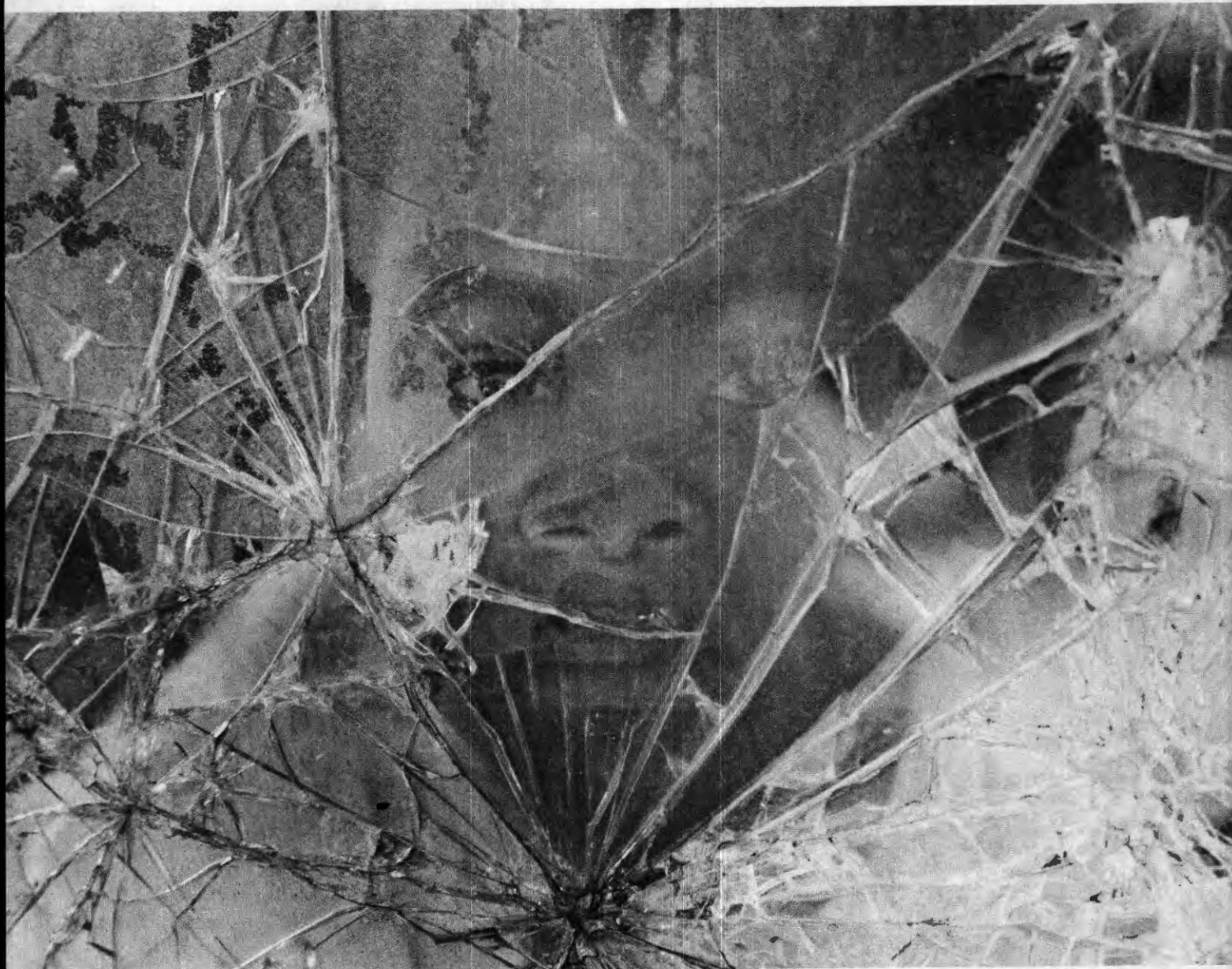


April 1, 1982

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today



Though it be crucified by Fate,  
My heart will arise by the power of Hope  
To Love.



# FRIENDS JOURNAL

April 1, 1982

Vol. 28, No. 6

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Cover photo by Paul S. Buck, courtesy of American Friends Service Committee. Cover poem, titled "Resurrection," by Christine Brahm-Kennedy.

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## AMONG FRIENDS:

### *A Rising Tide for Peace*

Two summers ago at the Ithaca Gathering of Friends General Conference, 162 Friends who were not subject to registration for the draft publicly declared support for draft-age young men who might on conscientious grounds refuse to register. (More persons signed the statement later.) As one who signed, I know that we did not take this step lightly; in addition to the small personal risk of being subject to legal action for "aiding and abetting," we were conscious of the greater threat to those who might decide not to register.

For a variety of reasons, 900,000 or more young men have not registered. Not much happened as long as President Reagan remained silent about Candidate Reagan's statement in opposition to continued registration. But recently the President reversed himself to back the registration procedure. A public relations campaign was mounted to get nonregistrants to "correct their oversight." The attorney general has begun talking about later prosecutions, presumably expecting that making examples of a few hundred would frighten many others to sign up. The best guess is that legal action will get underway at the end of the current school year.

Now is the time for Friends and others who oppose the draft and registration for it to renew their public witness or join those who have already taken a stand. The original statement appeared in *Friends Journal* of 8/1-15/80. If you want a copy, send me a self-addressed stamped envelope.

Long before World War II, Albert Einstein expressed the view that if one percent of the people would refuse to cooperate with the military system, war would be impossible. Now we have a situation in which more than ten percent of draftable men are refusing to cooperate!

Many other signs of war-weariness are to be found, such as the recent outbreak of "Hollanditis" (*FJ* 3/1). The campaign for a nuclear weapons freeze between the U.S. and Soviet Union is spreading rapidly in this country with the active participation of many Friends meetings.

The latest Quaker initiative along these lines is the interfaith candlelight witness on Independence Mall in Philadelphia set for March 27, during Philadelphia Yearly Meeting. The Catholic archdiocese, the board of Jewish rabbis, and a half dozen or more Protestant bodies are giving their official support for participation, and tens of thousands of persons may turn out. The jointly approved statement is printed on page 23.

*There was a slip-up in my previous column, I fear.  
It's Lewis Carroll's 150th (not 100th) birthday year.*

*Olcutt Sanders*





# Thoughts During A Peace Vigil

by Neal S. Burdick

**W**e have gathered to show our support for the citizens of Europe who fear their countries will become nuclear playgrounds for the superpowers, and to demonstrate our disapproval of the sharp turn by the U.S. toward nuclear proliferation.

About 100 of us have collected on the steps of the post office, the only federal building in Potsdam—a fair turnout for a small college town in rural northern New York. We light candles and stand silently.

The cold is penetrating. It is late October and the night is clear. The temperature falls rapidly past the freezing mark as the weak heat of the day flies into outer space.

We are a satisfying blend of people: half a dozen Quakers from the small local meeting; several Catholic seminarians; some college students; several who look as if they might have been 1960s radicals but are now “new homesteaders”; a number of families with young children; some farmers; one black man; one man in a wheelchair. Some latecomers do not understand that our vigil is meant to be silent.

A steady stream of Friday night traffic passes on the

street. A few cars slow down as the occupants read our simple posters and stare at us. Three or four high-school-age people in one car blast their horn and hurl epithets at us; they drive around the block and make their point clearer a second time, and that is the only blatant opposition we experience. Most passersby ignore us. An army bus drives by—empty but for the driver, who also ignores us.

My candle is dripping wax on my hand. Its warmth is something of a relief. I stare at the concrete steps at my feet and wonder if 100 people in an isolated village in northern New York can affect world affairs. I decide we can if each of us tries to reach 100 other people, and they do the same, and so on. I try to decide if I sincerely believe that, and conclude that there is no choice but to believe it. I wonder if the “enemy”—a word I as a Quaker have learned to reject, but which is growing in popularity in society at large—will respond to overtures of peace or will take them as a sign of weakness. I wonder if I am being influenced more by the media, the government, or the spirit. The answer does not come.

I focus on a star. It shines brightly despite the interference of street lights, building lights, and the dim—but vigorous—candlelight. The light from the star left its source uncounted years ago. When the light it is emitting right now reaches Earth, upon what will it shine? A wasteland? Or a Peaceable Kingdom? Or something we cannot yet envision? Again the answer does not come.

My candle is burning low. I am shivering. The hour must be drawing to a close. I realize I have not used all of it as I should have. I shut my eyes and try to visualize a concept of peace.

Someone in a fraternity house across the street turns on his stereo—the one with outdoor speakers—as loud as he possibly can. Is this for our benefit? My concentration is ruined. I see that people are shaking hands and agreeing that we have accomplished something useful. I wonder. We exchange greetings, shouting “Peace, Peace be with you,” and “Shalom” above the blare of the music.

Suddenly the stereo is shut off. We can speak more intimately. I feel warmer. I realize world peace begins with each grip of our hands. □

*Neal S. Burdick is clerk of Potsdam (NY) Allowed Meeting which “belongs” to Ottawa (Canada) Monthly Meeting. He is publications editor at St. Lawrence University and a freelance writer.*

by Kenneth Webb

**T**he mystery of Easter is most rewarding to ponder; it gets deeper the more you consider it—and its implications take us far afield. For “intellectuals,” who pride themselves on being rational, accepting nothing which can’t be proved—it is easy for them to dismiss the whole story of the resurrection as another example of primitive “myth-making.” Yet the more one tries to explain it away, the more complicated that alternative becomes. Consider the situation at the time of Jesus’ arrest. Here was a group of disciples, apostles, believers, who had come under the spell of their great leader’s personality and the mind-boggling statements he had made. “I came that ye may have life, and that in abundance.” “Seek ye first the kingdom of heaven and

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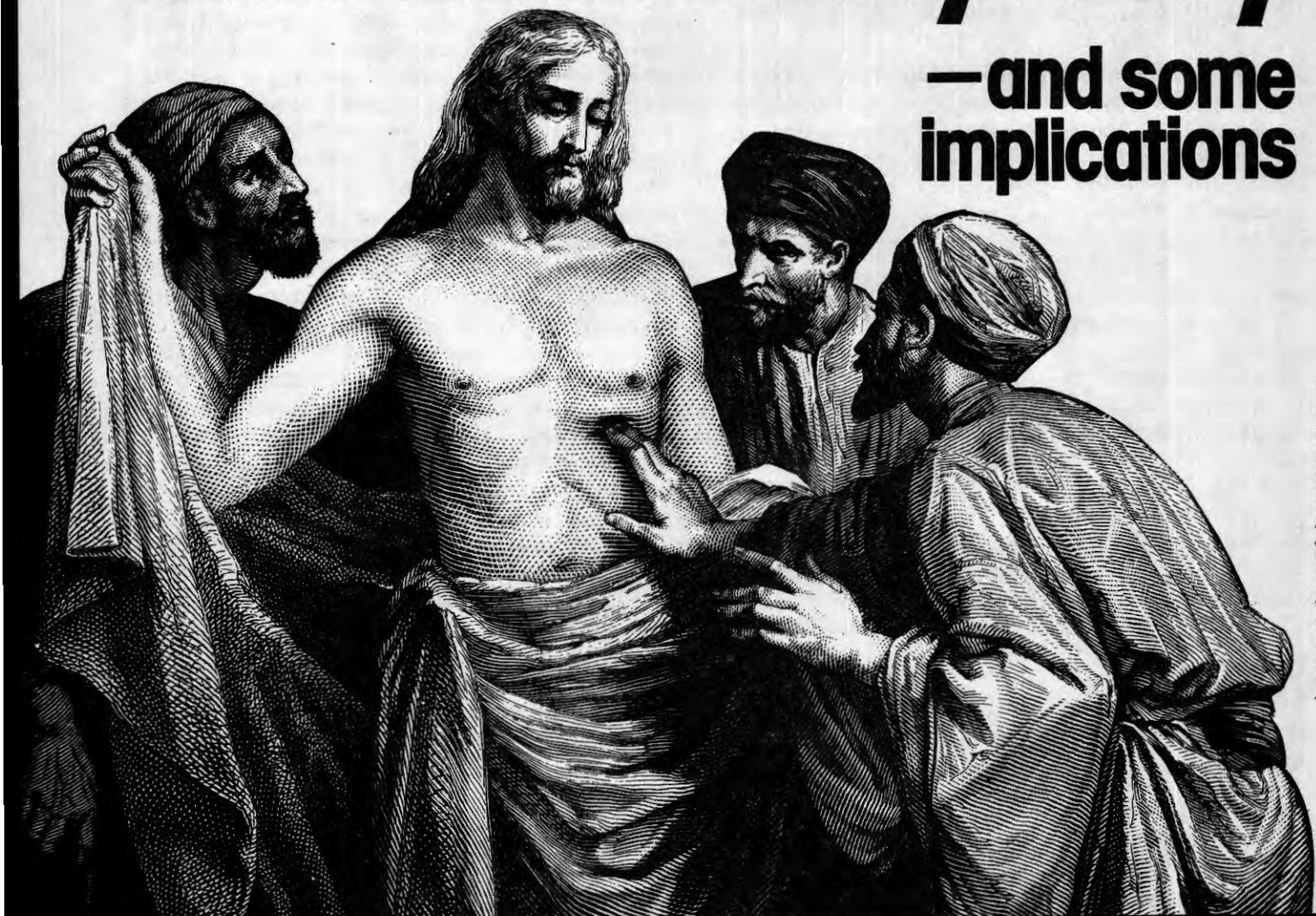
his righteousness, and all things shall be added unto you.”

The kingdom of heaven was about to be realized. The Messiah had come... Into the midst of this euphoria struck the stark fact of Jesus’ arrest, trial by the Roman authorities, and then his death by one of the most cruel and ignominious forms of torture. The dream collapsed. Jesus’ followers were left dismayed, disheartened, disbanded—scattered to various degrees of hiding. And Peter, the recognized leader among them, who had said he would never desert his Lord even if it meant death, Peter had fulfilled his Lord’s prophecy that “before the cock crows, you will deny me thrice.” This acknowledged leader went aside “and wept bitterly.”

Many other radical agitators had had their day in the sun. Then on their death their following had evaporated, the leaders soon forgotten. What was so different with Jesus’ following? Who was Jesus that his movement should pull itself together and then spread like wildfire across continents till by the end of the second century it embraced much of the then known world? The Roman

# The Easter Mystery

## —and some implications







Em. Latin/Courtesy of Philadelphia Free Library

authorities whose forefathers had persecuted the aberrant sect became themselves converts. What was the compelling force that drew the scattered band together and gave it the impetus to sweep the civilized world? Either Jesus was something special or something special happened after his death—or both.

For those of us who have to achieve the degree of faith we manage to muster by finding explanations which do not do violence to reason, it's a matter of accepting the simplest hypothesis which covers all the facts. And strange to say, the story of the resurrection seems to be the simplest explanation! What other explanation could there be? There is no suggestion, even, of such alternative explanation.

A curious circumstance runs through all the gospel accounts of the resurrection. Each time Jesus appeared to some believer, the person or persons to whom he appeared failed to recognize him. Mary Magdalene thought he was the gardener. To the pair on the road to Emmaus he was taken as a casual traveler. To the fishermen skirting the shore at breakfast time and seeing a figure tending a campfire, he was simply a stranger. Only slowly did it dawn on them that this was Jesus. And Thomas the Doubter, who in John 20:25 had said, "Except I shall see in his hands the print of the nails... I will not believe"—Thomas believed.

This failure to recognize their Lord and the statement of Thomas Didymus that he would never believe such a fantastic yarn till he actually put his finger into the prints

of the nails—this failure is curious till we realize that we are familiar with the idea. To the people of Jesus' time it was an entirely new and unheard of circumstance. The incredulity with which these appearances were greeted strengthens the hypothesis. Eight days later Thomas had a chance to do just that: put his finger into the prints of the nails. Jesus upbraided Thomas gently for his lack of belief: "... because thou hast seen me, thou has believed. Blessed are they who have not seen and yet believe."

Do we recognize here an echo of another statement of Jesus? "Except ye become as little children, ye shall not enter the kingdom of heaven." And is Jesus addressing the same problem when he says to the father of the epileptic son, "Fear not; only believe"? The distraught father's reply is one we can sympathize with. "I believe; help thou mine unbelief."

Besides the questions we started with—what happened after Jesus' death to unite his followers, and who was Jesus, and what are the implications of the resurrection, we may add another: what is faith? To the first question—about the resurrection—no other explanation would seem to account for the history that followed.

For an answer to the question of who Jesus was, again the simplest hypothesis that covers the facts we have is the most cogent. Putting aside the idea that Jesus was God incarnate—which he never claimed he was—we might look at some of the statements he made—radical statements considering the rigidity of the Pharisaic belief. "Ye have been told, an eye for an eye and a tooth for a tooth." This Mosaic law was obviously better than the earlier impulse to exact as sweeping a revenge as possible. "But I say unto you, Love your enemies, do good to them that despitefully use you." When asked by a disciple as to how many times one should forgive his brother—"Seven times?" Jesus replies, "Nay, 70 times seven." In other words, love is always forgiving, and we should be moved by love. It is the only way that works. Most of Jesus' compelling statements can be reduced to some aspect of love.

When one thinks of the family inheritance of Jesus, it seems unnecessary to postulate any of the theological answers in order to account for his unique contribution to the happiness of all to whom his teachings make an appeal. Consider that the Jews were alone in the ancient world in their mystical understanding of the one God. The great seers, the prophets of the Jewish nation, had peered far into the nature of things, into Reality. For all the specialized rigidity which the scribes and the Pharisees had built into the wisdom of the Old Testament, it was still a view of life much more consonant with happiness than that of any other group. Jesus' parents, Joseph and Mary, both came from families who revered God. The combination of the two families, whether fortuitous or otherwise, gave the sensitive, inquiring mind of the boy

an attraction to pondering the great mysteries of life far beyond the reach of most boys. At the age of 12, Jesus was already trying to understand these mysteries, and when his mother finally found him both asking questions and listening to the discussions of the elders of the nation, his answer to his mother's scolding was, "Wist ye not that I must be about my Father's business?"

The idea that God was a loving father was not new with Jesus, but he followed through with the implications. He regarded himself as a son of God. Conscious of the intolerable rigidity that the lawyers and the elders had given their religion, Jesus was careful not to call himself the son of God, lest he be prosecuted for "blasphemy." "God is spirit," he told the woman at the well, "and those who worship him must worship him in spirit and in truth."

The concept in our time which comes closest to explaining this is "universal mind," omniscient, omnipotent, and omnipresent. Like father, like son. If we are convinced that we are the offspring of universal mind—of Spirit—then we must have inherited the attributes of Spirit, and can ourselves, when we really understand it, do many of the things that Spirit does. Certainly a father would want his child to understand and do what he could do—in the child's own good time. We can see how a drop of ocean water can have all the same properties as the rest of the ocean. Therefore, it is but a step to a reasoned faith which can become active and effective. Thus... "...ye can say unto this mountain, 'Be ye removed and be cast into the sea,' and it shall be done. According to your faith, so be it unto you."

This last explains many instantaneous healings, both on the part of Jesus and in modern times. It also explains the gradual healings which are much more common, but nevertheless incontrovertible. It explains also some of the attraction Jesus had for the crowds who came to hear him and hung on every word.

The implications go even beyond this matter of healing—and prosperity and joy and gladness. Many fine Christians with whom love is central to all their thinking and action do not believe in a life after death. If the resurrection was an actual fact—and there seems no other way of explaining the tremendous surge of power which followed the crucifixion—then it proves that there is an afterlife. To some people it is enough to regard immortality as just the impress that any fine personality leaves after it. But to others the resurrection points the way to a conviction that all this struggle though life, all this wisdom garnered through the vicissitudes of living, is not going to be lost, just to vanish away, as Paul says, in dust and ashes. In the physical world nothing is ever lost; why should it be different in the spiritual world?

This still leaves a loophole in our thinking. Jesus may indeed have been "the only begotten son of God," and

therefore different from us. Yet he claimed no unique origin and identity. "These things shall ye do also, and greater than these shall ye do."

Granted Jesus' birth into a unique people deeply concerned with understanding the one God and their relation to God, and given the bent of mind which early sought after answers to the mysteries of life, is it not truly exciting to be able to conclude that we also may achieve a degree of understanding which convinces us that God is love, as Jesus said? The effort to understand the omniscient Power which underlies the universe leads our finite minds to the many aspects of love—and to the conclusion that love is invincible, the answer to all problems.

Many of Jesus' most striking statements are but different applicants of love: "Judge not, that ye be not judged." "Forgive thy brother not seven times, but '70 times seven.'" "Turn the other cheek." "Leave thy gift beside the altar, and go, be reconciled..." "The Sabbath was made for man, not man for the Sabbath"—a gentle rebuke to the inflexibility of Pharisaic law. And that most striking of all applications: in the agony of hanging on the cross, Jesus could still say, "Father, forgive them, for they know not what they do."

Love is creative, not only on the physical plane but in the spiritual realm as well. In Jesus' effort to peer into the seeds of time, he has given us a number of guideposts: "Seek ye first the kingdom of heaven... and all things shall be added." "According to your faith so be it unto you."

If we follow up Jesus' line of thought when he said, "God is spirit," we shall eventually have not only the love but the faith to achieve miracles. All this is among the implication of the Easter Mystery. □



Courtesy of Philadelphia Free Library



# Correcting Our Suppositions

## Some 20th Century Ideas From Some 17th Century Quakers

by Charles R. Swank

*I am convinced that God  
is still trying to stir us,  
that the light is not extinct,  
but struggling to burn  
brighter within us.*



**T**his past spring our meeting held a three-week discussion of Exodus during the First-day school hour. A question that struck me during the discussion was how one event could have such different significance for the two participants. To Egypt, it was an annoyance and a financial loss. A band of slaves claimed credit for a series of misfortunes that befell the nation. The water became unpalatable, locusts and hail destroyed the crops, flies and sandstorms were unpleasant, then disease spread, and it seems that every Egyptian family was touched by the plague of death. So many of the peasants were scared into believing that those Hebrew slaves were responsible for those misfortunes that the people paid them to leave. They gave them their jewelry

and begged them to pray to their god to stop the bad luck. When the slaves finally did escape into the Sinai Peninsula, the Egyptian government soon forgot about it and to our knowledge never considered it important enough even to be mentioned in any of their histories. A fleeting moment soon forgotten—that is how the Egyptians viewed the escape of Israel.

The same event viewed by the Israelites gives us a remarkably different picture. That escape out of Egypt was not merely an act of courage to escape a tyrant. It was God's primary act of redemption for God's chosen people. It was the time when God was revealed to Moses as Yahweh—the God of Abraham, Isaac, and Jacob. It was God fulfilling the divine promise to Abraham to multiply his seed as the stars of heaven and to give the promised land to Israel. It was God acting by passing over the homes of the Israelites and striking dead the first-born of all Egypt. It was God leading them in a pillar of cloud by day and a pillar of fire by night, feeding them

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in the wilderness, food for their bodies with manna and quail, and food for their souls with the ten commandments, and finally leading them into the promised land. The exodus was the central act that became the foundation of the Judeo-Christian faith, of which Friends are a part.

I suggest the Egyptians couldn't figure out what went wrong because their primary suppositions were wrong. They supposed their pharaoh was both divine and human, and had the divine right to rule. They supposed that Israel was an insignificant tribe of slaves that would die out and be forgotten, while Egypt would remain the pinnacle of civilization and would rule the rest of the world forever.

Incorrect suppositions have always caused a lot of trouble and misunderstanding. The Romans supposed they could wipe out Christianity by persecuting Christians. The Inquisition supposed it could make the Ptolemaic theory true by banning the Copernican theory. The leaders of the Western world supposed the signing of a peace treaty of 1919 would end all wars and make the world safe for democracy.

I believe we suffer in our meetings from other incorrect suppositions. We do not articulate them. In fact, we may deny them. But they are at least partly responsible for a lack of power and authority in our meetings for worship, for a shortage of ministers and messages that edify and move us to spiritual growth, that lead children, and perhaps others, to wonder why we are all sitting so silently.

*One hour is handy  
in a society where every-  
one seems to be on a  
schedule; but I'm not sure  
that convenience ought  
to dictate the length  
of our meetings for worship.*

Some Friends suppose that God no longer acts as in biblical times, that the time of miracles is over. They may suppose that the early Quakers were able to receive God's gifts better than we are, but whether because of some deeper dedication, or the religious ferment of earlier times, or some other reason, we know not. Some Friends suppose it is unreasonable to expect God to bring our meetings for worship to life, and to raise up a new generation of Friends with the fire and dedication of Quakers of the 17th century. They suppose that all the prophets are dead and buried, and that to ask to find a prophet in our midst now is to ask too much.

I submit those suppositions are as incorrect as those of the Egyptians. I believe that we receive not because we ask not. I am convinced that God is still trying to stir us, that the light is not extinct, but struggling to burn brighter within us. I am certain that there remains truth to be discovered and interpreted for our age, just as truth





must be interpreted for every age, and that God's harvest is still truly great, but the laborers are few. And I am also sure that Friends and Friends' meetings can become centers of renewal if we take some 17th century ideas and practices, and begin to use them again in the 20th century. "The Lord of Heaven and Earth we found to be near at hand" in the 17th century, and I believe that we can draw the same conclusion now if we return to some of those practices found valuable by Fox and other early Friends.



The first incorrect supposition we need to remove is the negative expectation. Rather than expecting to find the Lord of Heaven and Earth to be near at hand, some Quakers today have evolved into latter-day Deists, seeking God at a distance, and failing to find God there, while overlooking the divine presence near at hand. Early Quakers went to meetings for worship expecting God to reveal truth to them, expecting God to raise up prophets who would speak the truth with power at meetings. An 18th century Quaker, Elizabeth Ashbridge, wrote in her autobiography, "There was an afternoon meeting at my uncle's at which a minister named William Hammans was present. I was highly prejudiced against him when he stood up, but I was soon humbled; for he preached the Gospel with such power that I was obliged to confess it was the truth." That kind of ministry was no exception; it was the rule. And one reason prophet followed prophet, message followed message, was that attenders of meetings for worship expected to be led by the spirit. And they were.

Expectations tend to be self-fulfilling. We have become so accustomed to a lack of power in our meetings that we expect nothing to happen. And with a negative expectation, it is not surprising that it finds fulfillment.

The second incorrect supposition to be destroyed is that we can fit God into our time frame of one hour a week. Being good at religion is like being good at playing

the piano. It takes practice. No one would consider giving a piano recital with one-hour-a-week rehearsals for preparation, yet we seem to think we can be sufficiently proficient at religion by giving it that amount of time. That is another practice that distinguishes us from the early Friends. We meet once a week, or less, and we meet for one hour. Edward Burrough wrote, "We met together often... for many hours together." Frequently the traveling ministers held a meeting every day. But the established meetings usually held at least two meetings a week. The first established meeting was apparently the Bull and Mouth, or Bull-Meeting, "where meetings were held on every first day of the week, in the forepart of the day...." William Crouch detailed several early meetings which met more than once a week. In our own West Knoxville meeting, some members have shown interest in a midweek meeting for worship and sharing, and one member has begun midweek meetings in his home.

Sometimes a meeting as a whole can meet more than once a week, but in many cases the monthly meetings are so far-flung that it is impractical for the whole meeting to gather that frequently. That is the case in our meeting. But holding smaller neighborhood midweek meetings is possible and, I believe, necessary. As one of our members expressed it recently, "Meeting once a week is just not enough. I need more." I believe we all need more.

Not only do we need more frequency in meetings for worship, but we ought to give consideration to the duration of them. Is one hour enough? Friends say they allow God to determine when the meeting for worship has reached its conclusion. I find it curious that God usually concludes the meeting exactly 60 minutes after it begins. I have suggested to my own meeting that everyone leave her or his watch outside the meeting room during meeting for worship and truly let the Lord determine when it is time to end the worship period. So far, that suggestion has not been accepted.

The early Friends met frequently, and they met "for many hours together." Whether there are more demands made upon our time today than in the 17th century I do not know. But I believe that every hour we spend in waiting upon the Lord will be profitable. Charles Marshall wrote, "We sat some time.... After some hours of the morning were spent, I saw in them a great Travail in spirit...." Sometimes I find it takes me the whole hour to center down. Then, I no more than get settled, and meeting ends. One hour is handy in a society where everyone seems to be on a schedule, but I'm not sure that convenience ought to dictate the length of our meetings for worship.

The third supposition we need to discard is the one that suggests we can go to meeting after a week of carelessness about waiting on the Lord and immediately center down and receive vital openings. We may attend meeting for

worship every week, or more often, but if we attend unprepared, we have wasted our time. I have found for myself that when I am prepared for meeting for worship, I have a significantly better meeting with God. But when I attend meeting for worship without having prepared myself for the effort—and it is an effort—I find that frequently I have waited in silence, but I have not waited *on the Lord* in silence. Neither have I been receptive to whatever God may have been pleased to speak to me.

By being prepared I do not mean having prepared in advance some specific passage to study or meditate on, or having prepared a message with the intention to speak in meeting. I simply mean that being prepared for meeting for worship is doing one's homework to be mentally and physically ready to wait on the Lord.

In her journal, Margaret Lucan wrote, "In respect to silent meetings, my spiritual exercises at home had taught me how to improve by them." Howard Brinton in *Friends for 300 Years* said, "Spiritual exercises, whether of daily silent waiting in worship and prayer, or in regular reading of the Bible or other religious literature, help in making the meeting for worship mean what it should mean." Friends throughout the history of the Society have found that it is less than useful to try to worship and center down on God when the whole of the past week the mind has been centered on other things. It should not be a surprise that we need to be prepared to go to meeting for worship. I believe it is necessary to spend some time each day in spiritual exercises. They can take many forms: reading Quaker literature or the Bible, discussing religious or value questions, prayer, or sitting in silence, waiting upon the Lord: "Sat in silence, then to school," was the frequent entry in Job Scott's journal.

Another suggestion is the keeping of a journal. It was probably for the purpose of evangelism that many of the early Quakers kept journals. Publishing them would give readers insights into the spiritual journeys, the ups and downs, the lapses, and the triumphs of men and women who were then elder Quakers. But I believe there is also an existential reason for doing so. By carefully keeping a record of one's own condition, one's own journey to God can be observed. By noting the careful attention—or lack of it—to personal study and meditation, attendance at meetings for worship, the expectancy of openings, and other details of one's religious life, one may find a correlation between conscientiousness of religious practice and growth of religious stature.

Making a meeting for worship work is everyone's task. It is a corporate effort, and when some persons fail to give their best to the work of worship, the whole meeting suffers. Conversely, when everyone fully participates in the life of the meeting, the spiritual power of the meeting tends to grow. If we are truly to be seekers after truth, we need to do a more thorough job in our search. □



## Thread of Gossamer

*Bow down thy head,  
My child.  
Be not afraid to show humility.  
Be not ashamed to kneel.*

*A head held high,  
A lifted chin  
Inspires to win the race;  
But rein of gossamer  
can check the tilt.  
Else the wild steed,  
Ambitious to reach goal,  
May gallop needlessly  
Across the human heart.  
Trees bend, withstanding storm,  
And gentle cattle yield to yoke  
Yet serve the while.*

*So bow thy head,  
My child.  
Let the bright thread of Jesus' love  
Bring thee to pause.*

—Katherine Hunn Karsner



# NOT CONSENSUS

by Elwood Cronk



Drawings by Eileen B. Waring

**R**ecently I was asked, "What is the difference between consensus and the sense of the meeting?" This question has caused me to think, and it has sensitized me to the erroneous and growing practice of Friends to speak of consensus when describing the Quaker decision-making process.

Recent Quaker publications use the word consensus in their title. This trend was particularly evident at the 1981 Friends General Conference gathering at Berea, Kentucky. Upon returning home, I looked up the meaning of consensus in *The American College Dictionary*. It defines consensus as "general agreement, or concord." *Webster's New Collegiate Dictionary* defines it as "group solidarity in sentiment and belief, or general agreement."

I am convinced that there is a profound difference between consensus and the sense of the meeting, for the latter involves faithfulness to the promptings of the Spirit. Most Friends understand that the sense of the meeting does not necessarily mean 100 percent approval. However, it does mean the Friends are in unity. Unity is a far stronger definition than "general agreement" or "solidarity in sentiment and belief." The sense of the meeting means that, while some Friends may not be in full agreement regarding a proposed course of action, they are willing for the meeting to move forward.

This concept was seldom more dramatically exemplified than at an early meeting of the American Friends Service Committee. Portions of several days were spent in

discussing a proposed new program. Each time the matter was discussed, a Friend spoke against the involvement of the AFSC. Finally, Rufus Jones, who was presiding, said, "Friend, we have listened to your views and feelings about this matter. Yet it is clearly the sense of the meeting that we approve the program. Are you willing to stand aside in view of the desire of the meeting to move forward?"

The response was "yes," and when the meeting concluded, the man came forward and said, "Rufus, it's going to take money to start this program. Here's my check." There was clearly more than "general agreement" at work in this meeting! The profound difference is that unity was sought in a meeting for worship in which business affairs were considered. In the search for unity, the group was sensitive to the leadings of the Spirit as it sought to discern its movement in the life of the gathered meeting.

The book of *Faith and Practice* of Philadelphia Yearly Meeting asks this query: "Are your meetings for business held in the spirit of a meeting for worship in which you seek divine guidance for your actions?" Yet, in spite of this query, monthly meetings (and committee meetings) are among the most unexamined aspects of the life of the Religious Society of Friends.

In part this is true because there is no group designated as responsible for cultivating, sustaining, and monitoring this very central process. Of course, the clerks are concerned about the conduct of monthly meeting and committee meetings, and from time to time they may be eluded about the manner in which a particular matter of business was handled. Yet the clerks, by their very position, are not always in the most useful position to observe the decision-making process objectively and critically.

How often is this aspect of your meeting's life really fully and prayerfully considered by Worship and Ministry, or Ministry and Counsel? How often, and regularly, is it done by monthly meeting, or during a committee meeting? What is your meeting doing to cultivate actively the ability of Friends to consider matters of business in a worshipful manner?

One December, as clerk of Wrightstown Monthly

*Elwood Cronk is director of Safer Neighborhoods Are Possible, a community crime prevention program. He is associate clerk of Wrightstown (PA) Monthly Meeting.*

Meeting, I proposed that at this time each year the monthly meeting reflect upon its faithfulness in achieving a worshipful spirit in conducting its business affairs. The following questions were posed: As you reflect upon monthly meeting for the past year, when were we at our best? What factors were present when we achieved these high moments? Friends responded well to these questions but unfortunately they were not recorded.

However, Friends were clearly uncomfortable with this question: When our monthly meetings were least favored, what factors contributed to their reduced quality? Why does a question of this type distress us? We can learn from both positive and negative experiences. However, it is imperative that we never forget that we do not learn from experience. Rather, we learn from examined experience.

I suggest these questions to help us in such an examination:

**How might we use the period of worship prior to monthly meetings or committee meetings?** Friends sitting in the gathered meeting might engage in prayer for: the



clerk, guidance in making rightly ordered decisions, sensitivity to God's leading, sensitivity toward one another, and guidance upon a particular matter to be considered.

**How might we create and maintain a spiritual quality in all of our deliberations?** This might be done through silent prayer for those speaking to matters of business, through vocal prayer for guidance, by the quality of our reflection upon what has been, or is being, said, and by the manner in which we listen.

**What is the atmosphere of our monthly meetings and committee meetings?** Does everyone feel their contributions are welcome? Do all feel that what they say will be accepted as coming from the depths of their life and religious experience? If the answer is "yes" to this question, it means that we are particularly sensitive to the condition of others, and that we exercise great care in terms of our own involvement and participation.

Do members frequently, or occasionally, acquiesce to a proposed sense of the meeting with which they are not in unity? Do these Friends share their lack of unity with the decision outside monthly meeting, or a committee meeting? When this is done at the level of the monthly meeting, it destroys its authority. When this occurs following committee meetings, it is destructive. In both instances it shows that there is a lack of trust.

**How might we use the concluding period of worship?** We might exercise ourselves, either silently or vocally, by expressing thankfulness for guidance received during the meeting. There may be need for prayer that any tensions or wounds created during the meeting might be healed. If we have been responsible for discord, tensions, or perceived wounds, we might commit ourselves (in the silence) to work to restore harmony and understanding.

There are times when it is in order to feel a sense of gratitude and thankfulness for our good fortune in having been present! Friends present might direct prayer toward those who have accepted responsibilities, relative to decisions made, that they might be given the strength and insight to faithfully carry them out.

Persons might reflect upon their own part in the meeting just concluded. Was I fully present and sensitive to others? Was my participation useful, or was my behavior destructive to the quality of the life of the gathered monthly meeting, or committee meeting?

**Do those who are unable to attend monthly meeting, or committee meetings, have any responsibility toward the life of either?** When possible, they might turn their prayers and thoughts toward the gathered meeting in session.

It might be useful for Friends, individually and collectively, to consider these questions: **Do you feel a responsibility to attend monthly meeting and committee meetings as frequently as possible? What are you doing to develop your capacity to be a useful participant in monthly meetings, or in committee meetings?**

In addition to the questions and possible responses proposed here, what insights does your experience enable you to share? How do you prepare yourself to be a worshiping participant in monthly meeting? In committee meetings? □







## by Mark Paulmier

**R**ecently I was confronted with a situation that created in me a sense of total fear and helplessness. It was an overwhelming and spiritually sobering confrontation with some conditions which defy the existence of compassion and any sense of justice in our own immediate society.

At around 5:00 p.m. on a Friday I set about doing one of the many chores involved in my work. I am the weekend workcamp organizer for the Philadelphia Yearly Meeting, and on Friday afternoons when a workcamp is scheduled I usually need to pick up our Friday night speaker. (Weekend workcamp begins with someone coming to lead a discussion about an issue affecting the city's poor communities.) This particular Friday I was headed to pick up an old friend whom I had met as a workcamper myself, though I hadn't seen her in many years. As I arrived at her apartment building, my mind switched from thinking about the three workcampers waiting for me at the bus and train stations to the image of a lovely young workcamper whom I had enjoyed sharing opinions with long ago.

Debbi used to come to workcamp often to join in the discussions of racism and injustice, and besides her striking outward appearance, I had always admired her for her courage and her spirit. But now I found myself

facing a monster of a building stretching coldly out of the icy surroundings. I approached the Hemberger Way Apartments with some apprehension. I had been inside "projects" before, but it had been so long before. Besides, at this point I couldn't see where the entrance was.

Time was ticking past 5:30 and dusk had set in. It was getting harder and harder to see clearly because working lights were nearly absent. At that moment I saw someone coming out from a dark entranceway on my left, so I headed that way. When I reached the place where the person had come out, I saw concrete steps disappearing up into the damp darkness of the building. I began to climb while torrents of thoughts ran through my mind; Debbi had told me the elevators were broken down (they had been for some time) and that I would have to use the stairs. This hadn't bothered me at the time, but now I was on a cold, dark stairway which I wasn't even sure was the correct one.

Then I saw the number 2 painted on the wall in front of me; this must be the second floor, I thought. I paused and took a look around. The entrance to the hall was just a hole in the wire mesh fencing which could be seen everywhere. I felt as if I were in one of those kennels you see at the S.P.C.A. where the dogs are all yelping and the smell is unbearable. The only difference was that all one heard was the distant sound of children crying.

I grabbed the cold metal railing and spun around and up the next three flights without stopping. All along the way I could see trash and dirty clothing strewn around. At each level there was a deep puddle of dark brown liquid. I'm glad I wore my rubbers, I thought, as I waded

*Mark Paulmier is Friends weekend workcamp organizer for Philadelphia Yearly Meeting. A graduate of Earlham College, he is a member of Germantown (PA) Monthly Meeting.*



through each time. There was no way around the puddles because they covered practically the entire space from the top of one flight to the bottom of the next. As I paused again, I saw that I could not tell what floor I was on because the number had been covered by some graffiti. This made me wonder if I would ever be able to find the 17th floor.

I looked back down the dimly lit set of stairs I had just climbed; a sudden feeling of total helplessness swept through me. I heard a man's voice shouting at someone and others arguing. I swung around and on up the stairs, looking around every time I came to a place that had some light. At one point I tripped but managed to keep on my feet. I found myself on top of a large, dirty mattress that lay tattered and torn, half in a puddle of water and half on the first few steps of the next flight of stairs. I climbed over the rest of the mattress and ran up the next four flights, passing some children and a young

woman with a baby in her arms on the way down.

Then I saw the number 16 on the wall I faced, and I knew I had only one flight to go. The next thing I knew I was headed for a well-lit doorway on the 17th floor. As I entered the hall, I saw a man in a fancy-brimmed hat who said, "Here's your friend, Debby." To my left was the wide open door to Debby's apartment, and there she sat with her one-year-old son and her three-year-old daughter. As we exchanged warm greetings, my tenseness and fear subsided momentarily.

Debby wasn't the only mother trying to raise children in that awful place. In fact, most of the people in it are mothers and children. Can you imagine trying to raise children on the 17th floor of a place where you are out of reach of any assistance from the housing police because they refuse to go past the 7th floor when the elevators are out of order (which is often)? And where you are periodically flooded out because vandals have broken the pipes in the vacant apartment above yours? These are just some of the concerns Debby shared with the workcamp. She also told of one time when she had to step over a dead body in the stairwell.

There is no justification for forcing people to live in these high-rise cages. With all the high technology that has been developed, one would think that we could have some success at providing decent housing for the poor. I don't think the smallest attempt at this has been made. What do you think?

If you live in the Philadelphia area, you may want to come to a weekend workcamp and share your thoughts. (Contact Mark Paulmier at 215-241-7236.) □

## Surge Toward Light



*Just as the heart is lifted by the dawn  
from deeps and silences  
to the bright nourishment of sun,  
the spirit longs  
to move beyond the dark and shadowed places,  
the fears that crouch in undimensioned corners.*

*It needs to reach beyond all sorrowing,  
long dreary dirges over moss-encrusted tombs,  
beyond the fence of bigotry, the walls of hate,  
toward the challenge of the limitless  
expanse of sea and sky,  
of winds that sweep impurities away,  
of sun and all-inclusive inner light.*

—Alice Mackenzie Swaim



# REPORTS

## Australian Friends Report Extensive Work for Peace

Two hundred twenty Friends, including 32 children, met for Australia Yearly Meeting at Belgrave Heights, Melbourne, January 4-10. God's Spirit through the lives of Friends past, present, and absent was with us.

We came apprehensive if our diverse understandings could be reconciled to produce new sections in our handbook on *Membership and Support* for deep shared relationships. There was not complete consensus on the inclusion of this section, but after considerable discussion we were led to accept the section as it now is.

Friends had an impressive record in our work for peace last year. Activities included submissions to leaders attending the Commonwealth Heads of Government Meeting (CHOGM), support for a nuclear-free Pacific, a Sydney peace education conference, a diplomats' conference organized by Canberra, and the work of the Donald Groom Fellow in training groups for nonviolent social action. Collecting signatures for the U.N. world disarmament petition and preparation for the second U.N. Special Session on Disarmament have continued steadily.

Queensland's Race Relations Committee has prepared a nine-page pamphlet, "Plight of Australian Aborigines in Queensland Demands Urgent Attention," which sets out the need for land rights and self-management in the context of conditions affecting Aborigines throughout Australia. It has been sent to the CHOGM representatives and also to many yearly meetings and humane organizations overseas, along with an impressive resources kit.

Quaker Service handles considerable sums of money for channeling overseas, and for work inside Australia. Last year, the income from all sources was approximately \$140,000, of which Friends raised \$49,000 (Adelaide Quaker Shop being a major contributor). Administrative costs were less than 1 percent. Aboriginal groups have been helped with large quantities of clothes. Financial aid has been chiefly given to the Aboriginal Yipirinya school at Alice Springs, the medical and learning center at Wilcannia, and an exciting new

development, the Yiyili Community School in the Kimberlies, Western Australia, which is to open this month.

One session to which many Friends were drawn was Friends Fellowship of Healing, which has become a matter of deep concern to all the regions. Melbourne's Fellowship of Healing newsletter is much appreciated.

We were delighted that Bronwen Meredith was able to spend a few days with us at yearly meeting. She gave a lively account of her Quaker visiting with Richard in Asia, Mexico, the U.S., and Canada on their way to take up Richard's appointment in England as executive secretary of Friends World Committee for Consultation. We are sending three Australian representatives to the next FWCC Triennial to be held in Kenya this June.

This year, which marks the sesquicentenary of the founding in 1832 of the first Australian Quaker meeting in Hobart by James Backhouse, we shall be particularly history-minded, and an excellent exhibition of Quaker books and documents was prepared by Melbourne Meeting.

We were fortunate in having Ormerod Greenwood from England as our Backhouse lecturer this year. His address, "Celebration, A Missing Element in Quaker Worship," was a plea that we should bring the arts and joy and celebration more into our Quaker life. With his own professional theatre background, and his wife Jessica's experience in ballet, they carried with them the very spirit of the lecture.

Ross Cooper

## Friends Gather in West Virginia

Camp Pioneer, near Elkins, was the site of a gathering of 60 Friends in West Virginia on October 24-25, 1981.

The idea for such a gathering came largely from Friends General Conference staff, as West Virginia is included in the Midwest field staff region. In an initial planning meeting with Friends from the area, it was agreed that *isolated Friends coming together* was the main reason for having such a gathering. There are four monthly meetings in the state, each having different or no yearly meeting affiliation.

Attendees were provided with a variety of useful resources and display materials. There was an outreach table with ideas for any size meeting, and FGC materials were available for sale.

Barbarie and Tom Hill of Clifton (OH) Meeting were on hand to share some of their experience with First-day school, particularly in the small meeting. The CCCO filmstrip, "Are You a Conscientious Objector?" was shown Saturday evening to arriving Friends.

On Sunday, Dwight Spann-Wilson, general secretary of FGC, spoke on "The Meeting for Worship." He spoke of our constant need for union with God, and the role of meeting for worship in such union. It is the corporate search which is special about meeting. Preparation for meeting rewards us in our pursuit of the commonwealth of God. Although demanding, such preparation brings forth much fruit. A discussion of outreach and Quakerism in the future followed.

What I believe mattered most to Friends was the fellowship that was so greatly felt. (A quick count showed that visitors represented seven yearly meetings.) For many Friends, a gathering like this, or the FGC gathering, is the only chance in the year to feel a part of the wider Friends' community. Such an event helps to provide identity with the Society of Friends. Now that it has been done, and with such a positive response, it seems likely that a gathering like this will happen again in West Virginia.

Jeff Miller

FGC Regional Field Staff

*"Are You a Conscientious Objector? Resisting War in the '80s" is a 17-minute slideshow/filmstrip with audio tape. Designed especially for use with high school and college age groups. Rental (\$15) or sale from CCCO, 2208 South St., Philadelphia, PA 19146.*

## ATTENTION LAWYERS

A Pendle Hill weekend conference/retreat is being planned for lawyers to explore with other lawyers, through introspection and sharing, the unities and tensions between their professional and spiritual lives. Are our activities as lawyers nourished from the center within? What are the conflicts between our values as Friends and those of the legal system? How can our activities as lawyers better complement our spiritual goals?

May 7-9, 1982 (fee \$77 inclusive). Send \$25 deposit to: Weekend Events, Pendle Hill, Wallingford, PA 19086. Further information, tel. (215) 566-4507.

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## WORLD OF FRIENDS

**May Fellowship Day**, the annual observance sponsored by Church Women United, is scheduled for Friday, May 7. This year's celebration will consider the "Power of Words" and their impact on our lives. For information about May Fellowship Day, write Church Women United, 475 Riverside Drive, Room 812, New York, NY 10115.

A public project called the **Soviet-American Photo Exchange** has been established by the Association for Humanistic Psychology (AHP) in order to promote people-to-people friendship between the two countries in a time when the U.S. and USSR possess nuclear weapons equal to 6,000 pounds of TNT for every man, woman, and child on earth. To participate, have a close-up picture taken of yourself and your family in your living room. Write your address on a separate piece of paper attached to the photo and send it to AHP, 325 Ninth St., San Francisco, CA 94103; Attention: the Soviet-American Photo Exchange. The envelopes will be forwarded to Moscow and distributed to Soviet families, who will in turn send a photo to the address included with the U.S. family photograph. The only agreement asked is that both families keep the photo displayed in their living rooms.

A **Children's Sabbath Celebration** will be held the weekend of June 12 and 13, sponsored by the Children's Defense Fund (CDF), who are calling on congregations across the nation to take part in the event. A part of CDF's religious action campaign to inform people of faith about the serious needs of children and families in this country, the weekend will be a time to celebrate children and families with community picnics or fairs and ecumenical or individual worship services.

CDF is preparing a packet of ma-

terials for Children's Sabbath, which will be available in May at a cost of \$3.50. To order a packet or for further information, write Children's Sabbath, CDF, 1520 New Hampshire Ave., N.W., Washington, DC 20036; or call toll-free: 800-424-9602.

"**Living Our Faith Together**" is the theme of this year's Friends General Conference, to be held at Slippery Rock State College, Slippery Rock, PA, during the week of July 3-10.

The gathering will include morning and evening programs for groups of all ages such as field trips, dancing, films, music, meetings for worship, 65 workshops, and much more. Among the evening speakers are Kara Cole, Bill Taber, Arlene Kelly, and Nancy Beck.

The fees for the week at the Gathering are \$60 per person or \$130 per family for registration. Room and board on campus fees range from \$50 to \$80 per person with various reductions for children 12 and younger.

Those who want more information about the gathering may write to Ken Miller, FGC Conference Coordinator, 1520-B Race Street, Philadelphia, PA 19102.

The wearing of a **purple ribbon** is being promoted by a number of national religious groups (including the New Call to Peacemaking) to show concern for the victims of national policy. Purple represents mourning, and the focus for concern is on three issues: the escalating arms race and military budget, the drastic cuts in human services, and the increasing U.S. military support for Central American repression. Individuals are being encouraged to wear a purple ribbon, beginning February 24 (Ash Wednesday) and ending July 9, 1982 (the close of the U.N. Special Session on Disarmament). Some additional suggestions:

- Send a ribbon with an explanation to political decision-makers.
- Meetings could make ribbons available to members at appropriate times.
- Purple material can be put on a window or door or desk at home or office.
- Use purple banners in rallies and vigils.

For more information on the campaign contact the Institute for Peace and Justice, 2913 Locust, St. Louis, MO 63103.



**Plant a Seed for Change** is the title of a new campaign begun by Oxfam America, a Boston-based international aid and development agency, in which gardeners across the country can plant a seed that grows twice—once in their own garden and again in the fields of farmers struggling for survival in poor countries overseas.

Sold through Oxfam America, the seeds will raise money to fund agricultural projects in some of the poorest regions of Africa, Asia, and Latin America. Projects that will receive money from the sale of the Oxfam America seed program include innova-

John Gummere



tive training in Upper Volta, Africa; the making of fertilizers in Kampuchea (Cambodia); and building granary storage huts in Nicaragua.

Several Quaker meetings have become involved in the campaign: Fowler (KS) Friends Meeting, Dover (NH) Meeting, and the St. Louis (MO) Friends Church.

The seeds come in sets of six kinds of vegetables or six kinds of herbs, and are \$3.50 per set. The minimum order is 50 sets, and the deadline for ordering is April 1. For more information, contact Dinny Breeden at Oxfam America, 115 Broadway, Boston, MA 02116, 617-482-1211.

A public witness for peace will take place on April 15, when the Iowa Peace Network presents grain to the Des Moines, Iowa, IRS office to protest military appropriations. The grain will be purchased with money withheld from the IRS. This witness will symbolize opposition to taxes for the Pentagon and emphasize the need for funding human services.

Those interested in sending a small amount of withheld taxes or making a contribution now and withholding next year, write to Iowa Peace Network, 4211 Grand Ave., Des Moines, IA 50312. In the event that the IRS refuses to accept the grain, it will be donated to local meal programs for the needy.

Another method of protesting the percentage of taxes funding preparations for war is to write in the lower left-hand corner of your check to the IRS—not for military spending. If enough people take this step, a class action suit against the IRS may be filed.

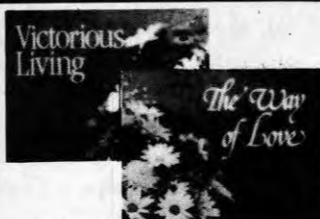
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# LETTERS

## Out Of The Closet

How I would like to sit down across from Anne Morrisett Davidson ("Confessions of a Closet Quaker," *FJ* 12/15/81) and have a chat.

Anne says that the reason she has not become a member of the Society is that despite several decades of working with Friends and attending meetings, she "hasn't found a meeting where I feel completely at home."

Need one feel completely at home? Isn't part of the authentic search for Grace, the wrestling with what one is or is not, enough to make anyone uncomfortable at times? Shouldn't one expect to experience spiritual discomfort in a vibrant, searching meeting? On the inward journey which all of us make there are many levels, many detours. Sometimes it is necessary to retrace steps, to start anew.

Expectation. That is such an important key. It opens so many doors, exposes so many hidden landscapes. We bring our expectations of meeting with us to meeting. Hopefully expectation brings recognition of the openings which pull us into the unknown, into being willing to take risks for God and for one another. Sometimes we are afraid of the challenge that the openings reveal to us. Fear, self-consciousness, can also make one a perpetual attender, unwilling to be exposed to the dangers which the Light has revealed. (Don't we all know there are those tasks out there waiting to be done? Don't we often fail to rely sufficiently on the inner resources which the Light has developed within us?)

The difference between being an attender and being a member has much to do with expectation and commitment. Commitment is itself a miracle worker, forcing one to focus, giving one the strength, the power to deepen spiritual roots. It is also, in a mysterious manner, a matter of being willing to take on more than a single share of responsibility. It is taking up the burden of those individuals who have not made their commitment. This often happens at a subconscious level where love itself does some of its most astonishing work.

Loving. I feel that the aim and desire of every meeting is to become a loving community. Anne asks, "Must I pass the tests and get the seal of approval before I am admitted into that exclusive Society where I and thee are the truly anointed and committed?"

It isn't a matter of passing tests and getting seals of approval. Being received is more a matter of embrace, for in a loving community spiritual reality is

available to all. If it is rejected by one, it may well be received and given back by another. Being a loving community permits fellowship to develop into a unique kind of intimacy which is a great gift. It has little to do with actual time. That single hour of meeting for worship together may fill subsequent days with a kind of serenity which permits one to cope with the absurd and the tragic which seems to be part of the human condition, especially our 20th century human condition under the threat of nuclear nothingness.

It grieves me that we have not had sufficient impact on Anne for her to join us. We are at fault somewhere, somehow. Perhaps our smallness makes us seem exclusive. Believe me, we do not mean to be.

Anne, let me say this: you have reason to be impatient with us, to feel at times that we are smug, that at times we seem overly humble. But fill in the whole canvas. Try us again. Join us in the never-ending discovery that Quakerism is an existential approach to finding the meaning and harmony in life.

Nancy Blanc  
Plandome, NY

Congratulations to Ann Morrisett Davidson for her "Confessions of a Closet Quaker." If more "card-carrying Friends" were as forthright and intellectually honest as she is, our Society might more effectively live up to the 300-year reputation it enjoys.

M.C. Morris  
Moorestown, NJ

Into the cocoon of Quaker pious self-righteousness, Ann Morrisett Davidson thrusts telling jabs in her "Confessions of a Closet Quaker." How wonderfully refreshing is such honesty, down-to-earthness and, yes, humility so lacking in most Quaker self-examination. Were there more such non-Quakers, how our numbers would increase.

I read *Friends Journal* and *Friends Bulletin* and somehow find most expositions of Quakerism just don't quite ring true and honest and realistic in the land of violence, Guatemala, in which I live. Nor do they, indeed, in the world of violence, holocausts, Hiroshimas, Vietnams, and Central Americas in which I have lived. Around me, sometimes all too visibly, many dozens of men and women—not to forget small children—are dying violently every day. Their fault? Perhaps they were teachers, co-op union members, students, Indians, peasants. More probably they were caught between the accelerating violence of the army and the guerrilla. I do *not* reject pacifism, its morality and necessity. But



I do reject as sentimental and unreal such Quaker defenses as "I would hope to be so immersed in the best of life that my acts could turn fear and anger into love and acceptance." As they say here, "Buena suerte y si Dios lo quiere" ("Good luck, and if God wills it").

*Trudie Hunt*  
Guatemala City

Dear Ann,

Your "Confessions of a Closet Quaker" really made me chuckle. You skillfully put your finger on many of the foibles and failings of Quakers that I have struggled with ever since I was born into the Society of Friends long ago. Actually, I was a drop-out for about 25 years after I was old enough to make my own decisions. But even though I was really dropping out of *any* kind of regular dutiful "religious" observance or attendance, I knew all along that I was at bottom a Quaker.

When I came back into the fold as a "convinced" Friend, it was important for me to become active not only in a local meeting, but also in the yearly meeting and other wider Quaker groups. But that is not necessarily true for everyone. Formal membership is not necessarily crucial either. To me, a Quaker is a Quaker is a Quaker.

The word Quaker means many things. One meaning for me is action, action that combines courage and sensitivity, justice and compassion, wisdom and caring love. I have admired, from a distance, the various ways you have expressed your caring about the human condition, both in action and in eloquent writing. I have thought of you as a real Friend.

And so, with or without your permission, I am now placing you tenderly into my own personal, evolving, non-geographical meeting of friends—no dues, no building, no card, no committees, just a warm, supporting, scattered community of Friends. We may seldom meet, but it's good to know you are there.

*Alice Walton*  
Deerfield, IL

#### A Deeper Urge to Seek

Sharon Hoover's thoughts on hunting (letter, *FJ* 1/1-15) are stimulating. I don't have the original article at hand, but hope she is responding fairly.

I do not hunt. I quit eating meat in February 1946, but do use dairy products. (It's bad enough living in Wisconsin and not drinking beer!) But my main reason, at the time, was that it is only a step from killing animals to killing humans.

Nevertheless, as Sharon points out,

people hunt for a variety of reasons, some much better than others. If one needs an excuse for hiking in the woods, perhaps with a dog or human companions, hunting will provide it. We have not allowed hunting on our place (not even to our son who later died in a canoe accident while on a hunting trip).

Perhaps we all need, hunters and nonhunters alike, to ask whether the same urge to hunt can be sublimated to a deeper urge to seek.

*Merrill Barnebey*  
Holmen, WI

#### A Gift to Remember

I was particularly interested in the account of M.C. Morris (*FJ* 12/15/81). It reminded me of an experience I had about two years ago when I visited a German friend in Frankfurt. One afternoon my friend asked me to go in the garden and meet her elderly neighbor. I had never seen him before nor remembered his name.

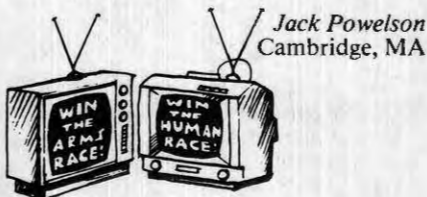
After a brief introduction the neighbor offered me a very fine woolen scarf which was left over from his business before he retired. I asked how I deserved this gift. He told me that during World War II he was imprisoned in France and not treated very well by the French. However, the Americans had been very good to him and the other prisoners. He wanted to give this scarf to an "American" to express his "thanks" for their caring and help in this hour of need. I was quite touched and accepted the scarf.

*Annemarie Neumann*  
Kennett Square, PA

#### Bake Sales for the Pentagon?

President Reagan's plea for voluntary initiative to replace government assistance to the poor misses one essential point. Many people will give to a cause only on condition of other people giving to it also, such as by being taxed. Reagan would reverse our mutual willingness to do this, which I believe has been the greatest American achievement of the 20th century.

Nevertheless, I would urge the President to carry his philosophy to its logical conclusion. This would be to cut the Pentagon out of his budget. Whoever is interested in defense might then finance it through voluntary contributions.



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**BOOKS**

**Starving in the Shadow of Plenty** by  
Loretta Schwartz-Nobel. G.P. Putnam,  
New York, 1981. 226 pages. \$12.95

This is a timely book, well documented, and right up to date. There is hunger in the U.S. today with 30 million people living below the poverty line. In the author's experience, most of these will be hungry. "The story of our government's failure to meet the needs of its hungry," she writes, "is a story that diminishes the entire nation."

Beginning and ending the book with the case of Martha Roca, whom she found almost starved to death in South Philadelphia (and whose plight opened her eyes to the seriousness of the situation), Loretta Schwartz-Nobel went on to discover many others. Seven years of research, personal interviews, and direct confrontations with responsible officials prepared her for "telling it like it is." And she does just that.

The dust jacket of this book describes its author as an "investigative reporter." I find that a monumental understatement. Not satisfied with twice winning the Robert F. Kennedy Memorial Award for her articles on hunger in the *Philadelphia Magazine* and the *Philadelphia Inquirer*, she became concerned also about the fate of the aging middle class, particularly the professionals "who had fallen between the cracks of the Social Security System." She found that in too many cases the government "gave them too much to die but not enough to live." Since, in her own words, "no significant technical study of hunger in America has ever been made," she began her investigative travels. Everywhere she found that the problem went deeper than meeting the physical needs of the aging or disabled, helpless or abandoned in dilapidated houses. Even when the inadequate relief supplies were sufficient for survival, she found the psychological needs ignored.

Now she was interested in penetrating beneath the surface causes of so much needless misery. What lay behind the palpable waste of food and energy, the inefficiency and corruption of the "blundering token programs?" Again she traveled: she encountered not only the slow starvation of the poor, but also brain damage due to malnutrition and

the deformation and death of both cattle and human beings resulting from the increasing use of more concentrated chemicals in sprays and fertilizers. She describes in detail the stranglehold the large oil and chemical companies exert on the small farmer, the take over of the big corporations interested in short-run profits but oblivious to the long-run damage to the land and the economy, how the USDA and the chemical companies scratch each others' backs.

In Australia a farmer told her: "Australia began with a desert, America is creating one." Down under, she was able to see in action crop rotation, legumes used as forage, erosion prevention, reduction of dependence on petrochemicals, and other techniques of soil and grassland restoration which keep Australian agriculture functioning on a renewable basis.

Having established the relationship between agricultural methods, fuel, and food supply, the author concludes that "the policymakers of America still genuinely do not understand where the country is heading or even that if enough people go hungry there will come a point before apathy and death when violence, born out of deep need, will erupt." Yet there is still time. "We can still combine the best of our old values with the best of our new skills and create a new level of richness." It is hard to argue with this final observation:

It took 10 years, 20,000 contractors, 300,000 technicians, and \$24 billion to put a man on the moon. Surely, if we redirected that kind of time, talent, money, and effort we could feed the hungry in America and the countless millions in other countries whose survival depends on our judgement.

M.C. Morris

**Soviet Evangelicals Since World War II**  
by Walter Sawatsky. Herald Press,  
Kitchener, ON, and Scottsdale, PA,  
1981. 527 pages. \$19.95; \$4.95/paperback

It was my privilege in the spring of 1979 to visit Christian churches and congregations in the Soviet Union as a member of a Mennonite Central Committee (MCC) tour group guided by Walter Sawatsky. Group members quickly became aware of the exceptional qualities he brought to his task: fluency in the Russian language, scholarship, firsthand knowledge of Soviet evangeli-



cals, and sensitivity to the theological and ecclesiastical issues. Almost every day, often in the corner of an airport lounge, the tour group would benefit from a graduate-level lecture from Walter.

Walter Sawatsky, who is responsible for the MCC's East/West Research Office in Neuwied, West Germany, has now brought together in *Soviet Evangelicals Since World War II* a segment of his extensive knowledge and experience regarding the religious scene in the Soviet Union. He chronicles and interprets in great depth the experience since 1940 (following the Stalinist persecutions of the 1930s which nearly annihilated Christian churches) of Baptists, Mennonites, and Pentecostals. It is a major assumption of his study that "these believers must first be understood in their community as Soviet evangelicals, and only secondarily according to their denominational labels."

Sawatsky describes in this book the formation in 1944, with state assistance, of the All-Union Council of Evangelical Christian-Baptists, the impact on evangelicals of the Khrushchev-initiated campaign against religion (one result being a major split in the All-Union Council), and the state's policy shifts toward religion during the past 20 years. He reviews the intense competition between preacher and atheist for the loyalty of young people, the courageous initiatives and sufferings of evangelical dissidents, the relationship of Baptists to the World Council of Churches, the Baptist World Alliance, and other international bodies, and the missions to Eastern Europe which claim to be helping Soviet evangelicals, the policies and practices of which he believes "merit scrutiny."

Of particular interest to Friends will be his identification of pacifism as a strong characteristic of Soviet evangelicals prior to World War II. "To understand their present, officially encouraged peace activity," Sawatsky says, "a careful look at the way they've changed from pacifists to militarists to peace people (but not pacifists) seems vital."

Sawatsky sees evangelicals as the most rapidly growing section of Russian Christianity:

This growth is due to at least two factors. Soviet evangelicals continue to be part of an international evangelical movement which has shown itself remarkably adaptable to fitting the local context while maintaining uniformity on essential issues of faith

and witness...perhaps even more significant, in the eyes of one seasoned scholar, is the fact that the type of people who are attracted to Soviet evangelical churches are "the sort of people who would be attracted to the Communist Party itself." This factor goes far in explaining why the hostility of the regime towards the Baptists is out of all proportion to a movement whose adherents, according to official figures, number one-quarter of one percent of the total population.

The book is carefully documented, with numerous footnotes, listed at the end of each chapter. There are 50 pages of illustration, showing evangelicals worshipping in their churches, baptising adherents in rivers and streams, being harassed by state officials, at work in church offices. This book will undoubtedly become a definitive work in its field. It is interesting, absorbing, inspiring.

Larry Miller

**Elizabeth Cady Stanton/Susan B. Anthony: Correspondence, Writings, Speeches, ed. by Ellen Carol Dubois.** Schocken Books, New York, 1981. \$6.95

As interest in 20th century feminism has mounted, more and more scholars have researched the lives and writings of the 19th century foremothers of the movement for equality, seeking historic parallels and insights into the strengths and weaknesses of the pioneers.

Although there are a number of biographies of both Stanton and Anthony, their speeches and writings are scattered through the volumes of the *History of Women's Suffrage*, or other collections. By bringing a selection of letters and speeches, many of them previously unpublished, into one volume, and supplying a helpful critical commentary, Ellen Dubois provides the reader with a fascinating glimpse into the interaction between these two important women and the correspondence, as well as divergence, of their ideas. The reader will find the concepts of Stanton, in particular, startlingly modern in her evolving radicalism, and her grasp of the relationship between the politics of the bedroom and of the ballot box.

Both Stanton and Anthony were identified with the abolition movement until the end of the Civil War, though

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neither was as committed to radical equality as some of their comrades, such as Lucretia Mott. Disillusioned when their black co-workers supported the 15th Amendment, giving suffrage to the blacks but not women, they broke away to form a new organization under the control of women only, thus setting a precedent for the modern movement which has been leery of male colleagues. In the furor surrounding this break, Stanton in particular raised racist arguments which offended black women as well as black men. This, as author DuBois acknowledges, established "the subtle habit of seeing women's grievances from the viewpoint of white women," a pattern which the movement today is trying desperately to break.

Thus, there are cautionary lessons to be learned, as well as much to be admired in the lives and thoughts of these two great American women.

Margaret Bacon

**Christ and Violence** by Ronald J. Sider, Herald Press, Scottdale, PA, 1979. 108 pages. \$4.95/paper

**War and Peace from Genesis to Revelation** by Vernard Eller, Herald Press, Scottdale, PA, 1981. 216 pages. \$8.95/cloth

Ronald Sider, a member of the Brethren in Christ Church and a professor at Eastern Baptist Theological Seminary, is a prominent figure in the movement for peace and social justice among evangelical Christians and has written much on the biblical basis of the movement. He strongly agrees with John Howard Yoder (*The Politics of Jesus*, Eerdmans, 1972) that Jesus' impact on his contemporaries was highly political, as well as religious, and should be so on us today, too. His book, though addressed in the first place to Christians of the historic peace churches, should also speak to many others.

The book is a collection of four essays. The first, "The Cross and Violence" shows how Jesus' role as Suffering Servant informs his positions against violence and injustice. "Christ and Power" is nonviolent action instead of nonresistance and withdrawal. "Peacemaking and Economics" reviews the close connections between war, structural injustice, and the life-style of North American Christians. The final piece, "Walking in the Resurrection in a Violent World," interprets Christ's resurrection as a sure sign of

promise for the success of the causes of justice and peace. I highly recommend this book: it is short, to the point, and highly readable.

Vernard Eller, a Church of the Brethren minister, is professor of religion at the University of La Verne, CA. Though he would agree with Sider that the social-universal dimension of the gospel is more emphatic than the individualistic one, the two men stand at opposite poles in respect to the political conclusions to be drawn from Christ. For Eller the salvation of the world is an eschatological event originating in God only. Distinctively Christian social action is evangelism, for there is in Eller's view no such thing as a Christian politics; instead, Christian participation



John Gummere

in the political life should be characterized by modesty and orientation toward service. No wonder that Eller has long been a vocal critic of the peace movement's more or less strident and self-righteous tendencies.

The present book is an extensive revision of a book originally published in the Vietnam War era as *King Jesus' Manual of Arms for the 'Armless'* (1973—the present title was its subtitle). The material that dated the book has been deleted, and the biblical analysis has been strengthened. I was impressed by Eller's picture of the holy wars of Israel and the prophets' development of the Zion tradition, which becomes the dominant model in the New Testament understanding of Jesus. Jesus inaugurates the new era through his service and suffering, and the Christian community is called to follow his example.

Eller's book is aimed at a wide public and could be read with profit even by upper-grade high school Friends. Most Friends will find themselves agreeing more with Sider's political positions than with Eller's. But both books are inspiring in their own way, and it is of interest to see such different conclusions drawn from a similar view of the Bible. In Sider's book, each essay is followed by discussion questions. It would be fascinating to use the two books together in an adult study group.

Pieter Byhouwer



## Poets & Reviewers



**Margaret Bacon**, a biographer and lecturer is a member of Central Philadelphia (PA) Meeting. **Pieter Byhouwer**, a member of 57th Street (IL) Meeting, is a student at Earlham School of Religion. **Katherine Karsner** is author of *Come On, Let's Go*, a book of children's poetry, and is a member of Central Philadelphia (PA) Monthly Meeting. **Larry Miller** works for the Middle East Program of AFSC and is a member of Doylestown (PA) Meeting. A retired professor of foreign languages, **M.C. Morris** is a member of Moorestown (NJ) Meeting. **Alice MacKenzie Swaim** has received numerous awards for her poetry. A native of Scotland, she lives in Harrisburg, PA.

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## CALENDAR

### March

26-30—Philadelphia Yearly Meeting; Tom Brown, 1515 Cherry St., Philadelphia, PA 19102.

28—Open house from 2 to 4 p.m. in the Isaac Bonsall Building, a new patient facility at Friends Hospital, Philadelphia, PA.

### April

8-11—Southeastern Yearly Meeting, Leesburg, FL; H. Moir, 1375 Talbot Ave., Jacksonville, FL 32205.

9-11—South Central Yearly Meeting, Camp Gilmore, Gilmer, TX. M. Hofmann, 2706 Nottingham Ln., Austin, TX 78704.

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16-17—The Association Committee of Friends on Indian Affairs, 113th annual meeting, Danville Friends Church, Danville, IN. For more information and to register, contact Clarice Stanley, 413 East Broadway, Danville, IN 46122.

19-22—19th annual National Workshop on Christian Unity, Grand Rapids, MI. Philip A. Potter, general secretary, World Council of Churches, key leader. Contact Vernon Hoffman, G.R.A.C.E., 9 Federal Square Building, Grand Rapids, MI 49503, 616-774-2042, for details.

23—1982 Rufus Jones Lecture, "Reflections on Peace and Simplicity Within Quaker Families," Eloise Clymer Haun, M.D., speaker. Lecture at 7:30 p.m. at Purchase Monthly Meeting on Lake and Purchase Streets near White Plains, NY. Sponsored by Friends General Conference.

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

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**Friends Village—**Bucks Quarter retirement community. Apartments available. Half entrance fee returnable when vacated. Inquire 331 Lower Dolington Road, Newtown, PA 18940 or phone 215-968-9222.

## Announcements

**War Resisters League Training Program** for Organizers: June 24-July 9. The program blends workshops on basic organizing skills with those dealing with political theory, and various issues emphasizing nonviolence. Cost \$125. Application deadline April 30. Write WRL, 339 Lafayette St., New York, NY 10012.

**This Publication is available in Microform.**

**University Microfilms International**

300 North Zeeb Road, Dept. P.R., Ann Arbor, Mi. 48106

**"The Human Race vs. the Arms Race: The Realities and the Alternatives"** is the theme of the American Friends Service Committee's 1982 Avon Institute, July 17-24, Lake Winnepesaukee, NH. Resource persons include: Margaret Burnham, Jerome Frank, Marta Daniels, Eugene Rivers, Stephen Cary, and Frances Crowe. Special presentation by John Kenneth Galbraith. Excellent children's program. Brochure from AFSC, 2161 Mass. Ave., Cambridge, MA 02140.

**Three New Foundation Gatherings** in 1982: June 16 to 20 at McNabb, Illinois; on "George Fox's Christian Message"; presentations by Lewis Benson and others; for details, write—Gardiner Stillwell, 1708 Carolyn Drive, Champaign, IL 61820. June 26 to 30 at Camp Neekaunis, Waubesa, Ontario, Canada; on "Nature and Nurture of Life in Christ"; presentations by Lewis Benson and others; for details write—Fritz Hertzberg, 966 Finch Avenue, Pickering, Ontario, Canada L1V 1J5. August 20 to 22 at Newberg, Oregon; on "The Christian Message of George Fox"; presentations by John McCandless and others; for details, write—Mark Silliman, 1207 E. 7th Street, Newberg, OR 97132.

## Books and Publications

**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.

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

**Spring sale from Pendle Hill Publications!** Over 100 titles (books & pamphlets), a rack and a two year subscription. \$100.00. One of each title now in print. Write to: Pendle Hill Publications, Wallingford, PA 19086.

**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.

**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 10017-1888.

**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*.

**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.

## TOUGH PRACTICAL PACIFISM

**Rendered Infamous** by Stephen Gaskin is a book of political reality. It is an unsentimental look at recent American history. Vivid narratives of a boyhood near the Los Alamos A-Bomb project, of becoming a pacifist during combat in Korea, of life in prison, and of fifteen years experience with the media, are interspersed with a series of lively common-sense essays on business, guns, foreign policy, economics, exploitation and the Constitution. Available in hardback at local bookstores or send \$11.95 to The Book Publishing Company, 156 Drakes Lane, Summertown, TN, 38483, or call toll free: 1-800-251-8066.

## 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.

**Quaker Meeting member** rents rooms, Philadelphia suburban area, one with limited kitchen use. Non-smoker, no pets. \$135-\$150. 527-2196.

## For Sale

**Used Compuwriter II typesetting machine** for sale by *Friends Journal*. Includes 23 film strips (8 type faces), width plugs, spare parts kit, operator's manual, and compukwik 2-bath processor. Asking \$3,000. Contact FJ.

**3 Bedroom Cape Cod** 120 yr. old house on Maine coast (Tenants Harbor), central heat, large bath, full kitchen, LR, wood shed plus large shed which was used for boat building. Needs work but is habitable. \$23,000. Call 215-482-4697 after 6 p.m. or write 755 Manatawna Ave., Phila., PA 19128.

## 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.

## Positions Vacant

**Full-time Director,** Southeastern YM Quaker Center, at Cisney House, Orlando, FL to develop and coordinate programs and to manage 12-unit apartment house, starting May/June, 1982. Applicant should be a Friend. Offers 2-bedroom unfurnished apartment, including utilities; salary negotiable. Send applications to Viola E. Purvis, 847 Highland Ave., Orlando, FL 32803. 305-422-8079.

**Wardens (couple) required** for Perth, Western Australia, meeting house. Details from clerk, 35 Clifton Crescent, Mt. Lawley, WA 6050.

**Sandy Spring Friends School** seeks teachers for: English, 10th through 12th grade; Mathematics/Science, 6th through 8th grade; French and Spanish or German, 10th through 12th grade; History, 9th grade; English, 9th grade. The latter two are new positions requiring additional skills in administration, group work and the ability to teach other subjects, e.g. Mathematics and Art. Persons interested should send resume and references to: Edwin E. Hinshaw, Headmaster, Sandy Spring Friends School, 16923 Norwood Road, Sandy Spring, MD 20860.

**Superintendent and handyman.** New York City Office Buildings. Salary \$25,000 to \$30,000. Supervise cleaning personnel, perform light repairs. Write: Room 804, 45 John St., New York, NY 10038 or call 1-212-233-1960.

**Small rural Quaker** boarding high school seeks teachers of math, English, French, Spanish. Includes houseparenting. Married couples preferred, single persons considered. Contact Storrs Olds, The Meeting School, Thomas Road, Rindge, NH 03461. 603-899-3366.

**Friends Seminary**, a co-educational K-12 school, seeks new Head of Middle School, starting July 1, 1982. Middle School includes grades 5-8, 170 students. Send resumes to: Joyce G. McCray, Principal, Friends Seminary, 222 East 16 Street, New York, NY 10003.

**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.

**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.

## Positions Wanted

**Graduating May, 1982** with majors in Spanish/Latin-American Studies and Social Science/Psychology. Friend. Want work in community project, i.e., half-way house, women's crisis center, with Spanish-speaking people. Have worked and studied in rural and urban Mexico. Janice Wolfe, Box 517, Flagler College, St. Augustine, FL 32084. After May 1, 366 Mankin Ave., Beckley, WV 25801.

## 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; intercession projects. Small classes; individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

**Scattergood School**, West Branch, IA 52358. Co-educational Quaker 4-year college-preparatory boarding school with simple lifestyle. Faculty and students of many nationalities, races, and faiths share all daily work and farm chores. Small personal caring community promotes individual growth.

## 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.

**Calligraphy.** Beautifully lettered invitations, marriage certificates, greeting cards, poetry, favorite quotes, signs, posters. Fees negotiable. Sabrina Sigal Falls, 4101 Pine, Philadelphia, 19104. 215-662-1888.

## Summer Employment

**Seeking summer alternatives?** Scattergood Work Camp! Farm, maintenance, garden work in a caring community. Participants must be 15 or older; families are invited. For more information, write Geery Howe, c/o Scattergood School Summer Work Camp, Scattergood School, West Branch, Iowa, 52358. 319-643-5636.

**Openings for college students, married couples** and teachers who wish to be general group counselors, activity instructors or head counselor at private coed children's camp in Adirondack Mountains of New York State near Lake Placid. Employment June 24 to August 22. Quaker directors. See page 23. Write for further information and application. Regis Camp, 107 Robinhood Road, White Plains, NY 10605. Telephone: 914-997-7039.

## Travel

**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.

# MEETINGS

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

MEETING NOTICE RATES: 80¢ per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$5.00 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 Ave., 613-232-9923.

**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, 85281. Phone: 967-6040.

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

## Arkansas

**LITTLE ROCK**—Unprogrammed meeting, 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.

**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 916-925-6186.

**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**—Whiteleaf 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. 122 E. Camden, Wyoming Ave. Meeting for worship 11 a.m. Phone 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. Paul Blanshard, Jr., clerk, 447-4387.

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

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

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

**KEY WEST**—Worship group, First-days 10:30 a.m. at 802 Eaton St. (corner William) 3rd floor. Location may vary. 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 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 O. Perrin, 4025 Washington Blvd., Indpls. 46205.

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Warren Staebler, 966-4786.

**SOUTH BEND**—Meeting at 10:30 each Sunday. Phone 256-0653 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 Metzert, 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 689-5637, 889-5829.

**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 Nobsco). 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. Presbyterian Student Center, 100 Hilt St., Columbia, MO 65201. Phone: 449-4311.

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

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

**SPRINGFIELD**—Worship group, unprogrammed, 1 p.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.

**CROWELL**—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. 2nd 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**—140 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 and Sunday school, 10:00 a.m., Rt. 307, off 9W, Quaker Ave. Phone: 496-4463.

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

**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.

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

**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., except vacations and summers 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.

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

**DEFIANCE**—Jon Shafer, 419-596-4641

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

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

**CINCINNATI**—Clifton Friends Meeting. Wesley Foundation Bldg. 2717 Clifton Ave. 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.

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

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

**WAYNESVILLE**—Friends Meeting. 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. 1/4 mile. First-day school 10 A.m., meeting for worship 11 a.m.

**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.

**CHICHESTER**—At 611 Meeting House Rd., Boothwyn, PA. Meeting for worship on April 18, 1982 at 3 p.m.

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

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

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

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

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

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

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

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

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

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

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

**LEWISBURG**—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of 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.

**MARLBOROUGH**—Marlborough Village, 1 mile south of Rt. 842 near Unionville, PA. Meeting for worship 11:00 a.m. Clerk, 215-MU8-9185.

**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.

**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 Elsworth 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. Doris Stout, clerk.

**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.

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

**SOLEBURY**—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. 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 Macoby Sts., Pennsburg. Bruce Grimes, clerk, 234-8424.

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

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

**VALLEY**—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m. (except summer); 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. Margret Hofmann, clerk, 512-444-8877.

**CORPUS CHRISTI**—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, 512-884-6696.

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

**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. Sundays, 811 Clary St. Phone: 608-365-5858.

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

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

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

**MILWAUKEE**—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9846.

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

# Europeans are Marching for Peace



## Will We Join Them?

Last fall over three million Europeans marched in London, Bonn, Madrid, Paris, Copenhagen, Bucharest, Lisbon, Rome, Brussels, Athens, Stockholm and Amsterdam to protest the nuclear arms race and to call for a nuclear free Europe. Dutch and English Friends in particular played a key role.

A delegation of 15 peace workers from the United States was sent to Europe by AFSC to join in the protest. In turn, ten European disarmament leaders visited this country, March 20-April 4.

Just as the world seems to be running out of time, this spontaneous stirring of the world's people against the bomb promises some hope. To Friends it seems a leading of the Light.

### American Friends Service Committee 1501 Cherry Street, Philadelphia, PA 19102

- ☐ Here is my contribution to support the Disarmament Program of the AFSC.
- ☐ Please send me more information about demonstrations in which I can participate.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

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

This Spring,  
you can take part in:

**April 18-25—Ground Zero—**  
Educational programs about nuclear war in communities across the nation.

**May 28-30—Peace Sabbath.**  
Religious services devoted to disarmament here and abroad.

**June 7-July 9—Second Special UN Session on Disarmament,**  
New York City. Events include an ecumenical religious convocation, and vigils at US and USSR missions for a bilateral nuclear freeze.

**June 12—Mass Rally** in New York for nuclear disarmament. Europeans will join Americans for this march.

**Help Us  
Build a  
Worldwide  
Protest  
Against War**

