

June 1/15, 1982

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

Your words,  
your lives,  
your conversations,  
your presence,  
and your practice  
both judge  
and preach.

—George Fox





# FRIENDS JOURNAL

June 1/15, 1982

Vol. 28, No. 10

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Cover photo by Meg Richardson, courtesy of Friends General Conference.  
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## AMONG FRIENDS:

### Thoughts Raised in a Garden

Have you been getting a little sunburn on your neck and a little dirt under your fingernails from gardening? I can't resist nature's springtime invitation to dig and plant and dream... even though my center-city home has only a few square feet of soil to cultivate. With high expectations, I have already put in onions, lettuce, broccoli, pansies, and snapdragons.

Gardening may be second only to birdwatching as an authentic Quaker endeavor. A recent story in the *Philadelphia Inquirer* quotes a local garden expert as saying, "Our work suggests that gardening developed early here because of the Quakers. They were very interested in botany and nature and soon made this a center for plantspeople."

When I plant seeds, I plant faith. I count on the consistency of creation, the reliability of the universe. Kirby Page used to speak about "the law of the harvest," with fig trees bringing forth figs, not thistles, and peace begetting peace.

But I also plant hope—not just the past I have known but the future I want to see. Beguiled by the pictures on the seed packets, I look forward to grander and more bounteous harvests. I realize such accomplishments require more than dreaming; so I hoe and fertilize, water and mulch, weed and spray.

The same outlook affects the way I view myself as a growing creature. I am not content to let nature take its predictable course. With help from inside and outside, I hope that I can be improved. Beyond myself I hope I can lend a hand to improve the world.

Dwight Eisenhower once observed, "Things are more like they are today than they have ever been." That's not good enough. I can't accept things as they are today. I'm ready to visualize new possibilities. If I give God a chance to work with me, new miracles may happen in my garden, in my life, in my world.

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In the miracle department, I can report that *Friends Journal* subscribers now number more than 7,700, only two months after we broke the 7,500 barrier. With your help we'll reach 8,000 very soon, despite the seasonal decline as the school year ends. One Friends meeting gives a year of the *Journal* to every newlywed couple. In this popular marrying month you may welcome such a gift suggestion.

By the way, a lot of the *Journal's* accomplishment depends on our supportive Board of Managers, listed in the column to the left. With this issue the new 1982-85 group is introduced. I want to thank their predecessors and welcome a new band of helpers.

*Olcutt Sanders*

June 1/15, 1982 FRIENDS JOURNAL



# The "Born Again" Experience

by Cecil E. Hinshaw

**I**n a time when being "born again" receives much attention, we do well to consider the relations of Quakerism to such an experience. Obviously the beginnings of the Society of Friends were in a mature, considered dedication of one's life to God. Growing up in a Christian home and church life, to accept infant baptism as all that was necessary to be a Christian, accepting the doctrine of salvation by grace, was not adequate for George Fox. He knew he had to know God "experimentally."

In my own experience I grew up in an evangelical yearly meeting where revivals were a common part of the religious scene. The calls for conversion and sanctification had little appeal to me. They were based primarily on a view of human nature as essentially sinful and carnal. The messages did not speak with meaning to me.

In the middle of my college years I had a quite close brush with death. My appendix broke when I was alone in the country. By the time I was gotten to the hospital I was near death because peritonitis had set in.

In the months of my recovery a new "opening" came to me. It was simple. Like most young people, I had always thought of my life as my own. Now I saw my life differently, a gift from God to be used for other than a selfish purpose, no matter how acceptable such a purpose was in terms of definition by normal society. I didn't consider myself a reformed sinner, for I was "straight" by the standard of society at that time. Rather, I saw the need to dedicate my life to purposes for which I felt God would lead me. And this developed over a period of time.

*Cecil Hinshaw retired from AFSC service in 1972. A recorded minister since 1934, he traveled widely as a Quaker lecturer and writer. His article was written for Friends Journal a week before his death February 3.*



Cecil E. Hinshaw  
(from the 1950s)

Courtesy of American Friends Service Committee

In the years that followed I chanced upon William James' *Varieties of Religious Experience*. There and in my developing understanding of Quakerism, I saw more clearly what being "born again" means, at least to me.

It is an adult understanding and acceptance of our divine responsibilities as children of God. It comes to each individual who accepts it in terms of one's own condition and need. It may not properly be circumscribed by any outward orientation. And it should be evident in one's own life rather than through vocal pronouncements, except as such quiet statements make clear where one stands on issues such as war and peace and the place to which one feels led by that commitment.

Nor should we presume to stand in judgment of those who offer no vocal or verbal evidence of being "born again." Of all issues, this is most private and not subject to some kind of "grading system" by human beings. Jesus made perfectly clear he felt relations between persons and God were essentially a private matter.

What then does the present movement of "born again" emphasis mean to us? As one who has spent a lifetime among Friends, visiting many meetings, I have a particular concern. We do not historically belong in that part of Christendom which believes in infant baptism and the gradual development thereafter. Rather, we belong in the Anabaptist tradition of adult acceptance, freely, of one's commitment to God. We ought not to gloss over this fact. We owe it to ourselves and our children to take our stand on this issue.

Unprogrammed Friends should be clear about this issue and should give thought to how we handle it in our children's educational development. We give away part of the essence of our being in the Society if we fail to see the issue and to deal with it openly and fairly. To a certain extent we may "grow up as Quakers," and that ought to be cherished and promoted. But we also have the obligation in our own lives and to the children in our meetings to consider whether we truly are, in the finest sense of the words "born again"—our lives dedicated in a mature way as obedient parts of a divine reality—even though we always glimpse inadequately that life with God and even though we will always need to grow and help one another develop the potential within each of us for divine service. □

# NONVIOLENT PARENTING

by Ethelan Heaston

**M**om, would you please write to my Friends meeting about how you raised us without fighting?" our second daughter requested recently. That we have been successful, in this age, is looked upon by some as a great accomplishment. Yet it was natural for us at the time. It came from our basic values of individual respect and nonviolence, reflective of our Quaker beliefs of "that of God in everyone" and "living in a manner that takes away the causes of war."

We raised our children as Quakers, despite the fact that we lived in communities where we could attend Friends meetings for only a few of our 27 married years. I was raised a Quaker, as were my mother and her mother. Our five children, three girls followed by two boys, were born during the years when we moved often, from small farm communities to large cities, back and forth across the United States.

After ten wandering years, we settled permanently in the central coast area of California. Our small conservative community has no Friends meeting. So, while they were growing up, our children attended various Sunday schools with their friends. On Sunday evenings, we often gathered as a family for silent worship, followed by discussion of daily living our Quaker values.

Looking back, I see several ways we put these values and attitudes into practice. We had a basic Family Rule (oft repeated): Don't ever do anything to hurt another person, another person's things, yourself, or your own things. We carried this out in a household operated with a matter-of-fact attitude that fighting (including hitting, arguing, and not getting along harmoniously) was not socially acceptable—that is, "In *our* house we just don't do it!" The children accepted our limits because they wanted to



please us. Even so, overpowered by emotion, a child would sometimes break the rule. I maintained an awareness of the children's talk and play and was always willing to stop my work at any time.

It was a type of background listening. Sensing changes in feelings or tone of voice—detecting mild dissension or a "fight" starting—I would interrupt their play. Kindly, without reprimand or threat of punishment, I would ask, "What's happening: do you need some help in working this out?" Usually the children responded positively. Both sides then presented their views. I either arbitrated the issue or gently helped them to talk out their differences to a mutually agreeable solution. This was done with small problems as well as large. The method used depended on the age of the children and the particular situation.

Children need a lot of help learning how to work out conflicts. Leaving them on their own, whether to fight it out or to discuss matters alone, can lead to a pecking order or manipulative behavior. With help children learn to talk out differences. This gives them skills to solve their own conflicts, which they gradually learn to do. The key is to guide sensitively.

Each child has a unique personality and different needs, which I have found are more related to individual personality than to gender. For instance, our second daughter's emotions were very close to the surface, and she often had trouble controlling them. When frustrated, she was apt to yell angrily at a playmate or even to give a swat. Our eldest son, on the other hand, kept things bottled up and was something of a loner. He just left the scene if problems started. Our youngest son was more vulnerable to peer pressure. When I found out that he had a fight, I confronted him and we discussed the interaction. We reviewed our rules, and I suggested better ways to handle his emotions, giving him support and encouragement.

Some useful phrases which evolved out of these years of working with the children—which became family bylaws—are:

- "If you have trouble getting along, come ask for help."
- "It takes two to argue (fight) and one to stop." I



A registered nurse by training, Ethelan Heaston has a particular interest in informal teaching. At present she teaches a class at San Luis Obispo Unity Center in raising children peacefully. She is a member of Claremont (CA) Friends Meeting.



frequently added, "and you are the one to stop," giving that child some special reason for being the one to stop. The other child was given an equally plausible reason.

- "Tattling is not a sin." It was encouraged. It wasn't called tattling but coming for help.
- "It is O.K. to verbalize feelings constructively but not to act them out destructively." Fighting, however mild, comes from emotional conflict. I helped them to learn to take responsibility for emotions by using "I feel..." rather than "He made me..." It was O.K. to feel like hitting someone but not to do it.
- "You can disagree without being disagreeable."
- "We don't ever play or pretend anything we wouldn't actually do." This was especially true regarding playing cowboys or war.

What children play is very important, for in this way they try out adult roles. I guided their play by helping them set up "pretends" such as:

**Store:** A small area with shelves (boxes on sides) with collected empty food containers.

**Restaurant:** Cardboard box upside down with towel over, pillow to sit on, graham crackers and raisins to eat.



**House:** Table with sheet draped over. Sheet hung over corner of room. Rope laid on ground or floor in square or circle. Each child had his or her own.

**Town:** One each of the above, plus other stores.

**School:** Cardboard boxes on their side made desks, and cushions or large pillows for chairs. With pencils and papers and books for each, they were students. The teacher for that day had a TV tray and chair.

The role of each child varied not only day to day but sometimes within a play period.

Our children were expected to live by our values even at their friends' houses. As preschoolers, this was not a big problem because most of their playmates were of Quaker families also. As they became older, I discussed our values with their playmates and parents. In a gentle manner, I made clear the conditions under which our children could play at their homes. My manner was no different from that used in restrictions for any other reason, such as lack of adult supervision. Our young children never had guests if neither their dad nor I was home.

Occasionally a parent contended that it was natural for boys to fight and that I was suppressing our boys by not letting them do so. I agreed that society puts pressure on

boys to fight but that everyone can learn to get along peacefully. I then would double my verbal reinforcement to the children. I explained that it took more courage to talk about differences than to act them out. I told the children that to "win" a fight made a loser, left with feelings of resentment and desire for retaliation. By resolving differences, both could end up as winners. I challenged them to try it. And they did try, and it worked. This helped them to be successful the next time. I also helped them to develop good self-images by showing them respect and pride.

I gave the children workable "scripts"—sentences they could use with their playmates, such as: "Let's not play..."



let's play...pretend." And especially, "I don't want to play..." rather than "My mommie won't allow." Nevertheless, I did let them know that, if they needed me for the excuse, they could surely use me. It was never shameful to get out of an uncomfortable situation by calling home. We developed workable scripts for that, too.

Underlying all this was an attitude of respect. Each person and his or her things were treated equally. This is not the same as treating children as adults, for they are not adults. Each child has a unique and valuable position in the family, according to personality, age, and level of development. Our children were given the freedom and right to be themselves. They were expected to function according to their maximum ability in any situation. Though we expected a lot, limits were well defined, reasonable, and flexible enough to encourage and allow for growth.

Clear limits and how they are presented are very important for they give the child security and stability. Children strive to meet their parents' expectations. We set our expectations high, but the children knew they were loved and accepted as they were and respected as individuals.

Respect for things is equally important. In our home, each of our family members had an area in the house that was totally theirs. This was called their "privacy." No one else ever entered, looked at, or touched anything in that area without permission or invitation. Sometimes the area was small, as when we all lived in a 9-by-11-foot tent. Sometimes it was large, as it was when we had a four-bedroom house. It usually was connected to the person's bed, such as a shelf, or adjacent half of the room. Interestingly, size of the space did not seem to be especially important.

I *never* threw away any of the childrens' belongings. If this overran their allotted space, we discussed how much they could keep, and they decided what they kept. This was true also of their cloths.

We took good care of things. Books were never left on the floor. Trucks and cars were brought in out of the rain. Puzzles were not put away until all the pieces were together. Children were not given toys so advanced that they could not play properly with them. Older children were not allowed to play improperly with younger ones' toys. Clothes were hung up or put in drawers.

The kitchen was my territory. There were always healthy treats and snacks for the children so that they did not snatch goodies. Besides, it was not O.K. to snatch. Even chocolate chips remained safe on the shelf.

Verbalization of thoughts and feelings was encouraged. We accepted them *as is*, without judgment. No one was punished or put down because of what they felt. I was also ready to help them take care of feelings. I feel this was one of our best deterrents to fighting for it helped prevent negative feelings from building up and being transferred to other interactions later.

Rules need a strong discipline back-up system. Our most effective form of discipline was isolation. I removed children from the scene of the conflict, explaining that since they could no longer play peacefully, they needed some time alone, for a few minutes or longer. They could return to play when they had taken care of their feelings. Sometimes I sent them to their rooms, or I sat them near where I was working and we talked. As the children got older and I more experienced, I became quite good at

sensing when tensions and stress were building up, and intercepted before negative interactions.

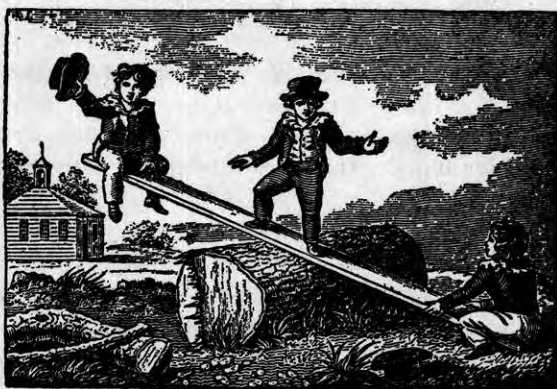
A second effective form of discipline was exercise. We had a circular driveway, and I would send the child, or even the whole bunch of them, out to run a given number of laps. This was a very effective way to release tension, especially on rainy days when they all were inside with quiet play. Sure, they got wet. But it was warm inside and they soon got dry. Tumbling and supervised "rough play" as well as organized physical touching games were a good release.

Punishment is necessary, but not for inability to get along. We generally used selective removal of privileges and, whenever possible, restitution of damage. For instance, if someone broke someone else's possession, he or she had to mend it or buy a new one. Work was not used as a punishment or discipline except in the older child who had extra time and energy and needed something constructive to do. We did not pay for chores done. All were expected to do their share of chores in return for being part of the family and having their needs provided for including spending money. Outside jobs provided additional personal monies.

A major reason all this was workable was that I did not work outside the home. I, therefore, was able to be present and provide continual guidance. This is not to say that I never had time alone, or for my own needs, but that I could satisfy them harmoniously with the children's needs. If both parents work, they would need to set up an effective back-up system.

Another important success factor was that I thoroughly enjoyed preschool children; thus it was easy for me to establish a solid foundation as I worked with them. From this basis the children were able to not fight when we were away, whether left under the supervision of a babysitter or, as older children, alone. I am not so naive as to think that they never fought at these times, but they knew it was not condoned, and fights were rare.

From the time the children were very small, we talked to them about religion and values. Our first discussions were about God as expressed in nature and love. As they grew older, our discussions became more specific. We discussed the meaning of Quakerism and incorporating Quaker principles into our daily lives. We discussed the teachings of Christ in the Bible, of getting along, humble confession, forgiveness, unselfishness, tolerance, kindness, and acting from love. We discussed other religions, their similarities and differences. We told them about Quaker and other religious leaders and how their lives can inspire us. We taught the children that God can be a real and active force in their lives. We showed them how to find God. We taught them also that from this base our family values and rules are livable, workable, enriching their lives and enabling them to live peacefully with all. □



## ONE WAY

They don't play seesaw  
like when we were young. Today  
everything goes up.

—William Walter De Bolt





Mullica Hill (NJ) Friends Meetinghouse

## AT HOME

by Kristen Randle Morsy

After moving East, my children soon overcame their disorientation; mother never got lost. Oh, we adventured down some peculiar sightseeing trips and covered in the process a lot of fascinating acreage in Pennsylvania, Delaware, and home turf in Jersey. But all roads lead to the borough (eventually). With any luck and with God's help, it will be the borough you're looking for.

We soon discovered, too, how easy were directions to another meetinghouse. My crow's-nest kid might be fooled by a fork in the road or an unexpected gas station, but she never failed to spot the unmistakable brick salt box that signaled our arrival at meeting.

During "The Friendly Legacy," a regional historical study program, we all learned a lot about the meetinghouse itself. The placement of windows and their angled opening to the sunlight, the arrangement of benches for elders and congregation, men and women, with respect to

*Kristen Randle Morsy is a free-lance writer whose articles have appeared in a variety of publications. She has a special interest in the martial arts.*

Philadelphia; the acoustic genius of a community genuinely interested in hearing itself as well as the Almighty speak; the cemetery that extended the First-day gathering to include the participation of the past: we learned many historical lessons, but the most important lesson about a meetinghouse waited for us in California when we moved again.

Saturday I called the number for the Sonoma County Redwood Forest Meeting, which is the home phone of the clerk. Once he realized I was not selling home insulation but seeking directions to meeting, he offered me an enthusiastic welcome that went a long way towards dissolving my sense of dislocation for a First-day 3000 miles from "home," Mullica Hill, New Jersey.

Early Sunday morning I followed the clerk's directions to the YWCA. The YWCA is not a building which declares itself from the streets of Santa Rosa, but I finally pulled into the right parking lot. Anticipation and apprehension mixed as I sat in the car for a moment, a bit lost without my usual accompaniment of three children, who had opted to sleep in with Grandma and Grandpa. The morning fog

chilled me with a wave of homesickness for the kind of enfolding welcome I always counted on any First-day morning. What would meeting here be like?

The actual physical structure of the meetinghouse in Mullica Hill had comforted and settled me. I had looked forward to the familiar curve of the bench, the high plain walls, the uneven glass windows, the run-down piano rarely played; the intimacy of faces well-know, well-loved became almost part of the architecture. The *place* was my spiritual refuge.

A woman struggled out of her Toyota toward a wheelchair. I roused myself from my reverie and walked over to help her. We grinned at each other's aloneness and agreed that walking in together was a big improvement over entering singly. Grateful for company, I had no excuse to hold back anymore.

Habit settled and centered me. As unaccustomed as I was to metal folding chairs set in a circle, I recognized the

sound and silence of a meeting, the feel of communion, the focusing of caring and energy—and felt at home. The time passed as it always had at meeting with a sense of refreshment and renewal bracing me and healing me.

After meeting, the clerk invited all newcomers to introduce themselves. "But I don't seem to see anyone new," he said. Shyly, I stood up and gave my name and home meeting.

"You fit in so well, no one realized you were new," smiled the lady next to me. "You just look like a Quaker. Just like one of us."

At that moment, all thought of strangeness and not belonging dissolved. I knew I was "at home"—and would be "at home" wherever in God's world I could find a meeting and Friends to share with. I still miss Mullica Hill, of course. But how poignantly I recognize now that the meetinghouse is a spiritual structure independent of geography, beyond bricks and benches. It is home. □

## Surface Tension

*(to Grand Rapids Meeting, 1982)*

For twenty years this rainbow bubble  
swelling, sparkling,  
shrinking, dull by turns

has floated whole  
on tricky breeze,

dancing close to deadly thorns,  
then borne away to safety  
on God's own sweet breath.

What strength,  
what love,  
what joy, grim faith, forgiveness,  
reached out on unseen paths,  
meeting to create this fragile sphere?

—Kate Kerman

## The Gathered

There is  
Such stillness  
Here.

Whether it is the quiet before the storm  
Or whether it is silence on the way to death  
Or the empty after

I am not to say.  
Whether we sit with our mouths in little straight smiles  
Or frown like Atlas with the world on his back  
Or like Beethoven  
With death knocking  
Whether we do

Whether we do  
Quiet speaks and  
Floats through us all  
Like thin white smoke  
Uniting us like thread  
Drawing us closer as pulled thread can draw to a  
gather.

—Virgie Bernhardt Hortenstine



# On Sitting at Head of Meeting

by Marge  
Larrabee

I had been asked to sit at head of meeting recently. For me, this is a challenge and an opportunity to serve my religious community and to move ahead in my own growth. On the one hand, the head of meeting sits on the facing bench and simply takes part in the worship along with others present. On the other hand, I carry a sense of special responsibility in holding the meeting and its members in the light and being a fully prepared person so that I can respond in any possible helpful way to what may occur.

One of the things that I value about Quakers is that each present is a minister and can act in that spirit and on that authority on behalf of the meeting even though one person is selected to be especially mindful of that responsibility for each First-day. During the week, I take a certain time to be especially in touch with the creative source at the center of my life. When I take time to give full attention to that source, whether I am active or quiet at the time, I find that usually my mind is illumined or inspired.

This particular First-day was no exception. This time in some moments of quiet, as I was getting ready to go to meeting, it came to me that it would be good to be ready to respond to a "popcorn" meeting. (This is a meeting in which one person after another rises to speak without consideration for the previous speaker's message or without allowing sufficient space between messages so that each message can be heard.) It also came to me as to how I might respond to such a situation. I laughed right out loud at the audacity of the kind of response, particularly since there was no precedent for it.

Arriving at the meetinghouse, I spent a few moments in the library with those who were to sit on the facing bench with me. Then we entered the meeting room, took our seats on the facing bench, and the meeting began. I appreciated the beginning silence and experienced several inspirational thoughts but did not feel called upon to share them. About a third of the way through the hour I suddenly realized that persons were beginning to apologize for speaking so immediately after the speaker previous to them, but would do it anyway. "I'm reluctant to speak so soon after the previous speaker, but..." At least three persons did this—with various reasons why each thought it important.

The idea struck me that indeed the picture of what might happen was happening and that it might be appropriate to follow the idea that had come to me before the meeting.

I resisted it, doubting its authenticity, questioning my putting myself forward, and expecting that the popcorn quality of the meeting would peter out. It didn't. Another person rose to speak.

Against my feelings of doubt and trepidation, balanced by a sense of being led, I rose and stood in silence. I continued to stand, saying nothing (it seemed about ten minutes). The meeting got quieter and more centered.

At a point I spoke in the following vein: "Some of us are called upon to speak words. Some of us are called upon to keep the silence. As we continue to seek a deepening sense of worship, I ask you to keep the silence with me." I don't remember whether it was at this point or at the time of closing the meeting with a handshake that I spoke a short prayer that recognized that each of our gifts is blessed in some way.

Someone else rose to stand with me during that time I was on my feet. At the time I didn't know whether the person was challenging my standing or joining with me. It turned out that the person was joining me. In those initial seconds when the person on the facing bench stood to join me, I wondered if I had outrun my guidance. I waived but continued to stand. What was important to me was the spirit and attitude that I held within, that I was not wanting in any way to censure or criticize or to control the meeting. The spirit I sought was to "speak" what was going on in me and to share as though I had words to share. I felt a tremendous sense of love and caring for all those in the midst of that experience of worship. I felt us joined together in one common experience.

After I spoke there was a lapse of some time, perhaps another ten minutes, and I finally sat down with some ambivalence. One other person spoke before the end of the meeting.

After the meeting any number of persons spoke very thoughtfully to me with appreciation and support and encouragement. It was suggested that a new way had been expressed of contributing to the working of the spirit within the meeting for worship. This was discussed in the inquirer's class. A number of persons have asked me to write up the experience so that we might consider it further in the attitude of worship, discuss it, and find ways to incorporate the idea into our practice.

There must be many fresh ways in which the spirit can be expressed in the meeting for worship. This particular piece of structure was useful this time because it carried a particular spirit and attitude as much as because it interrupted the popcorn speaking. To carry out the same form without a sense of movement of the spirit could be questionable. □

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# The Elderly In Prison: Prison's or Society's Neglect?

by Katherine van Wormer



Joseph Levenson

**M**y research on the elderly in prison revealed more to me about the treatment of the aged in society than about their treatment in prison. What I learned about prison is that there are people who were happy there, people who were lost and have been found (through crime!), people who never, never want to venture "out of the walls" again. What I learned is that the reason these people are happy behind bars is they are old and figure they have no place in "the free world" anyway.

Quaker interest in the aged is embodied in the historic sensitivity to the suffering and afflictions of others, in care of the sick, the poor, and the grief-stricken. Quakers have rarely singled out the aged for separate treatment; perusal of the literature reveals only passing reference to age. Friends' relationships are no more based on age than they are based on race, class, and occupation. How far one has journeyed down the path of life is perceived as less important than how the journey was made.

Quaker testimonies of equality and caring are consistent with their belief that "there is that of God in every person." The way Margaret Bacon puts it, "Quakers try hard *not* to keep up with the Joneses." This is in sharp

contrast to the materialistic ethos and future orientation of the American secular scene.

In the society at large, relations are narrowly defined. Sociologists talk of instrumental rather than personal relationships that predominate. The old are tired, useless, used up.

The movie is "Going in Style." The central character, played by George Burns, is in prison as an elderly offender. His only chance for parole is to talk about the crime. He decides not to. "Life for me is prison anyway," he says (or words to that effect).

There are two ways of looking at the elderly in prison. One is as a neglected group of quiet, inoffensive inmates with needs and concerns of their own. The other is as elderly persons who are institutionalized in prisons instead of in nursing homes or elsewhere.

Here I would like to focus on the latter, *comparative* dimension. The more you look at the plight of the aged in prison, the more you are hit by the plight of all the aged in American society.

Only five percent of those housed in the state correctional facilities are over 50 years of age. As inmates they complain little, riot never, are not homosexual rape victims—they are quiet, obscure, and irredeemable to the end. Little attention is accorded them; rehabilitation programs are not set up to accommodate them any more

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than are parole boards, and they typically find their release as emotionally traumatic as the original confinement.

As a tiny minority of prison inmates, these "old cons" are forced to acquire extraordinary coping strategies at a time in life when levels of flexibility and adaptation are severely restricted. To help them cope with the demands of incarceration, these people are generally housed in special geriatric units or cells. Lexington, Kentucky, under the direction of the Federal Bureau of Prisons, has an elaborate comprehensive health unit; South Carolina and New York state have humane and appropriate programs for these aged inmates. Project 60 in Philadelphia provides a needed service in helping elderly parolees and other releasees readjust to life in the community.

How do these older convicts come to be in prison in the first place? Some are nearing the end of life sentences, but the majority are sent away for drunkenness-related offenses, including homicide. For older female inmates, killing of a spouse is a common offense. And black males in their early 60s, according to criminologist Marvin E. Wolfgang, kill as frequently as white males in their early 20s.

Few residents of the free society commit crimes for the deliberate aim of being locked up, taken care of. Nevertheless, the attitude expressed by the elderly character played by George Burns in the movie mentioned before—"What have we got to lose?"—may be more common than would be expected.

Newspapers carried the following story from Alhambra,

California, a couple of years ago:

Police say a 73-year-old woman told them she beat her 90-year-old husband to death with a claw hammer because he was senile and she wanted to go to jail where she could be taken care of.

Police were called to the home of Mr. and Mrs. Dana Hayes, where they found the woman sweeping the porch. Inside were some relatives and the body of the husband, the hammer beside him.

Police said the woman told them her husband was senile and added, "I want to stay in jail where I can be



## On the Death of A Beloved Uncle

Old voyager, whose life has spanned  
a century almost,  
you drift lightly,  
sheets tightly tucked under  
your blue-veined arms,  
eyelids quivering, mouth agape,  
revealing a set of teeth  
unmarred by their 98 years.

Your breath comes sonorously,  
in long gentle tides,  
swelling in and out,  
shifting you in weariness,  
without resistance  
out of whirlpools, into eddies.

Nearly becalmed, you glide now  
into a haven never before reached, and,  
sails wrapped around you,  
slide into the waiting slip,  
ending a season.

—Donald P. Irish

taken care of. I want to pay for what I did. I want to pay."

While doing research at Alabama's Julia Tutwiler Prison for women, I had occasion to know the residents of the "old folks cell." The happiest and best adjusted of prisoners, these elderly inmates played grandmother and mother roles for much of the prison population. "I'm just happy here," declared one 70-year-old resident. "I just like everything about this place. I like the people; I like my job peeling onions." (She had been sentenced for poisoning her son-in-law, who had badly abused her over a long period of time.)

Occasionally, an inmate serves a very long sentence, as did one 84-year-old New York state inmate; he served the longest prison term in U.S. history. When some years ago the state parole board decided to release him, he turned the offer down. He realized he would be lost in the strange surroundings of the world outside.

Among prison inmates there is the prevalent belief, myth, that imprisonment somehow retards the aging process, that one emerges back into the society in relatively the same shape in which one departed from it. The Rip van Winkle experience would be analogous. The few scholars who have explored this phenomenon put forth the arguments that the prison regime of well-balanced meals, regular sleep, and relative absence of liquor have a rejuvenating effect on the types of people who are brought in to the prison community.

So many of the old are happy in prison, I believe, not because they are so well treated there (they are neglected individually and collectively, for the most part) but because to be old in a youth-oriented, future-directed society can be fraught with equal despair. Indeed, it has been said that to become old in the U.S. is to become the object of scorn. A comparative study of imprisoned old as opposed to nursing home residents found the prisoners significantly less depressed and despondent on every count than were the nursing home residents.

On the surface, the reportedly high level of contentment among the aged inmates is unexpected and paradoxical. Yet often events that take place in our nation's prisons say more about the treatment of a particular minority group than do events in the society at large. In more ways than one, the measure of a civilization, as Dostoevski observed, is in its prisons.

Prison's neglect of the elderly is society's neglect. Ultimately work will have to be directed not toward penal reform but toward changing the values and ways of the dominant culture. For to focus on more limited remedies is to fail to recognize that most persons should never have become, should never be, prisoners at all. Until people are valued as people and not as a means toward some end, those in their final stages of life will have little part in life. Some would as soon be locked away. □

# AN OPEN LETTER TO YOUNG FRIENDS

by Kathy McCullagh

**A**fter one year as a preschool aide and an intern with the Nonviolence and Children Subcommittee of the Friends Peace Committee in Philadelphia, I have come to feel that we young people are powerful. We are one of the most obvious sources of world changers on the planet today. Our power is not merely passive. I have seen a three-year-old girl declare, hands on hips, "You can't do that," with a conviction and righteousness that escapes most older people.

I am convinced the unfair practices of centuries won't stand a chance when half the world's people, of every nation and background (which is what we younger people are), stand insistent on rational, caring behavior between individuals and nations. However, we do not yet assume that confident stance.

Why? We need look no farther than our own neighborhood, our own life stories. We can look as far as the early days of human history. The systems—political, economic, legal—of our ever-evolving societies have rarely included the young as equal members. In the U.S., juvenile laws written at the turn of the century were unchallenged until 1964, when a 15-year-old in Arizona was sentenced to six years in reform school for placing an obscene phone call to a neighbor. He was convicted on the neighbor's testimony alone, without a jury trial. Had he been 18, he would have faced up to \$500 in fines or three months in jail.

More subtle than that example are the everyday expectations, or lack of them, that have molded our lives as young people. Paulo Freire, Brazilian education critic, has noted the pervasive "banking" approach to education where students are regarded as empty vessels to be filled by "deposits" of information, rather than as eager participants in a problem-posing dialogue. Schools also divide us by age, and we soon learn to look up to, or down on (even those common phrases play on the distinctions

*Kathy McCullagh, a student at Friends World College, has just completed her senior project in Ireland—research on a new vocational school in Ballyfermot, Dublin. She plans to teach in the New York City area following her graduation.*



Ellen at Piazza Friends General Conference





Courtesy of American Friends Service Committee



Ron Madison

of physical size) other young people by their ages. At school and at home, we live and learn with people who are at times intolerant and impatient of our learning efforts.

There is bound to be some result of year upon year of "yes, but" and "here, let me help you" and "teacher knows best." Slowly, not without protest, we begin to accept less than complete respect for ourselves and each other. We get repeated bops on the head (watch any curious brother, sister, or young friend—or think about moments when you were very curious—and see the well-meaning but discouraging attention we receive). After enough such bops we take hold of the hammer ourselves.

We convince ourselves and each other that our ideas aren't worthy, our questions can wait, our very being is unimportant. An example: we have often been judged in

schools and our homes on the basis of our maturity—how much we act "older." Does this mean less enthusiastic, less insistent on righting injustice in the world? Soon we internalize these "adult" ideals and learn, by reward and example, to act adult. Therein lies the powerhouse of any oppression. No voice from outside is needed to belittle our thoughts and actions when we know the invalidating lines ourselves.

As young Friends we will encounter our own self-doubts and disbelief as we live our lives. Also to be expected are the awe, jealousy, advice, and occasional objections of older people around us. These internal feelings and external reactions are due in part to the definition of "young" and the expectations of youth in our culture. Of course we are capable, competent, intelligent young people.

None of the older people around us thoughtfully intends to treat us disrespectfully. Unlike any other situation where one group is struggling to regain its full dignity and another group can encourage their progress from the "outside," there are no people on this earth who have never been young. As a result there are no people who can think about younger people without remembering the joyous, and painful, moments of their own younger days and at times reenacting these memories with us. A grim picture? Hardly.

Many adults are working with and for younger people. Most adults are eager to talk about their own youth and how those experiences affect their attitudes today. Professionals are exercising their privileged positions to institute political, economic, and legal changes that will restore basic rights to youth. Teachers, from kindergarten to college, are pioneering educational changes that posit the student as a central source of wisdom and enthusiasm. Parents are caring for their children with an understanding that increases with every generation. Parents are also recruiting their friends to join them in their child-care tasks. Alliances across the ages are essential for us, as older people have information we need and a valuable voice that can speak on our behalf where we are not yet allowed to talk.

All of us will join the ranks of adulthood and can continue making friends with younger people. Those of us over 21 have access to information and audiences that those younger do not. We are already recognized as adults. Wherever we live, work, and study, each of us is in the perfect position

- to educate our older friends, parents, and teachers about respecting youth;
- to make lasting, supportive friendships with people our own age;
- to spend time with and learn from those younger than ourselves.

Remember, we are not only the "leaders of tomorrow"—we are the leaders of today. □

# JEAN KOHR—Advocate for Life

by Ernie Schreiber

It was an early spring day. The bright sunlight cut sharply through the tilted slats of the meetinghouse blinds. Sparrows chatted. A mockingbird talked with itself.

Jean Kohr—lawyer, artist, mother, and wife—rose to share her thoughts. The birdsongs had revived a not-too-distant memory. She wanted to put in focus, it seemed, the unending work of the intervening months.

Just a year before, she recalled, a day or two after the accident at Three Mile Island, she had stood at her kitchen window, looking at the budding trees, thinking of the farm fields beyond.

The significance of the wrecked reactor, sitting not more than 20 miles upwind from her home, from some of the nation's most productive soil, from the houses and jobs of two million people, had begun to take shape in her mind.

She had been standing there, pondering the tranquil landscape and unseeable danger, when a twittering sparrow, hopping among branches of a bush, had caught her eye. As she watched that fragile life, one idea took hold: all this might change, all this might die, all this might never exist again.

She had resolved then, in her much understated words, "to do something." It was a phrase she often used. And whenever she did say it, remembers one close friend, "I always thought, watch out now."

Jean Royer Kohr was raised in the small south central Pennsylvania town of Waynesboro. The appreciation of nature she learned there stayed with her throughout her life, as a landscape painter, weekend trout fisher, and ardent defender of environmental causes.

After graduating from Hood College in the early 1960s, Jean married physics professor C. Byron Kohr. In 1968 they brought their family, which eventually grew to three children, to the college town of Millersville, where Byron taught.

Jean, who had studied art in college, co-founded the Echo Valley art alliance, a regional coalition of artists. She painted bold imaginative landscapes, all large works, usually in earthy reds, browns, blues, and greens.

For her, painting always was a private experience. "What she thought art should be is a resource," says fellow artist Carol Morgan, "a place where a person could plug in and recharge and say, this is wonderful—like the first daffodil you ever saw."

At age 32, however, seeking a more service-oriented career, Jean decided to enter law school. For three years she

commuted daily from her home to Villanova University, a 120-mile round trip. She earned her law degree in 1975, becoming one of Lancaster County's few female attorneys.

Jean specialized by choice in the practice of family law, handling divorce, child-support, and spouse-abuse cases. "She was extremely committed to her clients," recalls partner Samuel Mecum. "She saw a need for women to be in that kind of law. She was willing to spend the time and energy to deal with their emotional needs."

In the late 1970s, Jean was appointed to the Pennsylvania Commission on Women and took part in writing the final drafts of the state's no-fault divorce reform law. She traveled across the state, speaking on behalf of the bill. Because she



dealt daily with the legal problems of women, says former commission director Greta Aul, Jean proved one of the most effective witnesses for the reform package.

By the time the accident on Three Mile Island took place, on March 18, 1979, Jean had grown adept at dealing steadfastly with the legal aspects of complex social problems. "Doing something" about Three Mile Island began three weeks after the accident, when Jean, aided by two other attorneys, put together what would become a precedent-setting case against the effort to rapidly decontaminate the disabled nuclear plant and return it to operation.

The most expedient, and least expensive, means of cleaning the plant required discharge of hundreds of thousands of gallons of radioactive water—spilled during the accident—into the adjacent Susquehanna River, source of drinking water for an estimated 100,000 people. For the remainder of 1979 and all of the next year, Jean

devoted herself to the legal battle to stop the dumping of TMI water into the Susquehanna.

She learned the jargon of the nuclear industry and pored over abstruse technical regulations of the Nuclear Regulatory Commission. She wrote scores of letters in the search for nuclear power experts willing to testify about the dangers of low-level radioactivity. She scoured federal law books, searching for environmental law and cases that would support her case.

The citizens' group who nominally hired her was unable to make her more than token payments for her services. After a time, the other two attorneys in the case returned to their practice. Her law partners brought a new attorney into the firm, to whom she turned over most of her paying cases. Jean worked on.

The first victory came in January 1980 when TMI's owners announced they would not dump any contaminated water into the Susquehanna. A second victory came in January 1981 when the U.S. Supreme Court ruled that, as Jean had maintained, citizens do have the right to take concerns about nuclear power directly to federal courts, without first seeking resolution of the issues from the government's nuclear regulatory bureaucracy.

Jean Kohr died of cancer at age 40 on June 20, 1981, just five months after the Supreme Court ruling. During the past year, her victories have been sustained daily, however, as day after day the contaminated water that nuclear officials had wanted to dump in the river moves instead through filters and into storage tanks for disposal in a yet-undecided manner.

What motivated her to devote the final years of her life to the legal battle for responsible clean-up of Three Mile Island? The answer can be found in two simple paragraphs she wrote in the midst of the anti-nuclear struggle:

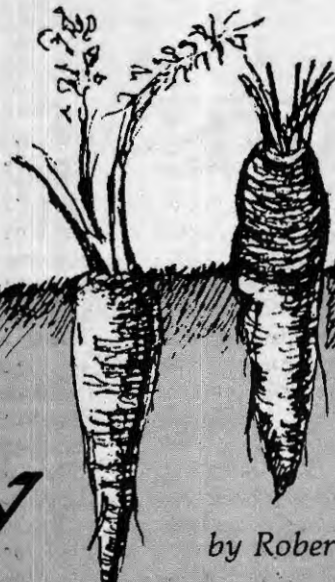
I am able to continue, zealously, because of my conviction that our work here as Quakers requires that we protect the air, land, and water which God has created.

The environmental protection movement, to me, raises many of the same issues John Woolman alerted Quakers to many years ago. The exploitation of our natural resources without regard to the effects, both direct and indirect, on human health and welfare, cannot be justified by profits or productivity.

Ernie Schreiber, Lancaster (PA) Meeting, is staff writer for the Lancaster New Era.



# Friends and the Vegetarian Way



Linda Howe

by Robert Heckert

With few exceptions, Friends, though noted for their principle and practice of nonviolence, have not treated certain animals and other warm-blooded creatures in a nonviolent manner. Along with tens of millions throughout the world, they think it is perfectly justifiable to kill billions of creatures annually to satisfy taste and appetite, to relieve hunger. And so our slaughterhouses are kept busier than ever, usually beyond sight of the people who consume the meat. These people are blissfully unaware of the cruelty and suffering perpetrated upon hapless creatures, which have the right to live out their natural span of life.

Vegetarianism has its biblical sanction in the first chapter of Genesis, verse 29: "God also said, 'I give you all plants that bear seed everywhere upon the earth, and every tree bearing fruit, which yields seed; they shall be yours for food.'" (New English Bible) Genesis goes on to say that humans were to rule the fish in the sea, the birds of heaven, all the animals and reptiles, but not to eat them. It was the golden age of peace in the world, celebrated in primitive legends, when there was neither war nor bloodshed and humans lived in friendly companionship with the other creatures of the earth.

But then something happened. Scientists call it the Ice Age, while Jews and Christians call it the Fall of Man. Humans were not to rule the lower creatures by fear and prey on them for food. To keep alive in the cold regions in the absence of non-flesh food, humans took to eating fish and animals. A virtue was made of necessity. Human beings eventually became caretakers and breeders of animals for food on a greater and greater scale. It seems that from about 6000 B.C. domestication of meat animals and organized war went hand in hand.

Ethically, the only justification for the practice of meat-eating—namely, necessity—is no longer valid. Today, with

our vast transportation system, efficient refrigeration, and storage systems, food of plant origin, including trees, is certain and available to all, at least in the U.S.

But it is widely asserted and assumed that consumption of meat and fish is essential to maintain health and strength. This is absolutely false. In the September 1981 *Reader's Digest* is found an article, "How Healthy Is a Vegetarian Diet?" by Jane Brody, food and nutrition editor of the *New York Times*. She declares, "In recent years, the meatless way of life has surged in popularity, largely because increasing evidence indicates that a sensible vegetarian diet is better for you than the typical meat-heavy American one."

She goes on to detail how a vegetarian diet "protects your heart, controls your weight, and reduces the risk of cancer." It promotes longevity. Jane Brody points out that the human body is not designed for meat-eating. "Our anatomical equipment—teeth, jaws, digestive system—favors a diet that emphasizes plant foods."

Flesh-eating produces horrible, putrefactive fermentation in the system, leading to the formation of alcohol, vinegar, acids, gas, etc., and the proliferation of millions of poisonous bacteria, which can cause salmonellosis, staphylococcus, botulism, and all kinds of allergies. Many animals are afflicted with disease and parasites. They pass through careless, and often corrupt, government inspection, and are eaten by humans, causing untold misery. There are the chemicals in fish, such as lead, mercury, and cadmium, which are deadly. Then there are the chemical additives like sodium nitrate and sodium nitrite, as well as dangerous hormones such as DES.

For about 36 years I have practiced the vegetarian way of life, and I thank God for what it has done for me. It has given me a light and clear head, a tranquil body and spirit. I have never experienced a

single day of sickness or even a slight indisposition. At 78 I continue to work regularly at an editorial job. I can walk long distances, covering 20 miles in less than five hours with relative ease. I rejoice in being in the company of such great men of history as Socrates, Plato, Zoroaster, Buddha, Jesus, Leonardo da Vinci, Franklin, Newton, Shelley, Tolstoy, Gandhi, Wagner, Bernard Shaw, and I believe at least one outstanding woman, Susan B. Anthony, a Quaker.

How many Friends in the U.S. and Canada know that since 1902 there has existed in England a flourishing Friends Vegetarian Society functioning within London Yearly Meeting? I came in touch with them a few years ago. Terence Lane, the secretary, tried his best to encourage me to move toward the formation of a similar society in this country. I did conscientiously take some steps in that direction, but I was unable to find any Friends who were willing and able to devote time to such an endeavor. I gave up the effort. Perhaps one or more Friends who see this article will be moved to take up the torch. I would be glad to hear from them.

In 1978, during Philadelphia Yearly Meeting, a concern of mine about the colossal scale of slaughter of animals for food was read by the clerk. No discussion from the floor was opened, and of course no action was taken on that concern. It was sad for me, and I think sad for the Religious Society of Friends. I look forward with hope to a better day, when Philadelphia and other yearly meetings will join that blessed vanguard of humanity who champion the vegetarian way of life for the sake of humanitarianism, good health, and a more intelligent ordering and use of our precious land.

Robert Heckert is affiliated with the North American Vegetarian Society and the International Vegetarian Union. He is a former member of Germantown (PA) Meeting.

# IREPORTS

## Friends Meet to Consider "Immediacy of the Holy Spirit"

Martha Giffen, Bellaire, Ohio, elementary school teacher and recorded minister of Ohio Yearly Meeting, was mildly frustrated. When recess was announced each day at school her pupils made a rush for the playground. Here at this conference there was no such response when the scheduled time came for the five worship-sharing groups to conclude their discussions. Ten minutes past the scheduled time as conference chairperson, Martha rang her small handbell. Five minutes later, she rang again. One by one the groups began to break up. The Spirit seemed to have "taken over," and pre-planned schedules seemed suddenly to have become secondary to the joy of sharing among 50 Friends of differing backgrounds who had become engaged in dialogue on their life experience and Quaker commitment with persons previously unknown to them!

This scene occurred at Camp Robynhaven, near Cambridge, Ohio, at the March 12-14 regional conference under the auspices of Friends World Committee for Consultation, Section of the Americas, planned by Friends from the Evangelical Friends Church—Eastern Region, Ohio Yearly Meeting, and Philadelphia Yearly Meeting.

The conference theme was "The Immediacy of the Holy Spirit," a concept characterized by William Taber, conference leader (long-time teacher at Olney Friends School and now faculty member at Pendle Hill) as the only thing which could bring non-pastoral and evangelical Quakers together. The theme had been proposed by an evangelical Friend.

In a symposium moderated by Alvin Anderson questions related to the basic theme of the conference, which had arisen during previous discussion, were frankly faced and discussed by panelists from the three yearly meetings.

A highlight of the weekend conference was the safari through the 610-acre game preserve adjoining the camp.

Conferees expressed strong interest in another regional gathering during the coming year. This was one of a series of regional conferences under FWCC auspices to increase interaction and fellowship among neighboring groups of Friends of differing backgrounds.

*Robert J. Rumsey*

## Witnessing for Peace at Philadelphia Yearly Meeting

Philadelphia Yearly Meeting's 302nd annual sessions were held during the last few days in March, a time when nature is normally kind, with hints of the luxurious warmth and color soon to come. This year, only the calendar revealed that spring had begun.

As our sessions began, a new clerk, Gertrude P. Marshall, took the place of retiring clerk Thomas S. Brown, to whom great appreciation was expressed for his three years of service in a demanding position.

The "centerpiece" of our gathering, the Interfaith Religious Witness Against the Nuclear Arms Race, took place on the second evening. Last year, on a glorious, sunny spring morning, 1,400 of us walked together to nearby Independence Mall to witness to our desire for peace in the world. This year some 2,500 Friends came from every corner of the yearly meeting—and beyond—to join with dozens of other church groups in a candlelight procession to the same location; the entire city block was filled, with estimates of 15,000 or more participants standing quietly in the bitter, near-freezing cold as church leaders spoke to their belief that might is not necessarily right. Strangers smiled as they helped each other to relight the candles extinguished again and again by wind gusts that set teeth to chattering and numbed fingers and toes. In a dramatic and spontaneous expression of the common will, all joined together to raise their glowing candles on high in silent "applause" following messages of particular cogency and concern.

Media coverage the following day was extensive and sympathetic, and, although the newspapers never did get straight the fact that our yearly meeting had been responsible for the original idea of the witness, all agreed that the event went far

to raise public consciousness about the need for immediate, united action to prevent a possible nuclear catastrophe.

One of the major concerns of these sessions was a review of the suggestions made as a result of a questionnaire circulated to every monthly meeting and discussed by them in depth during the preceding winter. How can we best organize or structure ourselves so as to achieve meaningful and effective communication between the yearly meeting and its constituent local meetings? How can we insure sufficient income to cover the cost of the essential programs which manifest our testimonies and beliefs to others, and provide adequate salaries to our staff, whose experience and dedication are paramount to the success of these goals?

A report was heard on the journey by five Friends, three of them staff members, to Texas to attend a consultation on racism; out of this grew the desire to create an ad hoc committee to explore ways of creating a comfortable environment in our meetings for minority members who might wish to attend or to join.

Our general secretary, Francis G. Brown, will be retiring this summer after 18 years of service in this position, and while a decision on his replacement had not been made in time to bring a name forward at the March sessions, we were informed that the announcement should be made in May.

In all, 94 of our 99 constituent meetings were represented at this year's gathering. Once again, accommodations were subsidized at a nearby motel, with nearly 4,000 meals provided at our meetinghouse, thus enabling many who otherwise could not have remained to participate fully in the corporate decision-making process.

*Teresa Jacob Engeman*

*Monsignor Bruce Kent, leader of England's Campaign for Nuclear Disarmament, spoke about the European peace movement to members of Philadelphia Yearly Meeting.*



*Terry Foss*



# WORLD OF FRIENDS

**Freedom of conscience and equal rights for women** are two of the significant guarantees in the new Canadian Constitution Act. Passed last December by the Canadian Parliament, this act now becomes law following approval by the British Parliament and proclamation by Elizabeth II, as Queen of Canada, in mid-April in Ottawa. With this event Canada achieves "patriation," ending the role of the British Parliament in amending the Canadian constitution.

Though various important issues are dealt with—including recognition of Canada's multicultural heritage and affirmation of the existing rights of the native people, Friends will welcome especially the inclusion of "freedom of conscience and religion," as the first of four fundamental freedoms. This statement, which does not make conscience dependent on religious affiliation, appears to be a step ahead of other national constitutions.

Until now, a Canadian conscriptee who was not a member of one of the historic peace churches (Friends, Hutterites, Mennonites, and Doukhobors) has had difficulty in getting C.O. status.

The Canadian Peace Tax Fund Committee intends to press the freedom of conscience a step further. "We can test freedom of conscience by assuming that [our legislators] mean we can divert our defense taxes from killing to peaceful uses, on conscientious grounds." The committee hopes that the government will amend the Income Tax Act and establish a Peace Tax Fund when they are amending other legislation to conform with the new Constitution Act.

**Friends General Conference has named as its new general secretary** Lloyd Lee Wilson of Barboursville, VA, a member of Baltimore Yearly Meeting. He will assume his new duties in time to be present for the FGC Gathering at Slippery Rock (PA) State College July 3-10.

Since January 1980 Lloyd Lee has been executive director of Virginia Mountain Housing, Inc., a private nonprofit housing rehabilitation firm serving the New River Valley section of southwest Virginia, part of Central Appalachia. He holds bachelor's and master's degrees in management from the Massachusetts Institute of Technology.

Besides active roles in Cambridge and Charlottesville monthly meetings, New England and Baltimore yearly meetings, and Virginia Friends Conference, Lloyd Lee has been a member of the corporation of Cambridge Friends School, project coordinator of Friends Community Development Corporation, and a member of the New England AFSC executive committee. He is now a member of the AFSC national board.

He is married to Merrill Varn, who is pursuing a doctorate in entomology at Virginia Polytechnic Institute.

**The Friends Association for Higher Education** will hold its third annual conference June 25-29 at Earlham College, Richmond, Indiana. Among those slated to address the gathering are keynote speaker, Ernest L. Boyer, president of the Carnegie Foundation for the Advancement of Teaching, and Quaker writer and educator, Elise Boulding.

The association is forming an up-to-date and continuous roster of Quaker educators and is seeking names and addresses of Friends in higher education at Quaker colleges and other campuses.

For further information about the annual conference or names and addresses of college professors and administrators, write to Anne and Nate Shope, executive secretaries, 1209-A Nathan Hunt Road, Greensboro, NC 27410.

**A nationwide poetry contest** focused on the issues addressed by the United Nations Second Special Session on Disarmament is being sponsored by the Plowshare Coffee House, a project of the Fellowship of Reconciliation. Submissions will be accepted until June 10. They should be no longer than 50 lines and deal with peace, justice, or human rights.

The FOR will invite the winning poets to read their works on July 8 at the Plowshare Coffee House in New York.

Send submissions in triplicate to FOR, Box 271, Nyack, NY 10960.

**"Resistance and Reconciliation: Living at the 11th Hour"** is the theme of a national conference sponsored by the Fellowship of Reconciliation, a 68-year-old interfaith pacifist organization, to be held July 28-August 1 at Clarke College, Dubuque, Iowa. The program will feature several speakers, including James M. Lawson, Jr., civil rights leader and United Methodist pastor; Creuza Maciel of Brazil, executive secretary of Servicio; Molly Rush, Plowshares Eight member; and Jim Wallis, author and member of Sojourners Community. Contact FOR, Box 271, Nyack, NY 10960.

**Friends House in Santa Rosa, CA**, now building, is pleased to announce that a few openings are available on its waiting list. This is a comprehensive situation for older people; one site combines one- and two-bedroom apartments, a skilled nursing facility designed for recovery and return, and a day health center.

Santa Rosa is a city under 100,000 with many cultural advantages, including a critically acclaimed symphony orchestra. The facility is conveniently located to shopping, hospitals, and bus lines to San Francisco, 65 miles away. A substantial subscription deposit is required. For information write Friends Association of Services for the Elderly, 1808 Drexel Drive, Davis, CA 95616, or call 916-756-4495.

**Students can participate this summer**, from May 27 through August 15 in an organizing project in West Philadelphia, hosted by the Movement for a New Society. Students will be able to gain valuable skills and experience in peace and social change, live in groups and work in teams on neighborhood peace projects, support themselves through jobs in the city, and contribute \$150 toward the expenses of the project. For more information, write to Student Project, Friends Peace Committee, 1501 Cherry St., Philadelphia, PA 19102.

**"Christians Confronting the Nuclear Arms Race"** will be the theme of the third national conference of New Call to Peacemaking, to be held June 17 to 20 on the campus of Elizabethtown (PA) College. New Call to Peacemaking is a cooperative program of the historic peace churches—the Mennonites, Church of the Brethren, and Friends—which was begun in 1976 as a joint effort in exploring the implications of the biblical call to be peacemakers.

The present conference will feature evening speakers, Gordon Cosby, pastor of the Church of the Savior in Washington, D.C.; Mary Cosby, speaker with World Peacemakers; *Sojourners* editor Jim Wallis and Catholic priest Daniel Berrigan on peacemaking and spirituality; and Myron Augsburger, Mennonite evangelical leader and pastor of a new congregation in Washington, D.C. There will also be morning Bible lectures given by John H. Yoder, followed by study/worship groups, and a wide variety of afternoon workshops on peace studies and activities.

For conference registration contact Barney Miller, Board of Congregational Resources, Salunga, PA 17538; 717-898-6067.

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## Toward Peace In South Atlantic

Friends and other peace-minded people in Britain and in Argentina have been outspoken in their opposition to military action in the Falklands/Malvinas situation. Through telephone communication with peace leaders in both countries, *Friends Journal* has obtained comments about the conflict following the loss of lives in warship sinkings.

The Buenos-Aires-based nonviolent, interfaith organization, Servicio—Paz y Justicia, declared: "An armed confrontation between two countries is a threat to humanity. Argentina does have a right to the Malvinas Islands, which it has been claiming for over 100 years. But to utilize military action to take the islands was not the correct way. All sides should have continued to seek a peaceful solution to avoid bloodshed."

Nobel peace laureate Adolfo Perez Esquivel of Servicio told us that he hopes to meet shortly with government and religious leaders in Britain and Western Europe to gain support for an immediate cease-fire, a monitored truce, and a permanent solution in a U.N. framework. He may be joined in his efforts by other Nobelists. Meanwhile, churches in Argentina are not only conducting masses for the war dead but organizing ecumenical acts of intercession for peace.

The British Quaker Peace & Service (QPS), through its U.N. Committee, sent letters on May 10 to the British Prime Minister, the Argentine President, and the U.N. Secretary General, underscoring the vital importance of U.N. negotiation and noting that further military action will make negotiations more difficult.

In a statement to be widely distributed in Britain, the Friends group calls for suspension of military operations by both parties and a phased withdrawal of the military buildup, a phased replacement of Argentine military forces by police under U.N. auspices for the interim, establishment of an international administration for the islands pending settlement of outstanding differences, and a recognition that the Falklands/Malvinas residents are entitled to a period of calm during which a U.N. agency should place before them the options open to them for the future (resettlement opportunities and compensation for those who wish to leave) and report their wishes to the U.N. Secretary General.

Ron Huzzard, representing QPS at an open-air rally following a peace march of 2,000 people in London on April 25, spoke about Britain's large-scale arms sales to the Argentine government which Friends and the peace groups had been

protesting about for a long time. (However, the first British warship to be sunk was hit by French-made weapons fired from a French-made plane.)

The Canadian Friends Service Committee has also urged "both Britain and Argentina to negotiate." In identical telegrams to the British high commissioner and the Argentine charge d'affaires in Ottawa, CFSC coordinator Carl Stieren said: "Escalation forces nations into deadlock or conflict, not into a peaceful solution. Dona nobis pacem."

In a subsequent letter (April 26) to the British high commissioner, who distorted the telegram into a message of support for Britain, Stieren observed: "One terrible result of Britain's use of armed force against Argentine occupation of the Malvinas/Falklands could be to unite the Argentine people—who have opposed the Argentina junta over human rights and the 'disappeared persons'—behind the Argentine government."

A Friend recently returned to England after three years in the Falklands, Margaret Burkett, writes in *The Friend* (May 7):

Hard to believe but nevertheless true is that the precariousness of the islanders' position was never properly presented to them. . . . If they are given sufficient time to discuss a wide range of realistic options they will be capable themselves of putting forward viable suggestions. The emotive issue of resettlement with compensation should be among these options. Another which many might like could be a guaranteed independence.

O.S.

(with cooperation of Richard Chartier)

## LETTERS

### Friends "Seeking Unity"?

I have been intensely concerned over the article on how the meeting can meet personal needs (*FJ* 2/1). Elsewhere, a public notice caught my attention when it stated we should care especially for the unmated woman. I immediately thought of this when seeing what the *Journal* had published.

We can realize that one of the special functions of a church and of a Friends meeting, too, is to bring folks together for the purpose of a close and permanent union—marriage, so to speak. One might say that this union is a personal and individual matter. Unfortunately, it is not always so. One is not always sure of contacting the right person, some are not in a



mood, or maybe shy away from the married status. A number are not meant for each other.

Any number of reasons could be found for men and women not able to obtain what they want. Hence the church or meeting could be brought to function. This could be done by the pastor, or in the case of Quakers by a committee.

I should like to hear in your correspondence department from *Journal* readers just what their reaction would be to the above, a subject vital to all.

Esther H. Reed  
Great Falls, MT

### Familiar Facing Benches

I was delighted some weeks ago to see the picture of our facing benches (*FJ* 2/1, p. 3). I wonder if *Journal* readers know that they are the facing benches at Gwynedd (PA) Meeting? The sketch of the benches was made by Jean Price Norman, now of Arizona, when she lived here and saw the benches each week.

Eliza Ambler Foulke  
Gwynedd, PA

### Response to Soweto Appeal

Thank you for including the item about Purchase Quarterly Meeting's Soweto Meeting Matching Fund in the "World of Friends" (*FJ* 2/1). The response has been great! I believe you may be interested in hearing about it. The first response, postmarked Washington, D.C., January 25, enclosed a \$20 check and reached me on January 28, the same day the *Journal* arrived in my mail. Since then 15 Friends from California, Michigan, Wisconsin, Iowa, and points east have contributed \$340, while four meetings: Midland and Austin (TX), Providence (RI) and Olympia (WA), added a total of \$193. The Fund has reached \$1,936, which is \$186 over the \$1,750 of the matching offer. So many readers who responded asked me to let them know the results that I replied in my acknowledgements that I would let *Friends Journal* know in the hope you would print a little follow-up announcement.

Thank you very much for your help and publicity. You should rightly be able to declare "an item in the *Journal* guarantees a response!"

Harold Nomer  
for Purchase Quarterly Meeting  
Ardsley, NY

(*Friends World Committee for Consultation, Section of the Americas, has taken up the concern of a Friends*

meetinghouse and center in Soweto. It is hoped that \$250,000 can be raised and donated by Friends outside of South Africa. Contributions earmarked for the "Soweto Project" may be sent to FWCC, 1506 Race St., Philadelphia, PA 19102.Ed.)

### Biography of Jean Toomer

I am sure many *Friends Journal* readers have persistent memories of Jean Toomer (1894-1967), who did much writing and speaking among Philadelphia Yearly Meeting Friends, particularly in the 1940s, working especially with Young Friends and with ministry and counsel committees. I would like to tap these memories.

Two of us (Richard Eldridge and I, both members of Baltimore Monthly Meeting, Stony Run) have been collecting material for some years and writing a biography of Jean Toomer. With the help of his wife, Marjorie, we have interviewed a number of people who knew him; but no doubt there are others on whom he had an impact. From any such persons we would appreciate receiving correspondence including pictures, memories of experiences with Jean, any letters to or from him, notes of lectures or talks he made, and general impressions of him as a person. These would be welcome relating to any period of his life. It would be most helpful if such materials could be sent as early in the summer as possible, since that is my main writing time. Please send responses to Cynthia Kerman, 4200 Elsdorfe Avenue, Baltimore, MD 21214; or, if it is more convenient, to Richard Eldridge, 47 Hillcrest Drive, Doylestown, PA 18901. Many thanks!

Cynthia Kerman  
Baltimore, MD

### Research on Alcohol Problems

I have been gathering information about Friends' approaches to alcohol problems in all parts of the Quaker world since 1650, with a special interest in women's positions and efforts. A number of Friends have written me helpfully about individuals they have known who had a special concern in this area. If there are those who would like to share names or brief reminiscences about the work or witness of individual Friends or Friends bodies—locally, nationally, or internationally—I would welcome hearing from them at 5406 S. University, Chicago, IL 60615, and I will try to reply.

Sabron R. Newton  
Chicago, IL



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## BOOKS

**Egyptian Harvest** by Virginia M. Stetser.  
*Laridae Press, 3012 Wesley Ave., Ocean City, NJ 08226, 1981. 72 pages. \$6.96*

Virginia M. Stetser has written an unusual and an interesting book. As the title implies, it is a collection of poems paying "homage to the deity/In Egypt's brain." Even the organization of the book reflects the title: The Pharaonic Period; The Coptic Period; The Islamic Period. The first poem leans "across the gray of years" to ask: "The word demotic, please/What does it mean?" A general reader only, I reach for my dictionary and am enlightened. This process repeats itself. Not that the language is obscure; it is remarkably clear. Some of the poems move towards light verse. "The Significance of Good Carriage," for example, is about Egyptian cats who were "deified/and mummified and golden-eyed." "Sunbread" imagines dough kneaded and baked in the hot sun, imagines the flies, imagines the humor and intestinal fortitude needed by the consumer.

Most of the poems, however, are serious attempts to capture the long, complex living that has gone on in Egypt. Stetser muses that there, "Three great religions briefly/Played together with each other's toys." "Listen," she says. "All gods are one and bear/. . . signs of life./Pray and accept. Life implies union." Another poem admonishes women to teach children "to respect the tapestry/Almost, like Allah, perfect./Teach them to love the necessary flaw."

This is a book which may, in its gentle way, lead you into a deeper interest in the thousands of years of Egyptian history.

Sally W. Bryan

**The World Challenge** by Jean-Jacques Servan Schriber. *Simon and Schuster, New York, 1981. 301 pages. \$14.95*

The author argues that future world posterity depends upon the transfer of high technology from Western to Third-World countries. In 1975 Sheik Yamani of Saudi Arabia said to reporters:

You must admit that oil and time are on our side. So it is up to you in the West. The time will come when we will not renew contracts for oil, and even

less our financial reserves, unless we have agreements on technology transfer to the whole Third World. Technology and development will have to be granted without restrictions if you want oil. Technology, in short, is the price of oil.

The author's idea is to organize a new world order where difference between the rich and the poor will be greatly reduced. Power is with OPEC, not the West.

The book is a history of the relationships between OPEC and the West. The author's theme is that automation and microprocessing can convert us from an energy society into an information society. He writes that humans "are finally within reach of the only infinite resource—information, the growth of the mind."

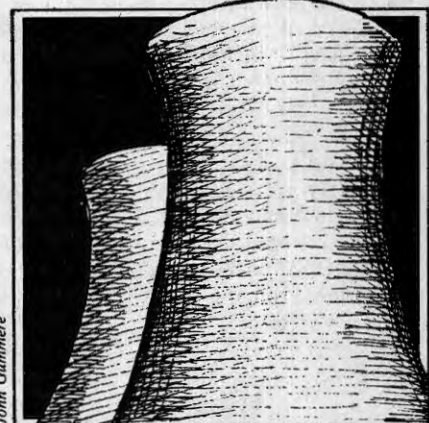
He is fully aware of the problems involved and deals with them at length. In conclusion he says, "What the Third World asks is that the computerized infrastructure it seeks be used as efficiently as possible so that it can enrich itself and become a vast market for the rest of the world."

The book is well and clearly written, it is non-technical, and it gives an interesting look at what has been going on behind the scenes.

J. Howard Branson

**Secret Fallout: Low-Level Radiation From Hiroshima to Three-Mile Island** by Dr. Ernest J. Sternglass. *McGraw-Hill Paperbacks, New York, 1981. 306 pages. \$5.95*

Proximity to nuclear plants which occasionally discharge radioactive gases



has caused infant mortality. This is well documented by Dr. Sternglass, professor of radiology at the University of



Pittsburgh Medical School.

During periods of massive nuclear testing, the learning abilities of children born in areas of fallout have been permanently damaged. Evidence of serious health damage has been suppressed by agencies of the U.S. government in what was presumed to be the national interest.

This book considerably broadens our understanding of nuclear radiation. Mothers and mothers-to-be should read it. It is well written, and bright high school students should enjoy it. There is a 17-page bibliography for further reading. Nobel Prize winner Dr. George Wald contributes a thoughtful introduction.

Dan MacGilvray

**Wait in the Light: The Spirituality of George Fox: A Selection of the Writings of George Fox and Early Friends with introductions by John Lampen.** Quaker Home Service, London Yearly Meeting, 1981. 118 pages. \$6.95/paperback

Many Friends and other individuals turn to George Fox's *Journal* to gain insights into that remarkable man and the Society of Friends. But many readers find the *Journal* difficult, tedious, lengthy—or all three.

One answer is to urge such individuals to turn to the abbreviated edition of *George Fox's Journal*, by Douglas Steere and with an introduction by him, and published by *The Upper Room* along with similar publications on John Woolman's *Journal* and Thomas Kelly's *Testament of Devotion*. To these two major publications on Fox we can now add a splendid little volume edited by John Lampen and with short essays by him.

This excellent new volume has several advantages. It includes carefully selected excerpts not only from Fox's *Journal* but also from his other writings, along with a few by other early Friends. It is also brief—only 118 small pages—and relatively inexpensive. Especially important are Lampen's introductions to the six sections. These superb essays of from 6 to 20 pages are followed by the quotations, ranging from 6 to 12 pages for each section.

What emerges from those essays is a less contentious, austere, and authoritarian human being than one sometimes discovers in reading his *Journal*, and a person with a much broader range of interests than is often pictured—"an extraordinary and

complex man: mystic, revolutionary, prophet, and preacher of compelling power, adventurer, self-taught writer, healer, advocate of new ideas... organizer, and democrat..." to use Lampen's words.

To this reviewer the reading of Lampen's book brought a heightened respect for Fox and his many talents and a keener interest in him as a prophetic Christian (and Quaker) leader.

Leonard S. Kenworthy

**There Is a River. The Black Struggle for Freedom in America** by Vincent Harding. Harcourt Brace and Jovanovich, New York, 1981. 416 pages. \$19.95

Both black and white Americans have for too long known too little about the long and inspiring struggle for freedom that began in the baracoons where captured slaves were penned on the shores of Africa, continued on the slave ships that brought blacks to these shores, was fought on the plantations of the South, and in the forests and the swamps where the "outliers," or escaped slaves,



collected and burst forth in revolt time after time during the days of American slavery. The black flight to the North, the black-run underground railroad, the black rescues of escaped slaves after the passage of the Fugitive Slave Act, and the black troops who fought in the Civil War have all been lost sight of by the average American, who has learned instead to picture a passive and long-suffering slave population, an underground railroad operated by the Quakers, and liberation through the emancipation proclamation of Abraham Lincoln.

It is good to have this buried history reclaimed for us in narrative form by a black historian who identified deeply with

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the struggle of his people and is unafraid to allow his own feeling to show in his writing. His black heroes—male and female—come alive in consequence, and will live in the memories of his readers.

These heroes are sometimes caught up in a vision of a United States which has outgrown the barriers of race (the "I Have a Dream" vision of Martin Luther King); sometimes in the establishment of a separate black nation elsewhere on the American continent; sometimes in a peaceful, but more often in a bloody transition. Vincent Harding is correct in including all these different viewpoints in the story of the struggle, but because the manuscript is enriched by the author's expression of his own viewpoint, the reader is sometimes confused by apparent shifts in that viewpoint. Thus he seems to contrast Frederick Douglass unfavorably with Martin Delany, whose "more radical analysis" leads him to separatism, and question Douglass' faith in a Divine Providence. But it is Douglass, not Delany, who was closer to the position of Martin Luther King, Jr., which Harding seems to share in his preface.

Quakers who are particularly interested in the history of nonviolence will regret that there is very little discussion of the long and vigorous debate on non-resistance conducted among blacks as well as white abolitionists in the decade preceding the Civil War, and few of the stories of successful campaigns to integrate the streetcars, schools, trains, and churches which blacks (with some white allies) undertook in the Northern cities in the 1850s and 1860s, 100 years before Rosa Parks and Montgomery. But to have covered almost 200 years of history in a little over 400 pages is a feat that leaves little room for detail. We can be grateful for Harding's impassioned narrative and look forward to the sequel carrying the story up to date.

*Margaret Bacon*

### Books in Brief

• **The International Bill of Human Rights**, edited by Paul Williams. Entwhistle Books, Box 611, Glen Ellen, CA 95442, 1981. 160 pages. \$9.95/\$3.25 paperback. Offered for the first time in book form is what originated as the U.N. Declaration (adopted in 1948) and which is now international law. The book contains a useful historical sketch of the bill followed by the full text. Adolfo Perez Esquivel writes a moving "Afterword," calling the bill "a contribution to the struggle for the humanization of men and women in justice, freedom, and peace."



# ARTS

## Joseph and the Amazing Technicolor Dreamcoat



Laurie Beechman and Bill Hutton

*Joseph and the Amazing Technicolor Dreamcoat* is an exuberant potpourri in which there is something for everybody. A four-year-old child, a group of nuns, high school students, mature couples, and clusters of elderly people all seemed to be enjoying it hugely.

What one sees in this show depends upon one's vision. At its simplest level, it is an explosion of glorious color. Imaginative sets by Karl Eigsti are at once beautiful and humorous. Lovely costumes enhance an attractive cast. At a much different level, it offers insights

more pointedly than the Bible about the dimensions of sibling rivalry in a polygamous society and the effects of blatant favoritism shown by the father.

Based on the biblical tale of Joseph, it more resembles a staged oratorio than a conventional Broadway show. There is, for example, no credit given in the program to the author of the "book." But then, there is no spoken dialogue. The music is by Andrew Lloyd Webber, the lyrics by Tim Rice, the team also responsible for *Jesus Christ Superstar* and *Evita*.

*Joseph* is an eclectic melange, hopping from genre to genre with wild abandon—for example, from French-cabaret to Mexican-street style. Consistently surprising, it is also consistently amusing.

Beautifully, slickly, cleverly directed and choreographed by Tony Tanner, this show, with musical direction by David Friedman, presents honest, legitimate singing as well as "belting," and the best, most meticulous articulation anywhere. Special praise must be heaped on the chorus, whose ensemble work was flawless. The orchestra played the merry score tastefully, never overpowering the singers; and praise be, there was no over-amplification.

*Joseph* is short and sweet—a family bonbon. Everyone we saw exited smiling.

*Joseph* is at the Royale Theatre, 45th St. west of Broadway. Performances Wed.-Sat. at 8:15, Sun. at 5:30. Mats. Wed., Sat., Sun. at 2. Price range: \$18-26.50.

Beatrice Williams

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• *Etta's Journal*, edited by Ellen Payne Paullin. Available from Ellen Paullin, 45 Camp Ave., Newington, CT 06111. 1981. 60 pages. \$5.00 (plus 50¢ postage). The editor, a Quaker, has carefully researched and beautifully presented the personal journal for the year 1874 of Etta Parkerson—a severely crippled young woman living in Manhattan, Kansas. It reveals Etta's sensitive awareness as a handicapped person rejected by her own family, her insights into people, her observations on pioneer life, her love for "A.R." Included are lovely old pictures of Etta and of the Goodnow family and home, and reproductions of letters. Helpful footnotes accompany the journal.

• *Peacemaking in Your Neighborhood: Mediator's Handbook*, by Jennifer Beer (editor), Eileen Stief, and Charles Walker. Friends Suburban Project, Box 462, Concordville, PA 19331, 1982. 52 pages. \$5.00 postpaid (no binder)—\$8.50 (with binder). This is an extremely useful booklet for all who are interested in improving their third-party skills in conflict situations. The main sections cover training, information and reference for active

mediators, and mediator self-evaluation. A very practical guide to the use of a creative form of nonviolence as pioneered by FSP, a program of Philadelphia Yearly Meeting.

• *The Final Epidemic: Physicians and Scientists on Nuclear War* edited by Ruth Adams and Susan Cullen. Distributed by the University of Chicago Press, 1981. 254 pages. \$4.95/paperback. This is an impressive collection of articles, most of them by members of the medical profession; all focus on the need to prevent "the last epidemic, nuclear war between the superpowers." Contributors include John Kenneth Galbraith, George Kistiaowski, and Howard Hiatt of Harvard, Herbert Scoville, Jr., and Victor W. Sidel. Both editors are associated with the *Bulletin of the Atomic Scientists*, publishers of the book. Galbraith's words form a fitting framework: "Those who say that we should accept the risk of nuclear conflict to save our system are saying, in the strongest possible terms, that we should accept its certain destruction."

# CALENDAR

## June

6—"Middletown Day" at Middletown Meeting, Lima, Delaware County, PA. Meeting for worship 10:30 a.m. Covered dish luncheon served. All are welcome.

9-13—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland Park, CO. Write John V. Brawner, 29 N. Garland Ave., Colorado Springs, CO 80909 for information.

10-13—Intermountain Yearly Meeting, Ghost Ranch, Abiqui, NM. Write Jack and Ethel Haller 1145 1/2 San Acacio, Santa Fe, NM 87501.

11-13—"Visitation Under Religious Concern—Quaker Heritage and Present Need" regional conference sponsored by FWCC, McNabb, IL. Van Ernst speaker and resource person. Cost; \$20 plus \$5 registration fee. Camping and dormitory facilities available.

13-25—"Politics of Hunger Seminar/Praxis" conducted by World Hunger Education Service. Fee for seminar \$250; housing and meals separately arranged.

Limited fellowship assistance available. Call or write Susan Quarles, World Hunger Education Service, Suite 205, 2000 P St. NW, Washington, DC 20036, 202-223-2995, for more information.

17-10—Lake Erie Yearly Meeting, Defiance College, Defiance, OH. Write Samuel Prellwitz, 572 Briar Cliff Rd., Pittsburgh, PA 15221, for information.

23-27—California Yearly Meeting, Rose Drive Friends Church, Yorba Linda, CA. Write Sheldon Jackson, P.O. Box 1607, Whittier, CA 90609, for information.

## Resources

• **Land and Hunger: A Biblical Worldview** is a six-session study course which examines the causes of hunger, poverty, and political instability. Various public policy responses toward more equitable land ownership and use are examined. The course is designed for use by local churches and campus and community groups. \$3.50 (including leader's guide) plus postage from Bread for the World Educational Fund, 32 Union Square East, New York, NY 10003.

## Poets & Reviewers



**Margaret Bacon**, author and lecturer, is a member of Central Philadelphia (PA) Meeting. **J. Howard Branson** is a member of Arch Street (PA) Meeting. **Sally Bryan** is a member of University (WA) Friends Meeting. **William Walter DeBolt**, a published poet, is a United Church of Christ minister in Trenton, NE. **Virgie Hortenstine**, an author, is executive coordinator of Fayette-Haywood (KY) Workcamps. **Donald P. Irish**, Twin Cities (MN) Meeting, is professor of sociology at Hamline University. **Leonard S. Kenworthy**, retired from teaching, is an author and a member of Brooklyn (NY) Meeting. **Kate Kerman**, active home-school teacher of her own children, is a member of Grand Rapids (MI) Meeting. **Dan MacGilvray**, a teacher, historian, and librarian, is a member of North Branch (PA) Meeting. **Beatrice Williams**, 15th Street (NY) Meeting, is a former actress, singer, and music instructor.

## Coordination of Hospitality

for Friends coming to the June 12 demonstration for the U.N. Special Session on Disarmament has been offered by members of Morningside Friends Meeting. Anyone needing accommodations or able to offer hospitality may contact:

**Sally Campbell**  
252 W. 91st St., Apt. 64  
New York, NY 10024  
212-787-3907

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

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

**University Friends Meeting,** Friends Center, Seattle, WA. Call or write (206) 633-4808 or 632-7006. 4039 Ninth Ave., NE, Seattle, WA 98105.

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

**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.

**Quaker meeting member has room for rent** in Woodbury, NJ, limited kitchen use, non-smoker no pets, \$150/mo. (609) 848-1834 after 5 p.m.

**Visiting Washington?** Reasonable contribution gives Friendly hospitality, overnight and breakfast at William Penn House, 515 E. Capitol, 20003. Reservations: 202-543-5560.

## Books and Publications

**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.

**Bed and breakfast await you** in the second annual *Homecomings Travel Directory* for Religious Liberals. Compatible hosts will provide safe, friendly, economical accommodations in lieu of expensive, impersonal hotels. Send \$8.95 and religious affiliation for directory and personal travel card to: Ann Thorpe, *Homecomings*, Box 1545F, New Milford, CT 06776.

**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.

## For Rent

**Enjoy the White Mountains** in a cabin with electricity, running water, fireplace, swimming, hiking. Lucille Koenig, Thornton, PA 19373. 215-459-0742.

**Cottages in Vermont.** Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water. No electricity. \$100-\$150 per couple. \$10 or \$15 each additional person. June-October. Friends Journal Box D-783.

**Summer rental: Bethesda, MD.** Furnished single family home, 3 bedrooms, 3 baths, pleasant patio and yard, central air-conditioning. Close to bus. Walk to NIH and Naval Hospital. No pets. References. June 15-September 15. \$600 per month. Phone 301-530-6038.

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**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.

**Assistant Director**, New England Friends Home, Hingham, MA. Family style home for 13 elderly residents. Live-in position; salary, major medical insurance. Send resume and three references to Search Committee c/o Mary Eavenson, 30 Pheasant Hill Road, Scituate, MA 02066. 617-545-6956 or 749-3556.

**Director** sought by William Penn House, a Quaker seminar and hospitality center on Capitol Hill in Washington, DC. Opportunity for individual with commitment to Quaker testimonies and concerns to develop and manage a diverse program of adult and youth education activities devoted to interchange between political Washington and the wider community of Friends. Requires administrative and communications skills, experience in domestic and international issues, ability to engage in energetic outreach to Washington political/governmental circles and to Friends organizations, willingness to lead fundraising. Position available July 1. Salary negotiable, housing optional. Send resume, including objective and names of references, to Peter Clausen, 3278A Aberfoyle PL. NW, Washington, DC 20015.

**Field Secretary** for New York Yearly Meeting. Experienced Friend needed by the fall of 1982 to cultivate two way communication between Meetings and individuals and the Yearly Meeting and to relate to nurture, witness and Ministry and Counsel concerns. Needs skills in working with a United Yearly Meeting and a willingness to travel. For job description, write: Search Committee, NYYM, 15 Rutherford Pl., New York, NY 10003.

**Winthrop Center Friends Meeting** looking for a pastor for a rural community of 4,000 in close proximity to Augusta, Maine, starting at applicant's convenience. Job description on request. Rachel Bryant, RFD #2, Box 9280, Winthrop, ME 04364.

**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 2T2, Telephone 519-941-1645.

## Schools

**Sandy Spring Friends School**, Sandy Spring, Maryland 20860, 301-774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intersession projects. Individual approach, challenging supportive atmosphere. 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.

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**Free lance illustrations** for poetry, essays, and children's stories by *Friends Journal* artist. Write John Gummere, 800 Wharton St., 3rd fl. front, Philadelphia, PA 19147, or call evenings 215-336-4027. Free samples on request.

## Summer Activities

**For information** about a fabulous backpacking, hiking, camping, and sightseeing trip for teenagers to New Mexico, Colorado, and Wyoming, call John Joline: 215-566-8617 or 215-566-8376. To leave Philadelphia July 26 and return August 31. Cost: \$1,250.

**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. 319-643-5836.

## Wanted

**Small ecumenical retreat community** invites inquiries about short or long-term participation. ARC Retreat Community, RR 2, Box 354, Stanchfield, MN 55080. 612-689-3540.

**Quaker Action Community/Appalachia (QUACA).** Seeking Friends to work in rural Appalachia and live on 40-acre land trust. Immediate need is for family physician interested in health education for nearby community clinic. QUACA, Route 2, Box 121B, Hindman, KY 41822. 606-785-3376.

# MEETINGS

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

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

## Argentina

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

## Canada

**EDMONTON**—Unprogrammed worship every Sunday 11 a.m., YWCA, Soroptimist room, 10305 100 Ave. Phone: 423-9922.

**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.

## Alabama

**BIRMINGHAM**—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, Clerk. 205-879-7021.

**FAIRHOPE**—Unprogrammed meeting, 9 a.m. Sundays at Friends 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. Vinetta Hale, clerk. Phone: 602-299-0779.

## Arkansas

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

## California

**ARCATA**—1920 Zehndner, 10 a.m., 322-5615.  
**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**—10:30 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: 792-8223.  
**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 918-925-6188.  
**SAN DIEGO**—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr. 714-287-5036.  
**SAN FERNANDO**—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.  
**SAN FRANCISCO**—Meeting for worship, First-days, 11 a.m., 2160 Lake St. Phone: 752-7440.  
**SAN JOSE**—Meeting for worship, 11 a.m. Discussion, 10 a.m. (except 2nd Sunday, meeting for business, 10-11, to resume 1 p.m.) First-day school 10-12. Potluck follows meeting on 4th Sunday. 1041 Morse St.  
**SANTA BARBARA**—Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel). 10 a.m.  
**SANTA CRUZ**—Meeting for worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: 408-427-0885.  
**SANTA MONICA**—First-day school and meeting at 10 a.m. 1440 Harvard St. Call 828-4069  
**SONOMA COUNTY**—Redwood Forest Meeting. Worship 10 a.m., Library of Cardinal Newman H.S., 50 Ursuline Rd., Santa Rosa, CA. Phone: 707-542-1571.

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

**VISTA**—Unprogrammed meeting 10 a.m. Call 724-9655 or 728-9408. P.O. Box 1443, Vista 92083.  
**WESTWOOD** (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

**WHITTIER**—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.

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

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

**WILMINGTON**—4th & West Sts. 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.

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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.

**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 Kaiholo Place, Paia, HI 96779.

## Idaho

**SANDPOINT**—Unprogrammed worship group. Meeting in members' homes. Call Lois Wythe, 263-8038.

## Illinois

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

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

**CHICAGO**—57th 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.

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

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

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

**PEORIA-GALESBURG**—Meets in homes every Sunday. Phone 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 Tharp 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.

**CASCO**—Unprogrammed meeting 10:30 a.m. Sundays July-August. Quaker Ridge Meeting House (1814) on road between Rte. 302 (S. Casco) and Rte. 11.

**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 Metzgerott, 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. (10 a.m. June-August) 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, 689-5829.

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

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

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

## Massachusetts

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

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

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

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

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

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

**MARION**—Unprogrammed meeting, 10 a.m. Sunday at Elizabeth Taber Library. Phone clerk: 758-4270.

**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 worship 9 a.m., First-day school, 10 a.m. (except summer), semi-programmed worship 11 a.m. (10 a.m. in summer). 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 Hitt St., Columbia, MO 65201. Phone: 449-4311.

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

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

**SPRINGFIELD**—Worship group, unprogrammed, 9 a.m. Broadstreet home, 706 S. McCann. Phone: 417-831-3732 or 417-862-7028.

**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 406-656-2163 or 252-5065.

## Nebraska

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

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

## Nevada

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

**RENO-SPARKS**—Worship at 5:00 p.m., Kaiser residence, 550 K St., Sparks. Phone: 358-6800 or 322-0688 to verify.

## New Hampshire

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

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

**DOVER**—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Lydia Willits, clerk. Phone: 603-868-2629.

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

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

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

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

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

## New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## New Mexico

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

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

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

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

## New York

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

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

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

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

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

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

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

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

**CORNWALL**—Meeting for worship 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, 10 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. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

**BUCK HILL FALLS**—Unprogrammed worship at The Inn, 10:30 a.m., May through December. Phone: 595-7378 or 595-7255.

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

**CHELTENHAM**—See Philadelphia listing.

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

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

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

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

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

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

**FALLSINGTON (Bucks County)**—Falls meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of each month. Five miles from Pennsylvania 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 Harr Sts. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

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

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

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

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

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

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

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

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

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

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

**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, 215-566-7236.

**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., Ithian. 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.

**SUMMEY TOWN**—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.

**CROSSVILLE**—Worship 10 a.m. (3rd Sundays 4 p.m.) then discussion. Eliot Roberts, 277-3854.

**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, 512-884-6699.

**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 512-781-4507.

**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: 682-9355.

**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. Nesbit, clerk, 4815 Casa Manana, 78233.

## Utah

**LOGAN**—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Mary Roberts 575-2766 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. Phone: 802-447-7980 or 802-442-4859.

**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**—Unprogrammed meeting for worship 10:30 a.m. Sundays, 104 Kingswood Dr., phone: 804-229-6693 or 804-229-3480.

**WINCHESTER**—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 682-2973.

**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.

# FLEEING VIOLENCE IN EL SALVADOR

## *They Need Our Help*

Photo courtesy Mark Bradley



To flee one's beloved homeland is a terrifying and bewildering experience. In El Salvador, some 500,000 men, women and children or 10% of the population have become refugees from violence and oppression.

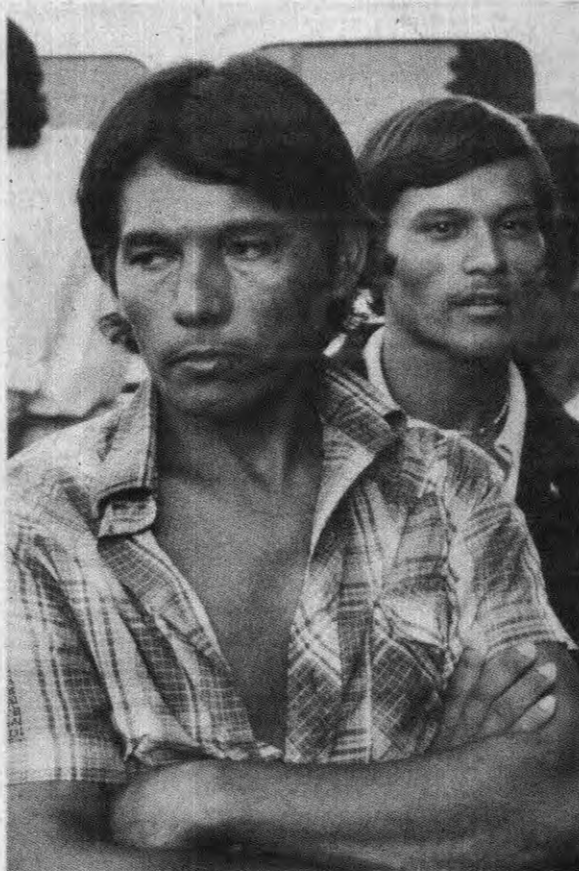
Through the Central America Assistance Fund, AFSC aids many of these refugees in Central American countries and in the United States. The Mexican Friends Service Committee carries out programs to aid the refugees in Mexico.

In Honduras, for example, the fund has provided milk for hungry children, school supplies, and money for self-help and co-op projects.

## *In Central America*

## *And in the United States*

The United States government has not so far recognized the plea of escaping Salvadorans for asylum, and routinely ships them back home to face certain danger. AFSC and Friends Meetings have been trying to remedy this desperate situation by providing newly arrived refugees with advocates, and by insuring that observers are present at deportation hearings. In California, Arizona, Texas, in Chicago and in Denver individual refugees are aided with the help of the Assistance Fund.



### AMERICAN FRIENDS SERVICE COMMITTEE



1501 Cherry Street, Philadelphia, PA 19102

☐ Please accept my contribution for the Central America Assistance Fund.

☐ Please send me more information.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

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

(160RA)

Photo courtesy Gary Massoni