efforts.** Has military budget support had an undue influence on the direction of research programs? What is the role of civilian institutions in rela-



tion to ROTC and other military training or research? Do government funds for research and development of nuclear fusion as a source of energy raise larger questions of public health and possible military implications?

- **Organization of economic life.** To what extent and over which aspects do we wish government action on our economic life? To what extent does private enterprise require government support?
- **Government and unions.** Can the federal government, as a third party, do more to act as reconciler in labor/management relations? When government itself is in conflict with labor (civilian or military employees), who should be the arbiter and what principles should be used to resolve these conflicts?

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CHANGING HEARTS AS WELL AS MINDS

by Tom Jeavons

The following is one of three meditations delivered by Tom Jeavons to the FCNL annual meeting in November.

The other week, as I was reading the draft of the policy statement in preparation for these meetings, I began to think about how we might describe the mission of the Friends Committee on National Legislation. I got to wondering not only about what it is we hope that the FCNL will be able to accomplish as a Quaker voice in the political sphere, but also about how that fits in with whatever broader sense of mission we all share as Friends.

Reflecting on the character of the work that the FCNL is charged to do, I sense that it has primarily to do with the "changing of people's minds," if you will. That is to say, in this work we are focusing our efforts primarily on educating persons, challenging their thinking, hopefully influencing their thinking and decision-making processes so that they will act in ways more likely to foster the causes of peace, justice, and human dignity. This necessarily involves speaking for the most part to specific issues out of the perspectives and values we as Friends hold because of our faith.

This is obviously an important mission. That is why we have all come together here to shape and support this Quaker organization in its work, our work. Still, I hope that as individuals and as a fellowship of faith we see that the FCNL's mission is necessarily a limited one, and that its work is only a part of a larger and deeper calling for us as Friends. It is that larger calling to each of us, and all of us together, that I would like to reflect on here.

Through the work of the FCNL, and other lobbying and public education efforts, we may help to build a more just society by encouraging the enactment of more humane and more equitable policies by our government by promoting a more fair distribution of resources, or perhaps merely by contributing

to the lesser of two evils being chosen in some legislative action. In changing people's minds about particular issues we may contribute to greater justice and equality in our society, and to the hope for peace and justice in the world at large. Yet, it may be that the hope for peace requires more than justice, and justice more than equality.

While the achievement of justice is certainly a worthy aim, I believe there is a loftier aim to which we as a religious people should be committed. I think we should be seeking a society that is not only more fair, but also one that is more loving, and we can nurture greater love in our society only when we change people's hearts as well as their minds. Justice will be on firm foundations only when it is rooted in true caring and not merely in some philosophical or utilitarian notion.

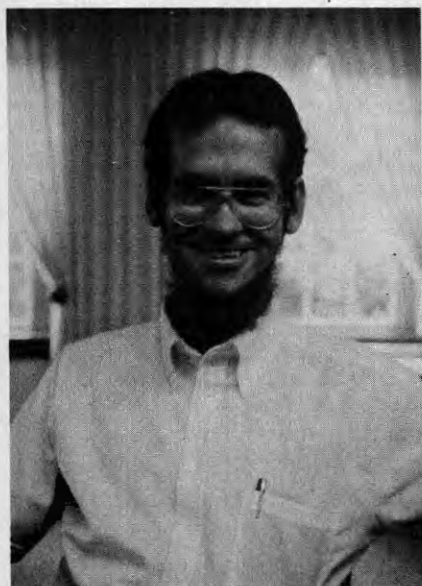
Our fellow citizens' capacity for love limits or enhances our society's capacity for justice and our world's capacity for peace. In an ironic and even paradoxical manner the nurture of people's capacity for love must both precede and follow upon our endeavors for greater justice.

Since we are living in a time when even a just society seems a distant and receding ideal, the hope for building a loving society can surely seem like a foolish dream. I believe, though, that in that foolish dream we can discern God's deepest aspirations for us. Can it be that only by striving for the realization of such a foolish dream will we be able to move with certainty toward the less distant ideal? Could it be that it is only in struggling to nurture the remote possibilities for a loving society that we can lay the foundation for justice?

I have to confess that I have felt many moments of despair in the past year watching those in power disavowing and dismantling many of the basic structures for creating a more just society in this nation. It seems there is often no longer even an obligation for "lip-service" to the ideals of justice. Yet, at the same time, out of the moments of despair I have been discovering a clearer and, I hope, truer faith in realizing my earlier vision has been too shallow.

Thomas Jeavons is executive secretary of Baltimore Yearly Meeting and is a member of Bethesda (MD) Monthly Meeting.

Justice is in many ways merely the approximation of love, different in that it does not provide for giving and caring without measure and does not function without a concern for reciprocity. If we work merely for justice, and fail, we may be left only injustice. If our vision is more inspired, our calling larger and our striving deeper, in working for a loving society we can be laying the foundation of justice even while failing to realize the vision of our dreams. Our larger calling requires the changing of hearts as well as the changing of minds.



Why the "changing of hearts"? Because we must speak to persons about how they feel about what they are doing as well as how they think about this. Many of those who are presently in power in this nation—and in others—not only think they are doing the right things to bring us all prosperity and security, they also feel that they are doing the right things. Perhaps more important than their failure to understand the injustice and potential for tragedy in the current policies and course of events is their incapacity to empathize with the suffering the poor and oppressed are already feeling, and their inability to sense the obscenity and envision the devastation their plans for our security can bring.

I believe that those who know that in God's love all persons are loved, and that in anyone's suffering is the suffering of the Christ, should also know that they are called to share that knowledge in ways which change the hearts of those who contribute to such suffering and intentionally betray the trust of love.

How do we do that? Where do we

turn for inspiration and insight in a task which seems not merely difficult but impossible? Certainly to the Holy Spirit, and to one another. We can turn to our spiritual heritage as well for both instruction and encouragement.

I have been reading recently in the Pauline epistles, reading them for the first time in the Jerusalem translation. I have been struck by some passages and phrases in this translation in ways I was not before. I would share here a passage that speaks very powerfully to me about how we live out our calling to change hearts.

In writing to the members of the Church at Ephesus, Paul says:

You were darkness once, but now you are light in the Lord. Be like children of light, for the effects of light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you. . . . So be very careful about the sort of lives you lead, like intelligent and not like senseless people. This may be a wicked age, but your lives should redeem it.

(Eph 5:8-10, 15, 16)

I find this a remarkable passage. I suppose as a Quaker I have an affinity for the light imagery, but there is more to it than that. I am particularly struck by the last verse, "This may be a wicked age, but your lives should redeem it."

Surely this is a weighty charge! How can our lives redeem our "wicked age"? How should they? In trying to answer these questions I begin with the assumption that we need to take this passage at face value.

It does not say that our good works, or our testimonies, or our beliefs, or our doctrines should redeem our times. It says our lives should redeem our times. I was so interested by the choice of the terms here that I went back to the Greek to look at the word being translated "lives." The Greek term which this translates is "kairos," which more often is translated as "occasion" or "opportunity." In other words, it is our occasions or opportunities to live in the manner just described which can serve to redeem our times.

This redemption will come about, then, not so much through what we do as through how and why we do it; and it comes about not so much through how we articulate our faith as through how we embody it "in complete goodness and right living and truth." The redemption of our times may come about in the way we exist, the way we are, in the times or moments or

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occasions the Lord gives us.

This passage says to me that this redemption, if it comes through us, comes through right living—"right being," if you will. Right being has to do with getting back to and abiding in the foundation of faith, from which both good works and clear vision come; that foundation being the personal experience of this Presence as a power for transformation and the central point of reference in our lives.

If that is right, then it speaks to how we become equipped to change people's hearts as well as their minds in our work and witness. It indicates to me that we must move into that work and witness out of the experience of opening our own hearts to be transformed by God's presence. It also indicates we must be seeking continuing refreshment of our efforts by a continuing openness to being transformed anew whenever God chooses to be present to us.

We will be able to effect a transforma-

tion in the hearts of others to call them into the loving society of God's kingdom, when that loving society is made manifest by the evidence of God's transformation of our own hearts. When we are so vulnerable to God's transforming power that God can make of us whatever God wills, then we become truly effective instruments for the transformation of the world. Our lives will redeem these times, then, when they are no longer really "our lives," but rather have become channels for the Spirit of God to take life through us.

That points us finally to one of the paradoxes of faith. The tasks to which we are called here—changing people's hearts as well as their minds, building a society which is not only just but loving—these really are impossible. Still, they are made possible through faith. Our lives begin to redeem this "wicked age" when we do not simply set off to do God's work, but instead seek in patience and in faith to attune ourselves

QUESTIONS FRIENDS ASK ABOUT WAR TAX REFUSAL

The following questions were asked during the 1981 sessions of Philadelphia Yearly Meeting. They were recorded by John Beer, of Newark (DE) Meeting, who with his wife refused \$100 in taxes last April and plans to do so again this year. Bill Strong, staff person for PYM's War Tax Concerns Support Committee, has provided the answers.

If we refuse \$100 of our federal war taxes and give it to some organization working for peace, what steps will the IRS take?

The IRS will eventually bill you, and persist repeatedly. Then they may seek to tap a bank account or to intercept a salary payment, if they have such information, plus interest. Another possibility is an "examination" or audit, which provides you with the opportunity to share your witness with a person (versus a computer).

What options do we have in dealing with the IRS actions?

You can continue your witness, as you are led and are comfortable, or you can stop for the current tax year by taking care of the obligation.

The IRS is interested in collecting, as easily as possible, not in litigating.

People Pay for Peace, \$3, is the key tax refusal guide. It was written and revised, twice, by the most experienced religious tax-refusal lawyer, Bill Dur-

land of the Center for Law and Pacifism (available from Bill Strong for \$3, plus postage, see address below).

Is the initial letter we send with our tax return, stating the reasons for our tax refusal, important in terms of the subsequent legal proceedings?

No, you need not anticipate legal proceedings unless you initiate them (to dispute the government's claim to taxes owed, if there is new legal ground to be tested). Your letter is important to you, as a statement of conscience, but an IRS clerk deals with figures on your 1040, not your letter, so it can be brief.

Its strongest use is, by copy, to your Congressperson, showing him/her and aides, that your objection to war taxes is serious and deep, a dilemma of faith. In a postscript ask your representative to become a sponsor of the World Peace Tax Fund, to extend pacifists' rights from alternative service for *bodies* to alternative service for *taxes*.

Should we get help from a lawyer or tax refusal group in composing the letter?

No, this isn't necessary. But bringing together a support group for war tax or peace witnessing in general would be a good step.

What kind of advice can you provide which will allow us to profit from the experience of those who are already

to all the occasions of God's working through us.

Paul offers a prayer for the church at Ephesus that could equally well be a prayer for us now. It seems a fitting close for this reflection. He says to the members of the church:

Out of God's infinite glory, may he give you the power through his Spirit for your hidden self to grow strong, so that Christ may live in your hearts through faith, and then, planted and built on love, you will with all of the saints have the strength to grasp the breadth and the length, the height and the depth; until knowing the love of Christ, which is beyond all knowledge, you are filled with the utter fullness of God.

Glory be to Him whose power working in us can do infinitely more than we can ask or imagine...Amen.

(Eph 3: 16-20)



refusing to pay war taxes?

Both at Celo (NC) Meeting and at Central Philadelphia Meeting members asked others to share their examination or audit with IRS agents. The first was in the refusers' home, the latter in a federal office building. There is great strength in this corporate witness.

Sharing one's war tax leadings with the meeting is a good starting point. After all, Friends have wrestled with the war tax dilemma for centuries. Some Friends have acted on their own and then shared with their meetings.

Any witness, though, is right only when it is centered, when you know you are so led.

What happens to persons who refuse war taxes year after year?

The IRS has a big and complex job, and it's growing. (They could decide to support the World Peace Tax Fund at some point!) Their response varies from region to region and from the same office at different times.

One Friend has been refusing for 23 years. His witness continues and collection is still in the future, so much of the obligations of the early years have lapsed. Another Friend, whose refusal goes back even further, has had the funds due taken at irregular intervals from her checking account.

(Other questions can be addressed to Bill Strong, War Tax Concerns Support Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Phila., PA 19102. A self-addressed, stamped envelope will help.)

WORLD OF FRIENDS

A summer conference on vocal ministry among Friends is being planned by the Quaker Theological Discussion Group. It will be held July 13-16 at Olney Friends School, Barnesville, OH. Papers will be presented by Lewis Benson, Dorlan Bales, and others. Conference cost will be approximately \$45. For information: Quaker Theological Discussion Group, Rt. 1, Box 549, Alburtis, PA 1801.

General Electric, the fourth largest defense contractor in the U.S., has become the focus of continuing peace protests in recent months. On October 29, 1981, five individuals—one being Thelma Stoudt, a Southampton (PA) Quaker—entered the G.E. Re-entry Division Headquarters in Philadelphia, poured blood on the locked doors of a research and design laboratory, and met together in worship until they were arrested and taken from the building. G.E. is manufacturing various components of the Mark 12A MIRV missile, one of the latest in the U.S. arsenal of first strike nuclear weapons systems.

The "G.E. Five" are scheduled to go to trial March 15 in Philadelphia. Charged with burglary, criminal trespass, and a variety of crimes (maximum prison sentences total 52 years!), the trial will attract national attention. Friends are playing a variety of roles in support of the defendants. During the first three nights of the trial, there will be a musical gathering and educational programs on the arms race and peace-making at 4th and Arch St. Meeting House. For information: Brandywine Peace Community, 51 Barren Rd., Media, PA 19063.

William Penn is being portrayed during the Pennsylvania tricentennial period by actor, writer, producer, Erik Burro of Philadelphia. At 37 he is the same age Pennsylvania's founder was in 1682. The present-day Penn has been appearing on radio and television and participating in state and local celebrations. Recently he went to the German Rhineland, where his predecessor first appeared as a Quaker representative in 1677. He presented official greetings from the mayor of Philadelphia to the mayor of Krefeld.

For more information about local appearances, write Burro at The Warwick, 17th & Locust St., Philadelphia, PA 19103.

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BOOKS

Friends in the Delaware Valley: Philadelphia Yearly Meeting, 1681-1981, edited by John M. Moore. *Friends Historical Association, Haverford College Library, Haverford, PA, 1981.* 273 pages. Hard cover \$8.95, soft cover \$4.95

"The search for continuity in the Society of Friends is a fascinating as well as frustrating task. In no other denomination can one generation's emphases be so completely transformed by the next, while both continue to define themselves as remaining faithful to the essence of the faith and in an unbroken tradition of continuing revelation."

So writes J. William Frost in his illuminating essay, "Years of Crisis and Separation: Philadelphia Yearly Meeting, 1790-1860" in this notable volume, whose scope is deeper and broader than its title implies. William Frost's words are not the thesis of the book. I quote them as something to have in mind when one reads Quaker histories or ponders the status of present-day meetings, whether yeasty or stuffy.

There are seven other chapters. The first, by Arthur J. Mekeel, considers the growth of Quakerism during 1681-1789 on the New Jersey side of the Delaware River and a little later on the western side in Pennsylvania and the three lower counties that became Delaware. The period was marked by internal growth and the development of organization and discipline.

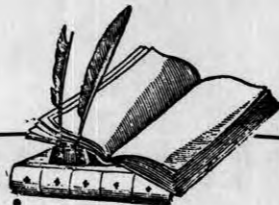
Edwin B. Bronner describes the gradual changes that occurred between 1860 and 1914, when Orthodox and Hicksite parts suffered strains and stresses but later started on parallel courses.

Herbert M. Hadley tells how Quaker organizations came to work together on shared concerns and to merge finally, to the relief and gratitude of many. Isolation of the Race Street and Arch Street yearly meetings gave way to cooperation and joint endeavors.

Margaret Hope Bacon gives interesting and perhaps little known details of the enlarged role of women among Friends, a development that goes back to Margaret Fell, Jane P. Rushmore, Lucretia Mott, and others.

Three shorter chapters deal with Philadelphia Friends and the Indians (by Milton Ream), the Yearly Meeting and

Poets & Reviewers



Rusty North is a member of Port Townsend (WA) Worship Group. Madge Seaver is a member of San Francisco Friends Meeting. Her review is reprinted from the meeting's newsletter. Alfred Stefferud is former editor of *Friends Journal* and lives at Pennswood Village, a retirement community on the grounds of George School.

Japan (by Elizabeth Gray Vining), and the Yearly Meeting and the American Friends Service Committee (by Mary Hoxie Jones).

Some developments since 1955—such as several world and national conferences of Quakers—are touched upon more or less in passing, but, as John M. Moore says in his useful introduction, they can be assessed better with longer historical perspective.

Barbara L. Curtis prepared appendices, and there are bibliographic notes, all of them useful tools.

The foregoing barebones summary does not do justice to the content and usefulness of the book. For that, many more words are needed, but even they would not substitute for a reading of the book itself.

Alfred Stefferud

No More But My Love, Letters of George Fox, 1623-91, selected and edited by Cecil W. Sharman. *Quaker Home Service, London, 1980.* 135 pages. \$8.95; \$4.95/paper (available from Friends Book Store, Philadelphia)

In a study of the development of the Society of Friends during the lifetime of George Fox, it may surprise us to note that in his later years other Friends than Fox seem to be exercising leadership. Yet his spirit continued to be a source of guidance by means of the more than 400 letters written both to Friends in general and also to particular individuals and groups—Friends in Ireland, in Barbados, in Danzig (now called Gdansk), and to Friends held captive in Algiers. While some of these captives were allowed to hold meetings for worship, Fox advised others to petition their Muslim captors that Friends might have one day in the week for worship, suggesting that Friends sign themselves as those "who

desire their [captors'] good here and their eternal happiness hereafter."

Cecil Sharman has selected 137 out of the 420 epistles which Fox wrote. As we read them, we think of those who received them. Aside from the encouragement distant Friends must have felt, we wonder how they received such counsel as:

Mind that which is pure in you to guide you to God. All Friends, mind that which is eternal, which gathers your hearts together up to the Lord, and lets you see that you are written in one another's heart. Friends, the love of God is to you; the springs are opening and the plants are refreshing with the living waters.

The title is taken from a closing which Fox used in several letters. I recommend *No More But My Love* for reading in a group or for devotional use.

Madge Seaver

CLASSIFIED ADVERTISEMENTS

CLASSIFIED RATES

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

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Accommodations

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

London? Stay at the Penn Club, Bedford Place, London WC1B 5JH. Friendly atmosphere. Central for Friends House, West End, concerts, theater, British Museum, university, and excursions. Telephone 01-636-4718.

Washington, DC. Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. 202-223-2995 (days); 202-265-4144 (eves. & weekends).

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

University Friends Meeting. Friends Center, Seattle, WA. Call or write (206) 633-4608 or 632-7006. 4039 Ninth Ave., NE, Seattle, WA 98105.

CALENDAR

March

12-14—Regional Conference of FWCC at Camp Robin Haven, near Cambridge, OH. Theme: "The Immediacy of the Holy Spirit," William Taber, speaker. Participating yearly meetings: EFC-ER, Ohio, and Philadelphia. Information: Robert J. Rumsey, P.O. Box 235, Plainfield, IN 46168.

13—1982 Women's Convocation, Wilbur Friends Meetinghouse, Salem, OH. Sponsored by Women's Program Committee of the Dayton AFSC office, 915 Salem Ave., Dayton, OH 45406.

13—A retreat with John McCandless, printer, poet, and publisher—Radnor (PA) Meeting, 10 a.m. to 3 p.m. Brown bag lunch, dessert and beverage provided.

26-28—FWCC Central Midwest Regional Conference on "The Roots of Violence—A Quaker Perspective" at Wilmington College. Speaker, Joe Volk, program director Michigan area, AFSC Dayton office. Sponsoring

Announcements

Powell House, Old Chatham, NY 12136. Feb. 19-21: The Spiritual Journey; leaders, Leanna Goerlich & Ann Barclay. Feb. 26-28: Spiritual Healing Seminar; leaders, the Revs. Robert & Alice Johnson. Mar. 12-14: Religious Education—Fostering an Atmosphere of Love & Respect; leader, Adele Faber. Mar. 26-28: Jesus Between the Lines; leader, Peter Fingesten. For further information write or call 518-794-8811. Some scholarship funds available.

Books and Publications

Friendly Songs For Small Children. Unique copyrighted format. Illustrated songs for children to color and insert in plastic sleeves fitting standard binders. Send \$1 for four songs/binders and complete information. Box C-761, *Friends Journal*.

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

Looking for a book? Free Search Service. Please write: Peter Sperling—Books, Dept. F, Box 300, Old Chelsea Station, New York, NY 10113-0300.

Wider Quaker Fellowship, 1506 Race Street, Philadelphia, PA 19102. 241-7230. Quaker oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.

Disarmament is the most important problem facing humanity today. The quality of life—in fact life itself—hangs in the balance. For a complimentary booklet *Disarmament in Attitude and Action*, write World Goodwill, Dept. J, 866 United Nations Plaza #566, New York, NY 100017-1888.

yearly meetings: Indiana, Lake Erie, Ohio Valley, Wilmington. Information: Midwest Office FWCC, P.O. Box 235, Plainfield, IN 46168.

April

2-4—"Quaker Life in the Hudson River Valley: A Regional Perspective," Oakwood School, Poughkeepsie, NY. No charge for conference. Registration information: Dutchess County Historical Society, P.O. Box 88, Poughkeepsie, NY 12601. Telephone 914-471-1630.

Resources

• Two timeless articles by Elizabeth Watson, reprinted from *Friends Journal*, are offered free on request as long as the supply lasts. A stamped, self-addressed envelope should be sent (18¢ postage for one, 35¢ postage for both). The first is "Growing in Wholeness" and deals with Walt Whitman (from *FJ* 2/1/76). The second is "Freedom in the Framework of the Family" and deals with the roles of women, men, and children (from *FJ* 12/1/77). Available in quantity for discussion groups from *Friends Journal*.

World Peace. Send for the World Goodwill Newsletter *Between War and Peace*, promoting the idea of peace through the use of goodwill and right human relations. World Goodwill, Dept. J, 866 United Nations Plaza, New York, NY 100017-1888.

Unity, Sharing, Peace, Plenty—the sequence for establishing a new economic order. Send for the World Goodwill Newsletter, *Formulating the Economics of Intelligent Love*. World Goodwill, Dept. J, 866 United Nations Plaza, New York, NY 10017-1888.

For Rent

Spacious 9-room house, just one short block from best beach in Cape May, NJ, 3 blocks from mall, furnished, including crib, washer & dryer. Sleeps 14. Ocean view from every room! Phone 202-966-3645.

Listed cottage in quiet, secluded garden, 40 minutes south of London, England, to let furnished to Friends for 6 months in first instance, from about April. Enquiries please to Friends Journal Box #R-762.

Share Albuquerque, NM home with active Quaker, retired social worker. Comfortable, simple house; small shop, garden space, fruit. C.H. Moore, 4623 8th St., NW, 87107.

Personal

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

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

Will Glen(n) Robinson, once of Winfield, Missouri, or anyone knowing his whereabouts please communicate with Winslow and Anna Ames at Saunders-town, RI 02874 or phone: 401-294-3420?

Positions Vacant

Business Manager. Small school, a not-for-profit tax exempt corporation, seeks qualified individual to begin July 1, 1982. Responsibilities: management and oversight of financial affairs of the school; care of buildings, grounds, vehicles; management of office and maintenance staff; effective liaison with headmaster, development office, staff and parents. Degree in business/accounting and/or equivalent experience required. Address inquiries and resumes to: Robert Henderson, Headmaster, Media-Providence Friends School, 125 W. Third St., Media PA 19063.

Oakwood invites applications from Friends wishing to join the faculty or administration of a co-educational Quaker boarding school for students in grades 9-12. Emphasis on community building, as well as academic and personal growth. Send resumes to: Clark McK. Simms, Headmaster, Oakwood School, 515 South Road, Poughkeepsie, NY 12601-5499.

Two teachers needed. Friends School, Tokyo, Japan, needs women sympathetic to Friends and Friends' testimonies to teach English conversation, two-year commitment preferred, one to start March and one September 1982. For further information contact the Friends Council on Education, 1507 Cherry St., Phila., PA 19102.

Experienced RN's for Quaker led camps in Vermont. Challenging work and involvement in camp activities. Farm & Wilderness, Plymouth, VT 05056.

MD's for Quaker led camps in Vermont. July-August, minimum two week stay. Farm & Wilderness, Plymouth, VT 05056.

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

Canadian Yearly Meeting (CYM) has started a search for a General Secretary to begin service in 1983. The applicant should be a Friend with good organizing and office skills. Will represent CYM through contact with regional, monthly, and certain Friends' meetings outside Canada. Responsibilities include administering CYM office in Toronto—serving Yearly Meeting and liaison with standing committees. Desirable to have some knowledge of CYM but not essential. Important to want to give service to Quakers through Canadian Yearly Meeting. Salary range starting at \$20,000 commensurate with experience. Approximate starting date June 1, 1983. Necessary to have Canadian citizen or landed immigrant (approved legal residence) status. Inquiries, suggestions, contact: Donald Laitin, R.R. #5, Mono Mills, Orangeville, Ontario L9W 2Z2, Telephone (519) 941-1654.

American Friends Service Committee seeks Chicago-based Fundraising Associate for midwest fundraising team. Requires understanding of and compatibility with principles and philosophy of Friends and AFSC; good communications and administrative skills; ability to travel. Starts summer '82. Send resume: Karen Cromley, AFSC, 1501 Cherry, Philadelphia, PA 19102 by April 1. AFSC is an Affirmative Action Employer.

Friends Center Resident. University Friends Meeting, Seattle, WA. Position open June, 1982. Includes overseeing hospitality, serving on Friends Center Committee and participating in activities of the committee. Room provided and stipend of \$150/month. Interested Friends contact Margaret Sorrel, Clerk, Friends Center Committee, 521 19th E., Seattle, WA 98112 (206) 323-7185.

Schools

Oak Grove-Coburn School is enjoying a growing support among Friends of Central Maine. We value the school's strong college preparatory education, its friendly atmosphere with emphasis on the individual student, and the beautiful natural setting of the school. We invite your young people to come up to Rufus Jones country and join our children, working and playing at Oak Grove-Coburn School. A fully accredited day and boarding school for grades 6-12. Oak Grove-Coburn School, Dale Hanson, Headmaster, Vassalboro, ME 04989. Phone 207-872-2741.

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

Corona de Paz. Bilingual study, work and recreation experience in rural New Mexico. Small multiaged group of North Americans and Mexicans are sought to study English or Spanish, live, work, and play as guests of small NM town, and begin to know each other's way of life in the first two weeks of July. For information or to apply, write: Jim and Mary Dudley, 2628 Granada SW, Albuquerque, NM 87105 by March 15, 1982. 505-873-0376.

Friends School, Mullica Hill, NJ offers a Quaker alternative to public education in the Greater Philadelphia area. Rural South Jersey setting (20 minutes from the Walt Whitman Bridge); a co-ed day school; K-12; college preparatory with emphasis on academic excellence and social concern. Headmaster: Alex Horsley. Woodstown Road, Mullica Hill, NJ 08062. 609-478-2908.

Services Offered

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

Typing in my home. 17 years experience. \$1/page (double-spaced). Lisa Kuenning, 1509 Bruce Rd., Oreland, PA 19075. 215-576-1450.

Travel

Young at heart? Join us for two week horse-drawn expedition through eastern Peloponnese, April, May, 1982. Small group of adults shares outdoor life while exploring archaeological sites, quiet fishing villages, mountain towns. Prerequisites: sense of humor, willingness to immerse oneself in Greek culture. Grassroots Educational Expeditions, Freedom, ME 04941. 207-342-5422.

A grassroots summer: 12 boys and girls ages 11-15, explore French Canada, canoe Maine rivers, gain outdoor skills, self-esteem, life long friendships through participation in adventurous, close-knit group, July 1982. Grassroots Educational Expeditions, Freedom, ME 04941. 207-342-5422.

Wanted

Preferably live-in help in the home of Herb Grower/Writer and Tree Surgeon/Wood Craftsman and son (7). Offering room and board plus small wage (negotiable). One or two people (child O.K.). Contact Gartleins, 350 Hill Road, Ithaca, NY 14850.

Family with one child seeking employment and housing in Santa Rosa, CA or Asheville, NC areas (will consider other areas). Husband's experience includes carpentry, woodworking. Wife's experience includes caretaking homes and work with elderly. Quaker and family oriented values. Contact: David & Kaali Halpren-Castro, Cabery P.O., Steele, IL 60919.

MEETING DIRECTORY

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

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

Argentina

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

Canada

OTTAWA—Worship and First-day school, 10:30 a.m., 91½ Fourth Avenue, 232-9923.

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

Costa Rica

MONTEVERDE—Phone 61-18-87.

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

Mexico

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

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone: 22-11-01.

Alabama

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

FAIRHOPE—Unprogrammed meeting, 9 a.m. Sundays at Friends Meeting House, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

Alaska

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

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

Arizona

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

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

PHOENIX—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. 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, 85261. Phone: 967-6040.

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

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school, 10 a.m. Call 661-9173, 225-8626, 663-8283.

California

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

CHICO—Quaker fellowship. 345-3429 or 343-4703.

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

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

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

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

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

HEMET—Meeting for worship 9:30 a.m. Holistic Health Center, 26116 Fairview Ave. Visitors call 714-925-2818 or 714-658-2484.

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

LONG BEACH—Meeting for worship, 10 a.m., Huntington School, Orizaba Ave. at Spaulding St. Call 434-1004 or 831-4066.

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

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

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

MONTEREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or 625-1761.

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.

RIVERSIDE—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15 Dialog, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 682-5364.

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

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr. 714-287-5036.

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

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

SAN JOSE—Meeting for worship, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Potluck follows meeting on 4th Sunday. 1041 Morse St.

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

SANTA CRUZ—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: 408-427-0885.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Call 828-4069

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

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

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 728-9408. P.O. Box 1443, Vista 92083.

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

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

YUCCA VALLEY—Worship, 3 p.m. 8885 Frontera Ave. Phone: 714-365-1135.

Colorado

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

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

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

DURANGO—10:00 a.m. First day school and adult discussion. Unprogrammed worship at 11:00 a.m. 892 Third Ave. Phone: 247-4550.

FORT COLLINS—Worship group. 484-5537.

Connecticut

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

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 288-2359.

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

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

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Bill Dick. Phone: 203-869-0445 nights, 869-0601 by day.

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

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

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

Delaware

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

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

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

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

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

WILMINGTON—4th & West Sts. Worship and First-day school 10 a.m. Phones: 652-4491, 328-7763.

District of Columbia

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Meetings for worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wednesday at 7 p.m.

Florida

CLEARWATER—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Dorothy Ann Ware, clerk, 584-1262 (evenings).

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

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

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

KEY WEST—Worship First-days 10:30 a.m. at Sheridan Crumlish, 802 Eaton St., 3rd Fl. For information phone Virgie Hortenstine, 294-8612 or Sheridan Crumlish, 294-1523.

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

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

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Drive, 661-7374. Doris Emerson, clerk, 661-3868. AFSC Peace Center, 666-5234.

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

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

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

TAMPA—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 977-8238.

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

Georgia

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

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

SAVANNAH—Meeting for worship 10:30 a.m. 110 E. Taylor. Phone: 232-0571 or 236-2056.

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

Hawaii

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790, or Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

Idaho

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

Illinois

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

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

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.

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

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

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

DEKALB—Meeting in Friends homes. Phone: 758-1985, or 758-7084.

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

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

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 945-1774.

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

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

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

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

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

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

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

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Jeanne Thomas and John Arnold, co-clerks, 217-789-1321.

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.

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

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

INDIANAPOLIS—North Meadow Circle of Friends. Discussion 10:00 a.m. Worship 11:00 a.m. Children welcome. St. Nicholas Center, 1703 Roosevelt Blvd. For information 317-283-7637 c/o Tharp Perrin, 4025 Washington Blvd., Indpls. 46205.

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

SOUTH BEND—Meeting at 10:30 each Sunday. Phone 258-0653 or 233-8672 for address.

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

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

Iowa

AMES—Meeting for worship 10 a.m. Forum 11. Collegiate Methodist Church, Room 218. For information and summer location, call 515-232-2763, write Box 1021, Welch St. Sta., 50010. Welcome.

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

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. (9:30 a.m. June-August). 311 N. Linn. Barclay Kuhn and Ruth Dawson, co-clerks. Phone: 351-4823.

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

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed meeting for worship 10 a.m. Phone: 913-843-8926.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Harold Cope, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

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

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

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

Louisiana

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

Maine

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

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

ORONO—Forum, 10 a.m., unprogrammed meeting, 10:30 a.m. at St. Mary's School, Main St. 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—2303 Metzertott, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1149.

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

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

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

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

FROSTBURG—Worship group 689-5837, 689-5829.

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

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

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

Massachusetts

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.

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

NORTH EASTON—Worship 11 a.m. First-day at Friends Community. Phone: 238-0443, 7679, 2282.

NORTH SHORE—Monthly Meeting. Each First-day, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. First-day school; child care for those under 6. Rick McCabe, clerk; phone: 617-639-0533.

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Clerk, Edward W. Wood, Jr., 888-4865.

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

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

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

WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

Michigan

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

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Suzanne Day. Phone: 313-995-3074.

BIRMINGHAM—Phone: 313-646-7022.

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

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

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

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

MARQUETTE-LAKE SUPERIOR—1 p.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. P.O. Box 114, Marquette 49855.

Minnesota

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

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.

SPRINGFIELD—Worship group, unprogrammed, 1p.m. Unity Christ Church, 2214 E. Seminole. Contact Angela Phillips, clerk, 417-831-3068/831-3732.

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

Montana

HELENA—Meeting for worship, Sunday 7:00 p.m., First Christian Church, 311 Power, Box 1056, 59601. Phone: 442-8288 or 442-6345.

BILLINGS—Call 406-656-9025 or 252-5065.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

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

RENO-SPARKS—Worship at 5:00 p.m., Kaiser residence, 550 K St., Sparks. 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—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Lydia Willits, clerk. Phone: 603-868-2629.

GONIC—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Clerk: Patricia Higgins, 22C W. Wheelock St., Hanover, NH 03755. 603-643-3989.

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

MULLICA HILL—Main St. Sept.-May FDS 9:45, meeting for worship 11 a.m. Meeting only June, July, Aug., 10 a.m.

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

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

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

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

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

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

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

SEAVILLE—Meeting for worship, 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

SHREWSBURY—Meeting for worship & First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.

SUMMIT—Meeting for worship and First-day school, 11 a.m. (July, August, 10 a.m.) 158 Southern Blvd., Chatham Township. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Sts. Visitors welcome.

WOODBURY—140 North Broad St. First-day school 10 a.m., meeting for worship 11:15 a.m. Telephone 609-845-5080, if no answer call 848-8900 or 845-1990.

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

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. Phone: 873-0376.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 522-3699 or 523-1317.

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

SOCORRO—Worship group-call 835-1238 or 835-0277. 1st, 3rd, 5th Sundays, 10 a.m.

New York

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

ALFRED—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayless Sts.

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: 315-253-6559.

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

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

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

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

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL 3-2243.

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

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

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

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

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

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

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

FLUSHING—137-16 Northern Blvd. Discussion group, 10 a.m. First-day school 11 a.m.

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Ln. Phone: 516-922-0486.

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

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

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

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion 10:30 a.m. Call 516-862-9850.

SHELTER ISLAND—10:30 Memorial Day through 2nd week in October, Circle at Quaker Martyrs' Monument on Sylvester Manor. Call 516-749-0555.

SOUTHAMPTON-EASTERN L.I.—Administration Building, Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June, July, and August, 10 a.m.).

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. Call 516-ED 3-3178 (June through Labor Day, 10 a.m.).

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

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

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

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn

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

OLD CHATHAM—Meeting for worship 11 a.m. Powell House, Rt. 13. Phone 794-8811.

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

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

POPLAR RIDGE—Worship Sun. 10. Phone: 315-364-7244.

POTTSDAM—Call 265-7062 or 386-4648.

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

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

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

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

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

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

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

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

North Carolina

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

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

BOONE—Unprogrammed meeting Sunday 11 a.m., Watauga County Public Library. Call 704-264-0443 or 704-264-5812.

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

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

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

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., 11 a.m. except vacations; summer at Friends' homes, 10:30 a.m. Contact Bob Welsh, 273-4222.

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

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

ARE YOU MOVING?
Please tell us promptly.

WILMINGTON—Unprogrammed meeting 9:45 a.m. 125 S. Third St. Call 343-8317.

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

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

Ohio

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

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

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

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

COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine 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 Hight Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m. College Kelly Center. Barbara Olmsted, clerk, 513-382-4118.

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Barrett Hollister, 513-767-7443.

Oklahoma

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

Oregon

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

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

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

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU 4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

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

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

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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

GYWNEDD—Summerville 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 and adult forum, 10 a.m., meeting for worship 11 a.m.

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

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

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

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

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

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

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

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

MEDIA—125 W. 3rd St. Worship 11 a.m. except 1st Sunday ea. month, worship 10 a.m. bus. 11:15 a.m.

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

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

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

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

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

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

11:20. Summer, worship only. 968-3811.

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

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

NORTHWESTERN PA.—French Creek Meeting

(Preparative) 970 S Main St., Meadville 16335. First-days 10:30 a.m. Contacts: Conneautville, 587-3479; Erie, 474-2455; Meadville, 333-4151.

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

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

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

Central Philadelphia, 15th and Race Sts.
Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July & August 10:30 a.m.
Chestnut Hill, 100 E. Mermaid Lane.
Fourth and Arch Sts., First- and Fifth-days.
Frankford, Penn and Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Sts., 11 a.m.
Germantown Meeting, Coulter St. and German-town Ave.
Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Adult discussion group 10:15 to 11 a.m., Oct.-June. Meeting 11 a.m. Sundays. Phone: 544-3624.

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

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

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

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

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

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

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

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

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

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

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

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

Rhode Island

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

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

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

South Carolina

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

COLUMBIA—Worship, 10:30 a.m. at 6 Woodspring Ct., 29210. Phone: 803-781-3532.

South Dakota

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

Tennessee

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

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: Judy Cox, 615-297-1932.

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

Texas

AUSTIN—Forum 10 a.m. Worship 11. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. Margaret Hofmann, clerk, 512-444-8877.

CORPUS CHRISTI—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, 512-884-6695.

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. Phone: 519-592-3478.

FT. WORTH—Worship group, 295-6587, 923-2628.

GALVESTON—Galveston Preparative Meeting. Unprogrammed worship Sundays 6:30 p.m., peace study 7:30 except 1st Sunday business meeting, potluck at 5:30. Phone: 744-6206 or 765-7029.

HILL COUNTRY—Worship 11 a.m. Potluck 12. Discussion 1. First and third Sundays. Phone 257-3635.

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

RIO GRANDE VALLEY—Winter worship group. For time and place call 512-687-2457.

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

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

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Melanie L. Nes-bit, clerk, 4815 Casa Manana, 78233.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Mary Roberts 753-2766 or Allen Stokes 752-2702.

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

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp.

museum. Mail P.O. Box 221, Bennington 05201.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: 802-862-8449.

MIDDLEBURY—Worship Sundays 10 a.m. 3 miles out Weybridge St. at Weybridge School. Phone: 802-388-6453.

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

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

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

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

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-765-6404 or 703-960-3380.

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

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

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

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

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

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

WILLIAMSBURG—Worship group (unprogrammed). Phone Len McMaster 804-253-2208; or Carol Crownfield (evenings) 804-229-3480.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 662-2973.

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rt. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: 703-667-1018.

Washington

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

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

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

WALLA WALLA—9:30 a.m. 522-0399.

West Virginia

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

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 305 Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

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

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

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

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

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9848.

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



MEETING

*We build our frail house of souls
out of our mutual assent
and all the possibilities we have.*

*Ours are each brick and stone,
numbered and crated
like transplanted castles.*

*We are its sum—
its roof-tree
and its hearth.*

*We send out messengers and invitations—
mail out maps
and set up signs at crossroads.*

*We watch at windows,
set an extra place,
leave the door unlocked.*

O, guest—

O, friend—

O, lover—

*we await with infinite delight
your hand upon the gate—
your footsteps in the night.*

—Rusty North