

July 1/15, 1982

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



The present moment is always miraculous.
The moment is bursting with God, with infinite possibility.



FRIENDS JOURNAL

July 1/15, 1982

Vol. 28, No. 11

Contents

Cover photo by Robert Corwin/Photo-Arts. Quote from page 11.

Among Friends	2
—Olcutt Sanders	
Seeking, Finding, and Affirming	3
—Betty-Jean Seeger	
On Anger Among Friends	4
—Terry H. Smith Wallace	
Monastery Diary	7
—Jennifer Haines	
For Sam, in Segregation (a poem)	8
—Muriel L. Bishop	
Are You Here?	10
—Alfred K. LaMotte	
Both Sides of U.N. Plaza	14
—Homer A. Jack	
Greensboro: A Call for Justice	16
—Mac F. Given	
World of Friends	18
Reports	19
Forum	20
Books	22
Milestones	23
Calendar	25
Classified Advertisements	25
Meeting Directory	26

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AMONG FRIENDS

Another Quiet Quaker Summer

It has often been said that Quakers like to go about doing good—especially the “going about” part. Will you be on the move this summer? I expect to be. Maybe we’ll meet.

In fact, I have seen a fair number of readers—and a great many other people—during my first trip of the season. I went to New York on June 12 for the rally in connection with the U.N. Second Special Session on Disarmament (see cover and page 14). After years of working for peace as part of a beleaguered minority, it lifted my spirit to be in a confident crowd of 750,000 people, the largest “cause” gathering ever in North America. The night before, more than 10,000 people overflowed the Cathedral of St. John the Divine for an interfaith peace service.

On Sunday I met dozens of Friends from far corners—California, Texas, and other states, as well as Canada, Ireland, England, and East Germany—at 15th St. Meeting. Several remained for civil disobedience at the missions of the five known nuclear-weapons nations on Monday, when some 1,600 people were arrested in a well-ordered confrontation. Whatever may happen at the U.N. immediately, policy makers must ultimately take into account the massive outpouring of sentiment against nuclear weapons and for a constructive alternative. Meanwhile, those of us who participated are newly inspired to keep on witnessing and working.

Next on my schedule will be the Friends General Conference annual gathering July 3-10 at Slippery Rock, Pennsylvania. Vint Deming and I will represent the *Journal* staff. Several board members will also be present, and we invite you to take part in an open *Journal* discussion on Sunday afternoon. I’ll conduct a writer’s workshop, too.

In mid-July my wife and I will return to Mexico for our first joint visit since we directed an AFSC summer service unit there on our honeymoon 35 years ago. We’ll stay at the Casa de los Amigos (a regular *Journal* advertiser!). Part of the time we’ll share with our two Texas grandchildren and their parents, and we’ll worship with Austin Friends, where we were founding members.

Others will have to represent the *Journal* at the biggest Quaker events of the summer, the FWCC International Conference on Friends International Witness and Triennial Conference in Kenya in August. With the help of John and Nina Sullivan the *Journal* will be on display there and will receive ample reportage for fall publication.

Lots of going about. I hope we do some good!

In recognition of outstanding service during the past year as assistant editor of *Friends Journal*, Vint Deming has been promoted to associate editor.

Olcutt Sanders

SEEKING, FINDING, & AFFIRMING

by Betty-Jean Seeger

I find it perplexing that Friends continuously affirm a spiritual seeking of God yet hesitate to acknowledge a spiritual finding. For certainly, if we knew there was nothing to find, our search would be meaningless. We often lose track of our purpose—to grow to a spiritual depth that will make us aware of the Spirit of God—and we make the quest an end in itself. How can we establish a relationship and maintain a dialogue with a God whom we envision as so perpetually elusive?

Friends have a process to help them realize the awareness of God—it is called “centering down.” This is not an intellectual exercise, although concentration is a necessity; neither is it self-hypnosis nor meditation. As the definition in *Faith and Practice* states, it is to reach down to a level deeper than conscious thought.

There is a reluctance on the part of some Friends to attempt this process—and even skepticism about reaching such a deep spiritual awareness, which often turns out to be a self-fulfilling prophecy. Although direct revelation of God is one of the basic beliefs of Quakerism, some still equate this with an irrational, orgiastic state that is to be feared and suppressed.

It is vital that we become secure in the knowledge that any suspension of our conscious intellect in a spiritual process does not mean its eradication, or even its subordination to irrationality. It means that we are enabling a deeper, different but related, part of our psyche to expand our spiritual self—a part within us from which our creative and libidinal forces also flow.

The human mind has so readily accepted symbols for conceptual abstractions in the fields of physics and mathematics, such as the number 0 and its relationships in mathematical structure, but we negate and question symbols for abstractions such as God in the religious and spiritual areas of life. Yet the religious need in human beings is found to be one of our most essential drives.

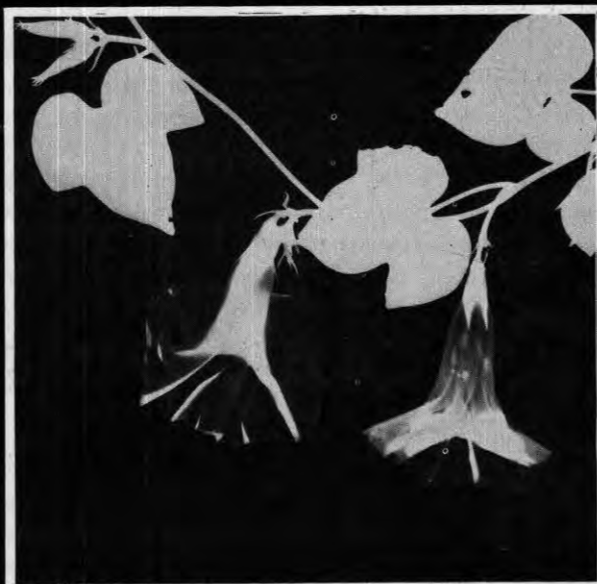
It is unfortunate that, so often, it is only in times of great crisis and despair—when we are laid so low that our pride and ego can no longer be a refuge—that we allow ourselves to call out to that unseen presence and yield our will to God's.

Betty-Jean Seeger, a member of Montclair (NJ) Meeting, is clerk of All Friends Regional Meeting. Her versatile career has included acting, singing, work at the U.N., and teaching. At present she is working on a master's degree in European history at Hunter College.

Our will! That precious free will that we were given. We fight against giving it up to anyone—even to God. We don't want some force to dominate us. Yet, if God is Love and all that is Good, how much better to be dominated by Love than by our petty egos and conceits. Only when we are open and vulnerable to God can we allow ourselves to be led in the Light.

I spent a good part of my life fighting off “Thy will be done.” It was only when I was faced with the possibility of not realizing what I had worked so long and hard for that I found myself kneeling for the first time in my life in earnest prayer and revealing to God my acceptance of whatever direction I was led to go. I felt calm, serene, confident, and filled with a sense of the Spirit. I have tried since then always to make sure that God was included in every aspect and direction of my life.

We are indeed fortunate to find as Friends a faith that cherishes a communion with God and with each other—in silence, in ministry, and in service—that meshes the concepts of faith and practice into an integrated whole. Perhaps our awareness and gratitude can give us the courage to both seek and find. □



Margaret Reynolds

When I am in meeting if I clear my mind from worry, boredom, and fear, I can touch the hem of the light and be borne up. Later when I come down, I am with a large piece of the light. One time I came to meeting in despair. When I felt the touch of the light, I said, “God, how can you stand me? I get angry at myself.” God said, “I know, Lucinda, but you are a rose worth cultivating.” When the world is torn up at my feet, I like to think of God cultivating and hoeing, and when my pride is hurt, I like to think of God pruning. When other people tell me their feelings about themselves which are bad, I tell them they are God's roses.

—Lucinda Talbot, Elmira (NY) Friends Meeting

ON ANGER AMONG FRIENDS

by Terry H. Smith Wallace

No problem can so quickly undermine Friends meetings today as the refusal to recognize anger, the failure to express it, and the avoidance of the painful labor needed to work past it to new spiritual growth. No problem so retards and depresses meeting growth as festering unexpressed anger. In fact, Friends, more than most other religious gatherings, may have a special problem with anger because of deep and abiding testimonies for humanity, peace, and reconciliation.

In seeking to live these testimonies with divine guidance, we too often bottle up our feelings—especially our more negative ones—when differences arise in our meetings. Perhaps we have a fear that anger will mark us as “not Friendly,” as falling short of our testimonies. Perhaps we fear that we may damage the meeting community. Yet that anger, unexpressed, will damage the community even more readily, just as it does marriages and other human relationships. Without the expression of anger, the community begins to disintegrate. Without the acknowledgment of meeting conflict, nothing can be done to resolve it.

We forget that where there is great love, there can still be anger. In suppressing our emotions, we forget that they will smolder and rise to confront our meetings by being displaced into other issues that have little or nothing to do with the *real* issue over which the anger grew. We cannot deny our emotions. Such denial is a form of dishonesty, of self-deceit, and we forget that deceit was one of the “sins” most witnessed against by early Friends as they spoke Truth.

In fact, one of the most distinct differences between early Friends and us is the handling of anger. Early Friends were rich in anger—but not hate. (We must distinguish between the two: anger expressed with care is a healthy honesty;

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anger suppressed is the beginning of hate, hate that will breed more deceit, produce yet more strife, and finally run out into open conflict.) Early Friends had a right to be angry. They were persecuted, jailed, killed, exiled, plundered. Their writings are vibrant with expressed anger, with honest anger, with a confrontation of real differences. Perhaps some of the avoidance of early Quaker writings by modern Friends is not so much a distaste for theology as an inability to confront their honest anger as they expressed it in the chaotic world of the 17th century. Yet in those writings are honest confrontations of differences, calls to recognize wrong and deceitful behaviors (within

Friends and within the world), a speaking of truth to power and truth to self-righteous hypocrisy.

Early Friends developed many fine methods for honestly resolving conflicts among themselves, methods that found much use—the loving labor of sensitive overseers to heal breaches between Friends, the call by the clerk to hold an issue in silence up to God and to seek divine guidance when Friends fell to nasty bickering and heat (as they always will for they are human). Such methods were not conflict avoidance, but Friends' ways of resolving problems—honest confrontation, honest admission of our failure as human beings to resolve our problems, and honest holding of our problems up to the Lord of Light.

We often hear the much-quoted advice of George Fox to avoid jarrings and strife. Yet even to give this advice, Fox was painfully aware that Friends could and would be angry with one another and at times fall into bitter conflict with one another. To aid Friends in coping with the

darknesses within them, Fox wrote scores of epistles weighty with pastoral advice, wise in the spirit of God and humanity. The sheer number of these suggests Friends from the first could be every bit as cantankerous as the rest of humanity. From his epistles, we may gain much solid advice on handling anger and conflict when it does arise among us, a few choice examples of which we might note here:

- Fox was well aware of our pride and its tendency to move towards arrogance—the old “my measure of the Light is greater than yours” syndrome. (How do we know?) Thus, he and most of the other major Quaker figures during the 17th century called constantly for humility, that we should humbly consider that others might be closer to the Light than we ourselves, that we should “keep in the lowly mind, and the humility of Christ.”
- However, when troubles do come, when anger and hard judging attitudes arise, as they will, Fox suggests private one-on-one meetings are in order rather than public judgments and heated condemnatory exchanges. While the following epistle, 116, applies to meeting for worship, it is as relevant to meetings for business since *both* should be approached in a spirit of waiting for divine guidance:

Friends, do not judge one another in meetings, ye that do minister in the meetings; for your so doing hath hurt the people, both within and without, and yourselves under their judgment ye have brought. And your judging one another in the meetings hath emboldened others to quarrel, and judge you also in the meetings. And this hath been all out of order, and the church order also. Now, if ye have any thing to say to any, stay till the meeting be done, and then speak to them in private between yourselves, and do not lay open one another's weakness; for that is weakness and not wisdom to do so. For your judging one another in meetings hath almost destroyed some Friends, and distracted them. And this is for want of love that beareth all things; and therefore let it be amended. No more, but my love.

- Even the leave-taking of a meeting for business is important. Clearly, Fox does not advise the “few minutes” of *ritual* silence at close of business but something far more weighty in his 162nd epistle:

Friends,—Keep your meetings in the power of God, and in his wisdom (by which all things were made), and in the love of God, that by that ye may order all to his glory. And when Friends have finished their business, sit down and continue awhile quietly, and wait upon the Lord to feel him: and go not beyond the power, but keep in the power, by which God Almighty may be felt among you. . . . And so, by the power of the Lord ye come to love truth, and love Jesus Christ, and love holiness. . . .

When ye judge of matters, or when ye judge of words,

We cannot deny
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Such denial is
a form of dishonesty,
of self-deceit.

Drawings from the notebooks of Leonardo da Vinci

or when ye judge of persons, all these are distinct things. A wise man will not give both his ears to one party, but reserve one for the other party, and will hear both, and then judge.

Fox had an abiding faith in addressing issues quietly, but honestly. His actions during some of the great conflicts among the early Friends in his lifetime (the Nayler affair, the storm over the establishment of women's meetings) suggest he attempted to practice what he advised. In each case, he was not the leader in the rapprochement among Friends, but one among many being honest about how he felt (including his anger at James Nayler) and one among many seeking the redemption of the community through hard and painful feeling after God.

Many Friends are acquainted with the anecdote of the Marlborough Footwashing, which was instrumental in leading to the establishment of Marlborough Meeting in Chester County, Pennsylvania, by the two Friends in contention. It is the story of two Friends, angry and contentious for several years, finally facing their anger and growing redemptively through it.

As the tale goes, a difference arose between one Richard Barnard and a younger neighbor, Isaac Bailly, respecting their land line and use of a water course. Over several years, many Friendly attempts were made to resolve the conflict and many Friendly arbiters utilized, all of whom found in Richard's favor. The two Friends could not have been farther apart. Bailly is described by William Woys Weaver in his history of the event (Firbank Press, 1981) as "extremely contentious and constantly in difficulty with his friends, neighbors, and even his monthly meeting" (he supported the Revolutionary War). Barnard had taken an opposite stand, which resulted in his extremely harsh treatment by authorities. Thus, in spite of all Friendly efforts, the matter remained at an impasse and appeared unresolvable.

One day, a traveling minister, who was a stranger, stopped at Barnard's and was told the circumstances of the case. The minister, instead of judging the situation, merely replied: "Richard, there is more required of some than others." As *Friends Miscellany* (Vol. V, 1834, 369-373) notes, this was the final catalyst for redemptive action—*painful* action:

This excited in his mind a further inquiry, what could be possibly done, that would be likely to have the desired effect? While in this thoughtful and inquiring state of mind, it presented to him, that he must go and wash his neighbor's feet; and he would then be friendly with him again. When this impression was first made, he revolted at the idea, and thought he could not do it; but the impression remained forcibly on his mind that after a considerable time he became so prepared to yield to it, and his eyes burst into a flood of tears.

The act itself was not easy, and not at first met with understanding. We are told that Richard rose early, and with bottles of water, basin, and towel, he walked to Bailly's house. Richard found him not yet up, so went to Bailly's room and informed him of his willingness to wash his feet in order that they might in the future live as proper Friends. Bailly refused, but Richard continued, explaining his distress over the estrangement and the consequences of continued unfriendliness. Bailly ignored him and attempted to rise to dress, whereupon Richard seized his foot and began washing it. At first Bailly struggled, but he soon became calm and allowed both his feet to be washed. He then dressed and accompanied Richard to the door, where the latter left him to his own reflections. The same day Richard observed his neighbor opening the water course where it should run and afterwards received Bailly and his wife on



"Richard, there is more required of some than others."

a friendly social visit. The injury was healed and continued so to the death of the two men, both donating substantial monies for the establishment of Marlborough Meeting.

In conclusion, we should remember that neither Christ nor Fox ever called us to *niceness*. We were called to be guided by the Lord of Light, to walk humbly, simply, honestly, and rightly. As human beings we have an undeniable capacity for anger. Recognizing that, we might well walk humbly, simply face it, honestly address it, and thus do rightly to our fellows. We might well heed the variation, written by John McCandless (in his *Yet Still We Kneel**), on Robert Frost's famous poem "Fire and Ice":

AND SMOG

*While I agree about the fire
(and also the ice),
I fear our world may not require
desire or hate or other vice
so violent to cause its fate.*

*For there's a smog we all inspire
that insulates us from desire
or from, indifferently, hate.*

*Fact is, our world could perish thrice
just being nice.*



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MONASTERY DIARY

by Jennifer Haines

What do you do when you're a Quaker and the Lord calls you to be a monk? Join the nearest Quaker monastery? Not likely. Become a Catholic? Hardly an adequate reason for a change of faith. Continue to work for G.M. and set up a personal cloister? Perhaps, for a time.

I knew I had to do something new. I still don't know what, but I trust that it's being revealed. I'm taking it one step at a time. Step One (after years of preparation) was to set off on pilgrimage—to get rid of my possessions, leave my community, and head west, leaning on the Lord.

Wonderful. I said "yes," and God gave me freedom, peace, joy, and security. ("What?" you may ask. "How can one know freedom and security at the same time? They're trade-offs." That's what I thought before I met the Lord. God asks for your absolute obedience, and when you give in, you're totally free. God tells you to give up everything, and when you let go, you're totally secure. It still doesn't make sense, but that's the way it works. The Lord must love paradox as much as I do.)

So I got rid of my possessions (except what I could carry on my back), left my community, and headed west. Now I'm in Denver and what appears to be Step Two.

Step Two (if that's what it is) is a prolonged period of simplification. Establish yourself in a restricted environment with a regular routine and few tasks. Slow

down. Clear out all plans, agendas, projects, and fantasies about the future. Be still. Stop reading, writing, thinking, and even praying. Try just being there.

I've been at this for a month or two, not by any means doing "nothing" nonstop, but gradually slowing down and emptying out. Getting there.

So I'm sitting on my bed by the window. The afternoon sun slowly marks its way across the wall. The air blowing gently in across my face is fresh and cool, with a whiff of growing things in it. Suddenly I'm overwhelmed by the beauty of the creation, this wonderful tangible expression of God wherein we dwell. My heart reaches out to it, flies out through the window to embrace it. Knowing how we've twisted and polluted it. Seeing the perfect wholeness of its vision and the bruised brokenness of its reality.

Prayer, longing, hurting, crying prayer without words. Entering into the heart of God. No, God's heart entering into me. This prayer is not mine but the Lord's. I've finally swept clean enough space in me—cleared it of myself, especially of my thoughts and words and will—for God to find room to pray in me. I'm not going to try to describe it. It's mysterious and holy and beyond both my will and my understanding. But it's Lesson Number One (after years of preparation) in monasticism.

One intriguing thing to me about Lesson Number One has to do with why a monk has a cell. If I could have followed my heart out that window, could it have cried out that prayer? I don't think so. The beauty and intensity and longing grew out of my isolation, my being shut away. I don't know how, but I could feel it.

Lesson Number Two. Two weeks later. Utter helplessness. A friend is crying, sobbing, and I yearn to reach out to her, to hold her. "You're not alone, Rachel. Someone cares." There is a locked door between us, and she doesn't turn her head. I can't catch her eye or her ear. She doesn't know she's not alone, and I'm helpless. What can I do? I can pray. I pray in anguish and frustration: "Lord, hold her!" Of course, God is already there. Of course, she's not alone.

There's no more powerful prayer than the prayer of helplessness. I know that. I've encountered it along the way. It's part of my monastic vocation and very precious. But it's getting deeper. It, too, is sinking down into the heart where the head is not in control. Maybe, after all these years, I'm learning what monasticism is.

Have I found my monastery here? Perhaps so. What place is this? What great monastic environment have I stumbled on?



Photo courtesy of Center Peace

Jennifer Haines, member of a family active in New York Yearly Meeting, was photographed (second from right) with her four companions after their release from the Denver jail in March following a Christmas witness at Rocky Flats Nuclear Weapons Facility. She went back to pray again on Easter Sunday and was sentenced on May 19 to 10 months—less the 3½ months already served—in the Federal Correctional Institution, Pleasanton, CA 94566.

I lie quietly on my bunk, thinking about nothing in particular. The television is on behind me, advertising dog food and mouthwash between snatches of sitcoms with canned laughter. I'm not listening. Pillowing my face on my arms, I can see through the door, across the hall, orange on yellow framed in black, and into the other dorm, purple on lavender. Mine is blue. Cigarette smoke drifts about lazily just above my head. The windows are open, and the fresh winter air fights with the heat vents to keep the temperature moderate. Other women scattered about the room read or talk quietly or wait for the time to pass. It passes slowly when you wait like that.

I'm not waiting. I'm taking some time out to be alone. The space that I can call my own is this metal cot bed and the stand beside it. At my head is another bunk, and to my right and behind me are 23 more. Women come and go, and I get to know most of them while they're here. Many of them now are in the rec room next door, playing cards or dominoes, writing letters, listening to the radio: "Let's get physical," "Get down on it," "Why do they fall in love?"

The television is launching into a movie about mechanical grandmothers that help you with your homework and pick up your room. I turn my head and brush again across the white plastic band that's fixed around my wrist. It says, "HAINES, Jenifer Jean, #270551, 12/29/81." (I told them how to spell "Jennifer," but it's wrong on all their other records, and they wanted to be consistent.) I'm still adjusting to this very personal reminder that I'm a prisoner.

Denver County Jail. Six weeks of dorm life for slowing down and freeing from internal distraction. Then three weeks in maximum security for emptying, emptying, emptying. That's where I lost my heart out the window. And a final few days in an observation cell for that experience of utter helplessness. I was the one who was locked in, behind a plexiglass window in a metal door. How much more helpless can you get?

I'm sure the jail had no idea or intention of being a monastery for me. I didn't apply at the gate for the novitiate. In fact, I never asked to be there at all.

I went out to Rocky Flats to pray, to remember on Christmas Day that Christ was born in a manger to save us all from sin and death, and that humble act is more powerful than any nuclear weapon. I praise the Lord that it is. The U.S. government apparently disagrees. I and four others were arrested for trespassing. The Lord took care of the rest.

When I wake at 3 a.m., the lights are dim in the hall and blue in the dorm. Looking across at the other dorm, my first impression is always of starlight. Around me the other women are more or less asleep. Flo stirs, turns over, and clamps the pillow more firmly over her head. Annette

is sleeping fitfully, resting her broken jaw against a bag of melting ice. It's hot. Only a few windows are open, and stale cigarette smoke still lingers in the air. I sit up in bed to pray, but more than the Lord's presence, I'm aware of God's love for each of these precious children. I know too many of their stories, too much of their pain.

Poungpun cried her whole first day here. She had been picked up while shopping and was jailed because she couldn't produce her passport to prove her visa is valid. Her English is poor, she doesn't understand our laws, she is alone and afraid. Once before she was picked up and fined for a theft she hadn't committed, learning only afterward that something she'd been told to sign was a confession of guilt. She is supposed to leave in a week to join her fiancé in Japan and is terrified that she will be held here past her flight time or be deported home to Thailand. She was arrested on New Year's Eve and so must endure a whole long weekend of suspense before a friend can show her passport to immigration authorities, and even then she knows that her own innocence and honesty may not be enough.

Beatrice killed her husband. She is a Christian, trying hard to live a Christian life in this unlikely place. She never meant to kill him. There was a fight, a knife. In the heat of the moment she thought of sticking him again but knew she didn't want to. When she turned herself in, she didn't yet know that he was dead.

Eugenia also killed her husband. He drank and had been beating her and their young children for years. She loved him, she was loyal, but her heart bled for her children. The last time he had beaten her five-year-old with a belt, breaking the skin and raising a bruised knot on his back, she told him that if it happened again she would report him. There wasn't a next time. He threatened her, and she

FOR SAM— IN SEGREGATION

Alone and proud, white-faced with bitterness
You lie in that stark sorrowing cell.
Your silent screams beat on my heart.

Your arms all slashed and scarred reach
through the bars.
Hands touch and grasp, eyes meet
and seek our depths.
You smile, and it is I am comforted.

—Muriel L. Bishop



Rosemary Mackiewicz/courtesy of American Friends Service Committee

held him at bay with a gun while calling for someone to get the police. She didn't mean to pull the trigger. The bullet went straight through his arm, his heart, and his lung.

Elaine was picked up on the Christmas weekend. She was drunk and arguing with a man. Angrily she told him to bug off or she'd slug him. She never did, but he managed to cut and bruise her eye. She's charged with assault and threatened assault. She's supposed to be flying back to Maine tomorrow morning and has watched all the possibilities for making her bond in time slip through her fingers.

Doris and Renee are from St. Louis. They came here for a good time, were arrested, drunk, on the streets, and fined \$100 each. They have no friends or family here. In Colorado you work off a fine at the rate of \$5 a day in jail. Meanwhile, Renee's two children, aged five and six, are in the custody of the authorities, alone, and, as far as they know, abandoned.

Margaret turned herself in. She is a repentant alcoholic. A theft she committed a month ago has burdened her with so much guilt that she finally decided she had to pay her debt to society. She spent three days in a county jail going through alcohol withdrawal cold turkey, then eight days at a city jail designed for overnight or weekend detention in solitary confinement. Now she is here with a \$2,000 bond, a fear of the penitentiary, no friends on the outside with any resources, an abscessed tooth, and a faltering faith

which keeps her going from day to day.

Carol has been here before. She is facing several counts, in several jurisdictions, of forgery. She is five months pregnant. She was pregnant the last time she was in the penitentiary and was released only two weeks before the baby was born. The time before that, the baby was born before the prison term. She never got to raise her child. He was three years old when she next saw him.

Remembering all this and more, I am already praying before I start.

Some of the authorities have wondered if I was a nun. I don't know how the impression leaks out. Singing in the van on the way to jail, the four of us women were asked by one of the jail guards and apparently accused of it by another. She was overheard to remark, "One of them's a nun, but she won't admit it." I'm honored.

On the whole, though, I think I'm regarded as more of a troublemaker. All four of us landed in maximum security for refusing to work for the jail, and I spent time in the observation cell for breaking the rule that says you can't visit the people in maximum security. Some rules I will not honor with my obedience, because obedience to God comes first.

And those actions tend to put me in places which are rich in prayer. An interesting observation on the ways of the Lord. The God I worship seems to be awfully clever, among other things. □

The place where you are standing is holy ground. —Exodus 3

Here is a query to ask yourself at meeting: "Are you here, or are you somewhere else?" Right at this moment, are you present, or are you far away, in the past, in the future, in thought? This is an important question. Perhaps it is the most fundamental question of all. While most Quaker queries try to get you to think about something, this one should make you stop thinking. This question is more like a Zen *koan*. Its function is not to make you drift off into your thoughts, but to wake you

up, to draw you more deeply into the present moment and make you *conscious*. Many of the questions Jesus asked his disciples had this quality:

"Simon Peter, Son of Jonas, do you love me more than these?"

"Yes, Lord."

"Simon Peter, Son of Jonas, do you love me?"

"Yes, Lord, you know that I do."

"Simon Peter, Son of Jonas, do you love me?" (Jn 21)

ARE YOU HERE?

by Alfred K. LaMotte

This is also the quality of God's call to Moses: "God called to him out of the midst of the bush, 'Moses, Moses!' And he said, 'Here am I.' " And then it was revealed that the place where he was standing, right then and there, was *holy ground*.

Moses, are you here? Are you here with Me right now? Simon Peter, are you here, or somewhere else? Are you actually present to Me, or are you off in thought somewhere? Have you already started turning Me into a belief, an ethic?

Quakerism began as the rediscovery of Silence, which was the rediscovery of the profundity of the here and now, of the sheer fact that God is *present*. And the ethics of Quakerism were rooted in this experience. George Fox's ethic was a flowering of the Silence in action. The action, rooted in Silence, was spontaneous. It was not deemed right and then performed as a duty. It flowed without preconception from a relationship with God, a relationship between the individual person and the Ground of all persons, all being. And this relationship was formed in the Silence of mystical union.

Thus there was, in early Quakerism as in the early Church, a primordial and organic link between *mysticism and ethics*. Ethics were the spontaneous actions of the mystic in society. Ethics were not values imposed through

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any ideology, or any education in political assumptions. Ethics were not fostered by making people feel guilty over social problems far beyond their environment or their control. There were no ethics as such. There was only spontaneous action arising from the heightened sensitivity to all of life which develops in silent meditation.

People dealt with the problems of their immediate environment on the basis of this sensitivity—which was not a set of beliefs but a *level of consciousness*. And in dealing with the problems of their own lives they set examples for future generations. When the Good Samaritan stopped to help the wounded man by the roadside, he was not a social worker out looking for injustices. He was not on a peace march. He was going about his own business. And on the path of his daily life he had the presence of mind—the “mindfulness,” as Buddhists say—to see what was right in front of him. The others who passed by were not really there; they were lost in their idealism.

Likewise, John Woolman experienced the mystical Presence of God long before it ever occurred to him that slavery was unethical. Then one day in his retail office someone asked him to write out a receipt for a slave. Something revolted in Woolman’s conscience because, as a result of his spiritual consciousness, he was terribly present to that moment—awake, mindful. He didn’t write the receipt. It was a personal matter for him. Gradually thereafter, he began speaking to his friends, to his meeting, to other meetings, about freeing the slaves. His ethics spontaneously grew from his spiritual sensitivity. No one pressured him to join any committees. He did not start with an ethical ideal of human rights and go to meeting in order to talk about it. It happened the other way around. He went to meeting to be present before God. His ethic was the flowering of Silence.

I kept steadily to meetings, spent First-day afternoons chiefly in reading the Scriptures and other good books, and was early convinced in my mind that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only toward all men, but toward the brute creatures; that, as the mind was removed by an inward principle to love God as an invisible, incomprehensible Being, so, by the same principle, it was moved to love Him in all His manifestations in the visible world. (*Journal*, Chapter 1)



Before there could be any ethical decisions in his life, there had to be transformation at a more fundamental level of his being, *transformation of awareness itself* in the very ground of life.

As I lived under the Cross and simply followed the opening of truth, my mind from day to day was more enlightened, my former acquaintances were left to judge of me as they would, for I found it safest for me to live in private, and keep these things sealed up in my own breast. While I silently ponder on that change wrought in me I find no language equal to convey to another a clear idea of it. I looked upon the works of God in this visible creation and an aweness covered me. My heart was tender and often contrite, and universal love to my fellow creatures increased in me. This will be understood by such as have trodden in the same path.

(*Journal*, Chapter 2)

So ethics begin in awareness, in a heightened consciousness of the present, which is where we meet God. When you are fully present to the present, it is holy ground. You are naked. Your mind is naked. Time is naked. There is no past or future. You are just there. But you bring to the present a certain quality that is not of the mind, not fabricated by thought, a quality of pure awareness, like a deep clear mirror. You are receptive—not *passive*, but very clearly and energetically *awake*. And that is how God addresses you. If you can handle it, if you do not flee, but simply answer, “Here am I,” then wherever you are becomes holy ground.

There is a flowering of sensitivity, a movement out of the surface waves where labels, slogans, political opinions, vie for attention, a movement into the depths. All the complex problems of the world become settled in the fundamental problem of *being*. At this point in our meditation we get uncomfortable because our ego, the thinker, must die. So our plans suddenly become very important. We start scheduling things. The future, which only exists in thought, becomes very real. Then perhaps there arise urgent slogans, labels, political causes, which are the lifeblood of the ego and which the ego is always chewing on to sustain itself. It becomes crucial that we stand up and talk. . . . But at that moment we may have lost the possibility of finding out, in silence, what God is, what love is.

The present moment is always miraculous. The moment is bursting with God, with infinite possibility. But we must enter it naked, without any ego, without any thought or preconception. Then we can be fully present, and that presence is God. And when we are fully present to one another, that presence is love. But this kind of openness and freedom takes a great deal of awareness, a very unified and simplified state of awareness which is developed, traditionally, in meditation. That is the purpose of meditation: to develop awareness. Can anything be more practical? One need not be highly intelligent or highly educated, but it is crucial that one be *aware*. This developed state of awareness creates a clarity and expansiveness and gives a kind of benediction to the environment. One who has this quality is a peacemaker just through being present.

But most people, even those who are highly intelligent

and educated, are not awake. They are asleep. They are absorbed in thought, in creations of the past and future. Is this not a form of sleep, of dreaming? Jesus taught that we should "take no thought for tomorrow." "Take no thought for what you shall wear or what you shall eat... for which of you by taking thought can add one inch to his stature?" (Mt 6:27) Yet we dare not live in the Kingdom, the harmony of the present. We would rather dream, reason, philosophize.

Often the thoughts we dream are quite high-sounding moral ideals. Often it is our idealism that separates us from reality. How often do our values get in the way of our sensitivity to the presence of God? This problem is especially evident in our schools. Up until now, ethics have been taught in "values clarification" courses. But can values be taught at all? Or is it only the label, the abstraction that is taught—justice, equality, world peace? What do these words mean?

Real values are not learned. They form. They form from *inside out*. They cannot be imposed. I have a certain experience which is the culmination of a long interrelated chain of formative experiences, culture, genetics. From this final experience in the chain, in its own time, in its own way, a value-concept is triggered, and I get a certain perspective and choose a label for it—fairness, equal rights, the joy of giving. But the label too comes out of my own personal heritage. The value-concept is a very superficial thing. What is important is my total sensitivity to life.

Now what happens when I take this label or this experience I've had and force it on someone else, trying to reconstruct it in his or her life? Can I expect them to derive the same value, the same perspective as I? Is this not a subtle form of egotism, of manipulation, on my part? Is it not a subtle kind of violence?

I cannot take my learning experience and the value I abstract from it and impose it on a student and expect the student to learn it all vicariously from a piece of paper, a "case study," of a little speech. It's too artificial; kids won't buy it. They tend to tune it out because they are intelligent and don't want their minds cluttered with a lot of teacher-talk.

There are many people who believe that if we teach values now, the experience of God will develop sooner or later—probably later. These people think that it is easier to teach values than to teach the experience of God. It is not. Values cannot be taught. But the practice of meditation and the experience of Being, in its ultimate Ground, *can* be taught. There are methods, there is a technology for this in every religious tradition, although it has been forgotten in our own. And there are authentic meditation masters teaching in our society today, reviving the ancient traditions.

A student cannot learn my values. But he or she can learn to fathom the Silence, to experience the transcendent



Janet Charles

dimension, to touch the holy ground from which all values arise. Knowing the Ground of one's own being, one knows the Ground of another's being and becomes, in a very natural way, more sensitive, more charitable. The growth of this sensitivity affects every relationship and forms all values as the awareness of meditation carries over into action.

So the mystical dimension of life is the key to ethics. Spiritual formation *automatically* includes ethical formation. If we solve the single problem of spiritual life, we have the key to all other dimensions. If we solve the problem of Being, we have mastered every dimension of Being. This is what Jesus meant when he taught, "Seek ye first the kingdom of God... and all these other things will be added unto you." (Mt 6:33)

Quaker educators might therefore derive their ethics, not from ethical thinkers, political or social theorists, but from the holy persons and spiritual masters of the world. This is the untapped resource, the next step in moral education. The future of Quaker schools lies not in the fostering of political anxiety but in the nurturing of inward Silence and the practice of meditation. And this will be but a reaffirmation of the earliest Christian traditions. As stated by the Nestorian bishop, Isaac of Nineveh:

Above all things, love silence. Out of your silence there will arise something that will draw you into deeper silence. If you practice this, inexpressible light will dawn upon you.

Now many of us condemn the path of meditation as being selfish, too much a reminder of the me generation. And so we are a little suspicious of Silence, are we not? Many of us, in fact, may never yet have allowed ourselves to plunge into the depths of it. Our entire spiritual path up to this point may have been a preliminary to this plunge, a constant hesitation and a wrestling with suspicion. But the truth is, only when we take the plunge do we pass over from the level of mere ideology into the Presence of God, the simplicity of Being. Only then do we ground our egos, that the pitiful churning of the finite mind might take root in Silence and become a living soul. There is a divine selfishness, a selfless Self, a transcendental Self that gives spaciousness, delicacy, sensibility to our lives. Grounded in that, my own self taps the infinite I AM of God, the same I AM who addressed the prophet Moses on Sinai. How do I respond? Do I turn away? Or do I reply, "Here am I," and become someone through whom this Presence can touch others?

The irony in all this is: only by being concerned with my own spiritual Ground can I develop sensitivity to another. Because I am concerned with what is the Source of my life, and because all life is rooted in the same Source, I am ultimately concerned with *you*. Only a person who is *not* going anywhere spiritually, *not* growing in self-knowledge, is not concerned with others. But when I am on the spiritual path, I am a pilgrim. I reach out to other pilgrims because we have something in common—the path. And this path is not any particular religion or discipline or political persuasion; it is the path of all human souls—the *growth of consciousness*.

So love is natural to one who is on the path, because all are brothers and sisters, all are fellow pilgrims. Jesus taught this: the first and greatest commandment is to be one with God in mind, heart, and soul. That is the supreme act, the act of being rooted in the Presence, fully awake on all levels of one's being. Only then can the second commandment be fulfilled—"to love thy neighbor as thyself," for only when I am in God's Presence can I find myself in another through our common Ground. Only when my self-realization has grown *boundless* can I see that my neighbor is none other than I.

Jesus' ethic is not an ideology—of world peace, social equality, economic liberalism, or anything of the kind. His ethics are not principles to live by, imposed by the church, the meeting, the Book, or the weighty leader. His ethics come from *inside out*. They are the ethics of innate spirituality, the ethics of consciousness. And they apply to *the person*, never to humanity in general. They begin with God realized in aloneness and spread to my neighbor. And they develop in the commonplace occurrences of daily life—the concrete events and real people with whom I must deal from moment to moment when my moments are rooted in the underlying Silence of eternity.

Ken Miller



It is far more important how I live in the present, how I treat the bus driver, than how much money I send to Africa. For if the people who handle my money in Africa are not living in the present, my money will wind up buying guns, or if it buys food the food will wind up on the black market or rotting in a warehouse. But in a world where people don't handle the daily commonplace encounters very well—in the bedroom and at the breakfast table, in the classroom or at the office—the symbolic gestures of social concern become very important.

Sending a check to some nation where I've never been, or marching in the streets against some authority figure, the convenient scapegoat for all my frustrations, becomes

a way to atone for the vague sense of guilt that shadows me, the unacknowledged guilt I feel at not having really been present when I said, "Good morning," or when I was so absorbed in my plans that I did not answer, did not even register, the question of a little child. The vast, floating anxiety which is the network of all our little inconsistencies, our failures to be present to each other in a myriad past moments, needs to be purged in some tangible and public righteousness. Thus we join our philanthropic committees.



Ted Hartzel

But peace on earth will never be the outcome of political movements, collective demonstrations, marches, or any of my grandiose concerns for the world as a whole. Peace will come only when it becomes a personal matter, here and now, in the moment of Presence. Such a moment may be unseen by the public eye, a passing word to a stranger, a well-looked glance into the eyes of another, a period of listening to one unsure with words, a shared and acknowledged emotion. Or it might be a moment of prayer, when all human consciousness is uplifted by the anonymous illumination of a single mind. Such a moment connects, mysteriously, with the deep current of life in all sentient creatures. Such a moment is *redemptive*. Yet those whom I touch in this moment of Presence are never people in the abstract, they are never "the poor," "the oppressed." They are always *you*.

Let us not be so intent on moral ideals or far-off causes that we fail to solve the crisis in the way we say, "Good morning," or the way we jostle each other into line at the grocery store. Let us not be so anxious to get to the Garden that we tread on flowers. But let us always be present. In the end, my social work is whatever I am doing, and the oppressed may be my friends whom I oppress with my ideas. And if I am not grounded in God right here where I stand, how will sending money to another country establish the kingdom on earth? As Jesus taught: Do not say, "'Lo, here it is' or 'there.' For the Kingdom of God is right in your midst." (Lk 17:21)

The fundamental cause of all human suffering—our own as well as the suffering we cause others—has nothing to do with political or economic exploitation, or with racism, or with social oppression: that is all *effect*, not *cause*. The fundamental cause of suffering is the failure of human beings to live in the unity of the present moment.

And so, the essence of our ethical development *must* be the meeting—the meeting with its silence. Where else can we learn, with such intensity, how to be here now? How to be present on this holy ground and answer, "Here am I?" □



Both Sides of U.N. Plaza

by Homer A. Jack

First Avenue in Manhattan, New York City, is called United Nations Plaza between 42nd and 49th Streets. On the east side of the plaza is U.N. headquarters and on the west side—the USA and the world! This imaginary line separates, in a sense, the official U.N. with its 157 member states and its international secretariat from world public opinion. The latter is organized, in one dimension, through non-governmental organizations—called NGOs. While the latter work primarily in “the world,” under special circumstances they also work in U.N. headquarters.



Right: Salome Nolega speaking at the U.N. Above right: International Religious Convocation on June 11 during SSD II. On page 15: The Hollisters outside Quaker House in New York.

Article 71 of the U.N. Charter, placed there by pressure from U.S. NGOs in 1945, provides for “suitable arrangements for consultations” with NGOs on economic and social issues. In more than three decades, an elaborate consultative relationship has developed between the U.N. and hundreds of international and even national NGOs in the economic and social field. However, no role is given in the Charter for NGOs to relate to the U.N. in other fields, such as disarmament.

Quietly a few NGOs have tried to exert their influence on disarmament issues at the U.N. in both New York and Geneva, harkening back to considerable NGO influence on the League of Nations disarmament conference in the 1930s. Late in the 1960s this NGO effort became

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Terry Fox



institutionalized, partly by Quaker initiative, through the establishment of the Special NGO Committee on Disarmament at Geneva. Duncan Wood, head of the Quaker U.N. Office at Geneva, gave distinguished leadership to this effort until he retired in 1975. In 1973 the NGO Committee on Disarmament was established at U.N. headquarters in New York, with Barrett Hollister and Stephen Thiermann of the Quaker U.N. Office also lending leadership.

NGOs in all fields at the U.N. look at least two ways: they face the U.N. and its delegations and, in a sense, “lobby” for specific issues. Also NGOs look from the U.N. to their own constituencies and attempt to interpret the work of the U.N. to the “world.” Both are necessary, although NGOs vary in their emphasis.

In recent years NGOs have had a special opportunity to work on the “U.N.” side of U.N. Plaza with the convening of the First U.N. Special Session on Disarmament (SSD I) in 1978 and with the Second Special Session (SSD II) in 1982. NGOs were so active in 1978 that the final document of SSD I in its penultimate paragraph commended NGOs for making “valuable contributions to the proceedings of the session.”

While member states have become used to NGOs giving oral statements to subsidiary organs of the Economic and Social Council—even about contentious human rights issues—they have guarded carefully the right to deliver oral statements in plenary meetings by other than states. (Several popes have spoken as a representative of an observer state—the Holy See—and Yasir Arafat’s intervention caused a diplomatic storm.) However, SSD I did invite representatives of 31 NGOs and peace and disarmament research institutions to speak to its Committee of the Whole—not technically the plenary. The selection of the package of NGOs, from among hundreds, was a delicate, international operation, performed diplomatically by Barrett Hollister and others. Among the NGOs speaking was the Friends World Committee for

Consultation, represented by Salome Nolega of Kenya.

The Preparatory Committee for SSD II is recommending even a greater number of NGOs and institutions to speak. A total of 140 asked to speak, and 73 were selected by an Ad Hoc NGO Liaison Group. That group took on the screening task with great reluctance but were asked to do so by the Preparatory Committee since the latter expressed even greater reluctance to get involved in this thankless political exercise. Among the 18 NGOs making the selection was Stephen Thiermann. Among the 73 groups selected was, again, the Friends World Committee for Consultation. Two full "NGO Days" were set for June 24-25 with the new Secretary-General, Javier Perez de Cuellar, holding a reception to honor NGO speakers.

While the focus of activity during SSD I was at U.N. headquarters, the international disarmament climate has changed so markedly in the four years—indeed in four months—that the focus of activity during SSD II will be on the west side of U.N. Plaza. No parallel NGO forum has been scheduled—as at some U.N.-sponsored world conferences in the past decade—but the announced array of parallel NGO activities is overwhelming (FJ 5/15).

The June 12 march and rally had the prospect of being the largest disarmament demonstration on North American soil. It was planned to face two ways: at the U.N. Special Session and also at Washington and U.S. policy toward the SSD II. Other early events included nonviolent resistance on June 14 in front of the U.N. missions of the five known nuclear-weapon states and major inter-religious services and marches on June 11. So many NGO activities have been planned that the NGO Committee on Disarmament is publishing a daily calendar for the hundreds of persons expected to converge on New York City between June 7—the opening of SSD II—and its expected adjournment five weeks later on July 9.

The NGO Committee at New York is sponsoring several other activities. *Disarmament Times*, first issued in advance of SSD I, again makes its appearance four times a week to serve as a unifying factor for delegates, secretariat, press, and NGOs. A Disarmament Information Bureau is again being maintained, in a ground floor building opposite U.N. headquarters. Mary Margaret Bailey is again in charge of this important initiative. A Media Task Force is arranging



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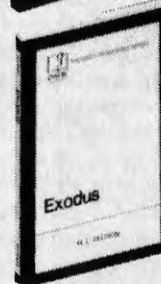
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a series of press briefings, a task which can complement the more formal briefings conducted by the U.N. itself. The cost of these three NGO activities is considerable, but much of the money has already been raised, with gifts by both the American Friends Service Committee and the Joseph Rowntree Charitable Trust (and several Buddhist groups from Japan).

Has the NGO activity on both sides of U.N. Plaza—or in Geneva—made any discernible impact on disarmament policy? There has been almost no progress since 1978 and the prospect, at this writing, remains bleak. The principal focus for NGO pressure on national policies is, of course, national capitals and not the U.N. Many NGOs have worked for many decades in the field of disarmament in Washington, London, and Paris, if not frequently in Moscow and Beijing.

One recent example is the hearing called late in April by the U.S. Arms Control and Disarmament Agency. U.S. NGOs were invited to give suggestions for U.S. policy at

SSD II. Among the several dozen NGOs making specific suggestions were Edward Snyder of the Friends Committee on National Legislation and Robert Cory of William Penn House, but both in a sense representing the Friends World Committee for Consultation.

SSD I in 1978 declared that humanity "is confronted with a choice: we must halt the arms race and proceed to disarmament or face annihilation." This was unanimously affirmed by the then 149 member states. Alas, there has been almost no progress in disarmament since. Thus annihilation—by calculation or miscalculation, by terrorism or accident—remains the prospect by the U.N.'s own prediction. So far NGOs have been unable to make the difference, but the new wave of disarmament activity may yet surprise both governments and NGOs themselves.

(SSDII will be half through its scheduled activities when this issue of Friends Journal appears. Events coming to fruition after our deadlines will be reported later. —Editor)

Greensboro: A Call for Justice *by Mac F. Given*

Did government agents and agencies work with the Ku Klux Klan and American Nazi Party in the planning and cover-up of five murders in North Carolina? Because much evidence points in that direction, Southampton (PA) Monthly Meeting sent a minute to the Racial Concerns Committee of Philadelphia Yearly Meeting. It requested "support for the 'Call to Justice in Greensboro' drafted by the Greensboro Justice Fund" and asked that a Friend be sent to assist in an independent fact-finding mission. The minute was approved on April 5 by the yearly meeting, and I was appointed to go to Greensboro on April 12.

The Greensboro Massacre occurred on the morning of November 3, 1979. A group of men, women, and children were gathering at the Morningside Community Center to begin an anti-Ku Klux Klan march, presumably nonviolent. The demonstration was organized by the Workers Viewpoint Organization, later calling itself the Communist Workers Party (CWP). It was to be the WVP response to a confrontation with the Klan at China Grove, 50 miles away, where the Klan was forced to refrain from showing the film *Birth of a Nation*. A caravan of nine cars carrying members of the Klan and Nazi Party drove past the gathering site. The caravan stopped; within two minutes five demonstrators were

murdered and nine others were wounded by Klan/Nazi gunfire.

A year later, on November 17, 1980, six Klansmen and Nazis were found innocent of murder and rioting charges stemming from the incident. This verdict was staggering, for the entire shootout was filmed by four independent cameramen, one of whom was wounded, which clearly showed the Klan/Nazis calmly pull guns from the trunk of a car and fire on the fleeing demonstrators. The acquittal was based on an explanation that the defendants were firing in self-defense.

The Greensboro Massacre was not ended with the not-guilty verdict. The widows of three of the murder victims formed the Greensboro Justice Fund, which called for a federal grand jury to "fully and completely investigate" the case. This grand jury was convened by the U.S. Justice Department in Winston-Salem, North Carolina, on March 22, 1982; it reconvened on June 2 after a three-week recess to continue its extensive interviewing. In addition, the Greensboro Justice Fund has filed a \$48 million civil suit (*Waller vs Butkovich*) against the city, state, and federal law-enforcement officials as well as those identified as having participated in the violence.

The trial that led to the acquittal of the defendants was conducted in a highly questionable manner. First, the prosecutor, District Attorney Michael Schlosser, repeatedly expressed a disgust for Communists. Despite this bias, the request by the plaintiffs for another

prosecutor was denied.

One of Schlosser's first decisions was to throw out conspiracy charges and narrow the focus of the case to murder charges against the six defendants charged with murder. This eliminated other Klan/Nazi members who attacked the demonstrators with sticks. This eliminated all of the events except the 88 seconds in which shooting occurred. It eliminated any consideration of alleged planning and cover-up of the incident which implicated the Klan/Nazi defendants, police, and government agents.

The jury selection was the most questionable aspect of the trial. Potential jurors who stated biases against Communists or in favor of the Klan/Nazis were approved. However, potential jurors who had any suspected sympathies for communism were struck. No black was approved. The jury foreman, Octavio Manduley, a Cuban refugee, was an avowed anti-Communist and member of the 20th of May Organization, a CIA-sponsored group that conducted the Bay of Pigs invasion.

Finally, Ed Dawson, long-time paid police informant and former FBI informant, and Bernard Butkovich, agent for the Federal Bureau of Alcohol, Tobacco, and Firearms, were not called to testify. Dawson recruited, organized, and led mostly out-of-town Klansmen and Nazis to the demonstration site, communicating and receiving information from the Greensboro police in the process. Butkovich infiltrated the Nazi Party in August, 1979. While not directly involved in the shootings, he attended planning sessions and offered to hide several fleeing Nazis after the incident. To assess government complicity, these

Mac Given, a member of Germantown (PA) Meeting, directs the conference center at Camp Dark Waters (NJ).

men's roles must be examined.

The belief that the trial involved the killings of Communists, not human beings, pervaded the proceedings. The names of the dead—Sandi Smith, Bill Sampson, Jim Waller, Cesar Cauce, and Mike Nathan—were not mentioned in the court proceedings until the last day of the trial. The victims were referred to as "the Communists." This dehumanized the victims in the eyes of a jury that had already voiced views against communism. All five were leading union organizers; many witnesses testified that they saw Klansmen pointing them out as priority targets during the shootout.

There has been a strong national response to the result of the trial. A coalition of church and community groups called the Concerned Citizens Coalition of the November Third Incident formed to bring the questions that emerged from the trial to a larger audience. Local Friends have been active.

In efforts to reach national attention, the Greensboro Justice Fund has sponsored two fact-finding teams from religious, labor, and civil rights groups. I was a member of the second. We participated in a press conference, watched the video tapes of the shootings, interviewed federal attorney Kenneth McAlister, toured the site of the shootings and local textile mills, and attended a reception sponsored by the coalition.

There is still more questionable evidence that must be considered in ascertaining whether the "intimate alliance" between officials and Klan/Nazis existed. First, despite constant radio contact between police following the caravan and officers assigned to the march, there were no police at Morningside at the time of the shootings. There is evidence suggesting that the police in the rally area were instructed to leave the area. Ed Dawson, informant and Klan organizer, stated in an interview that he told the police early in the morning that "there was 12 to 14 people at the house and they had guns, everybody had a gun." The police did not even warn the demonstrators that the Klan/Nazis intended to disrupt the march.

Second, head of the Greensboro FBI office, Andrew Pelczar, told the press that an FBI investigation of the CWP was concluded on November 2, 1979, a day before the shootings. Since then, the FBI has denied there was an investigation.

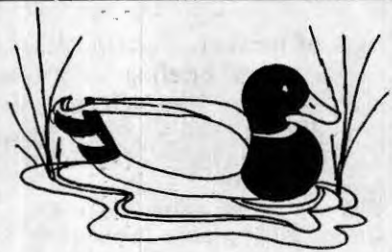
Third, H.M. Michaux, former U.S. attorney, urged federal prosecution of those responsible for the murders. Despite promises by the Justice Department for prompt action, he had heard nothing five months later. Michaux warned, "What happened is a signal to other terrorist

organizations. They may think they can do the same thing and get away with it."

As a Quaker, I was concerned whether there was a conflict between the Friends peace testimony and actively supporting an organization, the CWP, that advocates violence as one possible legitimate means to an end. It is true that CWP rhetoric openly challenged the Klan to disrupt their demonstration. It is true that the march was titled "Death to the Klan"; much of their propaganda is replete with violent references. It is also true that a few demonstrators had handguns for self-defense and fired at their assailants. Thus, the attack was vocally provoked, so the demonstrators are not above blame.

In my opinion, the main issue transcends concerns with acts of individual violence. The evidence suggests an institutionalized tolerance of terrorist groups such as the Ku Klux Klan and the American Nazi Party. A multitude of suspicions have been raised concerning the integrity of the Greensboro police, North Carolina government, and the U.S. Department of Justice. Texan district judge James P. Alexander once stated, "Take a man who was tarred and feathered by the Klan. It could well be that he was immoral. But the moment the Klan picked him up outside the law, you, I, and every other citizen were in mortal danger."

Those who are interested in getting involved are encouraged to write or wire support for the integrity of the grand jury proceedings. Address messages to Attorney General William French Smith and Assistant Attorney General William Bradford Reynolds, head of the Civil Rights Division, U.S. Department of Justice, Washington, DC 20530. Send a copy to the Greensboro Justice Fund, Inc., 853 Broadway, Room 1912, New York, NY 10003. Grant permission to have your name added to the list of signers of "The Call to Greensboro Justice." Tax-deductible contributions to cover legal expenses of the Greensboro victims are appreciated. ☐



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WORLD OF FRIENDS

Floyd Schmoe, 86-year-old Quaker peace activist, recently received official notice from Japan that he will be awarded the Fourth Class of the Order of Sacred Treasure for work he did at Hiroshima a few years after the bombs were dropped. In 1948 Schmoe traveled to Japan with several others from his hometown, Seattle, with a mission to help survivors by building one home for the blast victims. "The first summer we built four homes, and the next summer about 20, all duplex units which housed about 100 people," Schmoe said. Schmoe worked in Hiroshima for about ten years and received recognition from the emperor and gifts from the mayor of Hiroshima, a bronzed copper vase and a stone lantern, both of which survived the atomic explosion.

The award has been given for as long as 200 years to a nonmilitary person who has rendered outstanding service to the state or people of Japan. The late Esther Rhoads, a Philadelphia Quaker, was an earlier recipient of the award.

A \$10,000 fund for El Salvadoran refugee aid has been established by the Boulder (CO) Friends Meeting. Of that sum, \$1,000 was sent to the Tucson Ecumenical Council through Jim Corbett, Quaker activist, and \$1,000 went to the American Friends Service Committee, Latin American Human Rights Program, for aid to Salvadoran refugees in the Denver area.

The Boulder Meeting peace and service committee will meet in special session to propose additional action, which may include sponsoring one or more persons or families from El Salvador in the Boulder area.

A minute on civil defense was recently adopted by the Honolulu (HI) Friends Meeting. Convinced that there is no hiding place during any kind of nuclear war, and that the Reagan administration's proposed \$4.2 billion program to evacuate two-thirds of the population from 319 high-risk cities in the United States is neither security nor facing reality, the meeting calls for a nuclear freeze to be initiated by the U.S., sincere talks on action towards arms reduction, and a realistic reduction in our defense budget. "These are steps to peace and security worthy of our faith," the minute concluded.

Douglas Steere's article on Quaker decision-making (*FJ* 5/15) has in fact reached several audiences in addition to *Journal* readers. It was first presented in a forum at his own local meeting, Radnor (PA) Meeting. When the *Journal* requested permission to print it he asked that publication be delayed till he could deliver it as the J. Barnard Walton annual lecture at Southeastern Yearly Meeting in April. Meanwhile, requested (on short notice) to provide a chapter for a book Swedish Friends were publishing to honor Sigrid Lund, Douglas somewhat hesitantly supplied a copy of his decision-making piece, with the understanding that the book would not be distributed in the U.S. until after SEYM! The lecture text has been reproduced separately and is available at cost (70 cents, including postage) from SEYM, 1375 Talbot Ave., Jacksonville, FL 32305.

The John Milton Society for the Blind continues to be interested in *Friends Journal* articles for reprinting in their magazine. They have asked permission to use two articles from the 12/15/81 issue—"Noted Physicist Calls World to Disarm Now" and "On a Peacemaker's Journey" by Robert Cory.

The National Academy of Sciences, which since 1863 has been an official adviser to the U.S. government on scientific matters, has called upon Congress and the President and other world leaders to reopen and intensify efforts to reduce the threat of nuclear war. The resolution, which was approved at the 19th annual meeting of the organization in Washington, DC, this spring, stated that a nuclear war would "destroy civilization as we know it." Bill Brown, a member of the Academy and a member of Des Moines Valley (IA) Meeting, attended the meeting. Two other well-known Quakers, Gilbert White and Kenneth Boulding, are also members.

The first Vermont Peace Prize was recently awarded to an American Friends Service Committee associate, Christel Holzer, who immigrated to the United States from Europe 44 years ago, and helped organize the Washington to Moscow (both are Vermont towns) peace march last August. The award was given by Physicians for Social Responsibility, a group dedicated to the halting of nuclear weapons.

A letter to the Ayatollah Khomeini was recently sent by the Palomar (CA) Friends

Meeting. Disturbed by the Iranian persecution of the largest religious minority within Iran, the Baha'is, the meeting called on Khomeini to protect the Baha'is' civil rights. The letter ran in part: "...continued torture and killing will strengthen, not weaken, Baha'i influence and resolve. If such persecution discredits and weakens your own revolution and leadership, why do you allow it to continue?" The letter was also sent to several different religious communities.

Recognizing the diversified backgrounds of its members. Durham (ME) Meeting continues to strive for the perfect balance between the programmed and unprogrammed portions of the meeting for worship. This is no easy task as some Friends are more at home with a programmed service while others get more from an open meeting based on silent waiting. Some really helpful ministry is developing from the body of the meeting from old and new members and attenders alike. A continuing effort is made to come up with a balance that encourages this open participation while meeting the needs of those who crave more leading from the pulpit.

The sassafras tree at Mt. Laurel (NJ) Meeting is the second largest in the *National Register of Big Trees*, according to the director of the Big Tree Program of the American Forestry Association. The tree has already been recognized as the largest sassafras tree in New Jersey.

Correction: We regret an error in the "World of Friends" section (FJ 2/1) about South African laws against congregating "unless in a church." South African Friends write:

There are no laws forbidding anyone from gathering in a hall or private home or in the open air for religious purposes. At present Friends in Soweto meet in a fairly small room in Glyn Thomas House, Baragwanath Hospital, and have discussion groups and the like in private homes.

New Faces, New Places: Succeeding *Francis G. Brown*, who has retired after 16 years as general secretary of Philadelphia Yearly Meeting, *Samuel D. Caldwell* has been named to the post beginning August 1. A graduate of Earlham School of Religion, Caldwell has been general secretary of PYM's religious education committee... *Harrison M. Wright*, Swarthmore College provost and

professor of history, becomes acting president of Swarthmore while a successor is sought for *Theodore Friend*, who recently resigned after nine years as president... Tokyo Friends School has a new principal, *Nobuo Yamamoto*, a member of Shimoigusa Monthly Meeting.

REPORTS

The Roots of Violence A Quaker Perspective

"Humans are not as violent as we've been inclined to believe," stated Vernie Davis, Goucher College anthropologist, in an address given to representatives of four yearly meetings—Indiana, Lake Erie, Ohio Valley, and Wilmington—held at Wilmington College March 26-28. Davis explained that we can learn most about human nature by looking at the period of "hunting and gathering bands"—by far the most predominant period—when equalitarianism and nonviolence prevailed.

Structural violence, "that which causes injuries to persons or things," may arise from a culture. Davis cited Kenya, where he had worked, where systems may make food unavailable, children may suffer from vitamin deficiency, leading to malnutrition and permanent brain damage. In our culture, in the face of structural violence, we tend to "blame the victim."

He pointed to John Woolman as an exemplar in understanding the roots of violence. Woolman's understanding included five ingredients: inward self-examination to look at the implications of various parts of our lives, recognition that war had its roots in wealth and power, belief that personal wealth is subordinate to divine wealth, an approach that is Universal Love, and a creative way of dealing with structural violence.

The conference featured three lively three-session workshops on *The Roots of Violence: In Family and School*, led by Barbara and Charles Heavilin; *In the Justice System*, led by Philip Young and the Lebanon Correctional Institution staff; and *In the Economic and Political System*, led by Moire Coleman and Sterling Olmsted.

The conference was one of a series of regional conferences involving neighboring yearly meetings coming together to consider Quaker concerns, sponsored by FWCC.

Robert J. Rumsey

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FORUM

A Response from the Closet

N. Sumner Passmore's letter (*FJ* 3/15) has just come to my attention, and I had to go back to my "Confessions of a Closet Quaker" to see if I really said all those terrible things about Quakers in my semi-humorous attempt to present my own problems about becoming an official Friend. Yes, I see I did say that (at times, in a meeting) I wished I had stayed silent and not risked making a fool of myself—and that I usually tried not to judge others "for making 'fools' (my quotes) of themselves or saying things that seem trite or rambling or fuzzy-minded." And yes I did say that often the "platitudes bore or annoy me" (my own included), etc. Do these things never happen in meetings (to oneself and others), or is one not supposed to notice or admit they do?

But N. Sumner Passmore apparently did not notice that I also wrote I sometimes gain further insights and new perspectives from Friends' meetings, and that I'm glad Friends' institutions exist even though one of my own problems is a tendency to resist institutions. And that the "character flaws" in some Friends that I went on to describe I admitted were also my own (and indeed are general human ones), which I perhaps use as excuses not to commit myself: neither Friends nor I are "perfect"!

Still I try to cling to the Peace Testimony as best I can, including open refusal to pay half my taxes for war; and keep hoping more Friends will join those of us who do this, rotating these funds through non-interest loans to community groups. But I have never tried to pose as a Friend nor to conceal my conflicted feelings from those who, "after welcoming this 'friend' into our Quaker midst for years, now learn how she really feels." I guess I just thought I was being welcomed as a human being.

I do see, however, that the tone of my article could be taken as too flippant and irreverent, and I

appreciate Friend Passmore's spirited rebukes. I am very glad that Florida has idealistic Quakers committed to the Peace Testimony, and I know they exist in many meetings, even though I do not often get up for them. The fault, I'm sure, lies not in the meetings but in myself.

Ann Morrisett Davidson
Haverford, PA

What Effect on our Children?

Thank you for Arthur Rifkin's article "Where is the Terror of Nuclear War?" (*FJ* 2/1). As parents of two nine-year-olds we have been concerned about what the psychological effect of sharing our concerns about the nuclear arms race could have. We have tried to find information on the subject, but with no success.

The effect that the nuclear threat is having on our children must be of great concern to all Quaker parents. It would be appreciated by many, we believe, if *Friends Journal* would publish such an article. We hope that such an article would include specific suggestions for parents and teachers about helping our children understand and deal creatively with this real, if amorphous, threat.

Larry and Joanne Spears
Bismarck, ND

A Need for Further Study

An answer to Arthur Rifkin's question "Where is the Terror of Nuclear War?" (*FJ* 2/1) may be found in part in a recent study, and two earlier ones. "Endemic Stress: The Psychology of Resignation and the Politics of Scarcity" by Marc Fried (*Am. J. of Orthopsychiatry*, Jan. 1982, 4-19) points out (p. 6) that persistent stress, as distinct from acute stress, often leads to "apathy, alienation, withdrawal, affective denial, decreased productivity, role contraction, and resignation." Thus, instead of being "a major worry" or "acute illness" at the conscious level, it is a background one, a "chronic impairment."

This may contribute to the reported increase in pessimism about the



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future, lower voting rates, less church attendance, etc. It produces a higher general level of tension, which makes people more susceptible to other emotional problems.

To untangle and document the effects of "the A-bomb era" on people would require a difficult and extensive study. Until such a study is done, comparing the outlooks of those who were 12 or younger when the first atom bomb exploded with those whose childhood was shaped before that event, we can only speculate. The effects are there, but largely show as "apathy and resignation" in the face of bureaucratic and ideological momentum.

Kenneth Ives
Chicago, IL

Support Needed for Spanish Edition

By Jesus, 48 Stories and Sayings was first published by the New Jersey Friends Council, later by Friends General Conference. Then Friends World Committee helped me get it translated into Chinese-English for Chinese Buddhists and Christians. The book gives teachings of Jesus, omitting teachings about him, and so appeals to Jews, Muslims, etc., as well as every sort of Christian. Needless to say, it preaches nonviolence.

A Spanish edition was recently given by me (500 copies) to the Chuck Colson group for their new work with Spanish-speaking prisoners. As a result, I have received a request for 2,000 copies from Bogota, Colombia, for prisoners there. I can get these printed for about \$700. Are there Friends or Friends prison committees who would be willing to help with this?

Betty Stone
Rt. 2, Supply, NC 28462

More Costly Cuts

Wilmington College is one of many schools offering education to inmates of our nation's correctional institutions. Students enrolled in these programs are eligible to apply for the federal Pell tuition grant and receive partial assistance in relation to their family financial situation—just as any other students. In Ohio, New York, and several other states, these federal grants are supplemented with state funding, and in many cases, with support by the colleges and universities themselves.

These students' education and these educational programs are now threatened by House Resolution 5993, sponsored by Rep. G. William Whitehurst of Virginia. This proposed legislation would amend the Pell

guidelines to deny incarcerated students eligibility for these grants, substituting block grants to be administered by states. Based on a recent U.S. Department of Education survey, the federal cost for the current Pell funding for incarcerated students is about \$5 million/year; Rep. Whitehurst has proposed an initial block grant funding level of \$6 million/year.

Beyond a less cost-effective expenditure of federal monies, HR 5993 would result in the elimination of many private and community-based reintegration efforts now active through these education programs. Existing programs benefit from established academic accreditation procedures and the fiscal accountability guidelines of the Pell legislation; a block grant approach would create new federal and state bureaucracies, a needless duplication and a drain on the proposed block grants. The end result would be lower quality programs, fewer students served, and higher costs.

This issue is now being considered by the Postsecondary Education Subcommittee of the House Education and Labor Committee. Friends' support would be especially helpful. Rep. Paul Simon (D-Illinois) is the chairman of that subcommittee. Letters of concern would be best directed to him as well as to Rep. Whitehurst. The address for both congressmen is U.S. House of Representatives, Washington, DC 20515.

We will be happy to provide Friends with additional information on this issue and on our prison education efforts.

Philip A. Young
Project Talents of Wilmington College
Wilmington, OH 45177

A Prisoner's Cry for Peace

Your article "Crime Is A Peace Issue" (FJ 3/1) has offered much needed discussion as to society's responsibilities. Prison as a peace issue has come to the forefront as a major international issue in recent decades.

As a prisoner I cannot reduce violence as a superficial oppressive issue within the prison system but am more concerned with its source which resides in a presumed authority. Whether that presumed authority is exercised by private or public hands society must protest against it. Authority should never be self-presumed but must always be delegated by the contemporary society itself.

The voice of protest against presumed authority must never cease, because it is the fundamental cry for peace.

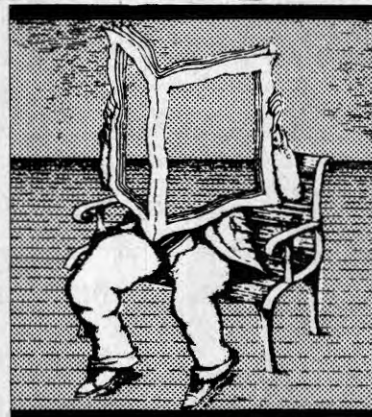
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BOOKS

Charity Cook: A Liberated Woman, by
Algie I. Newlin. *Friends United Press,*
Richmond, IN, 1981. 145 pages. \$8.95
paperback

Charity Wright Cook was an 18th century itinerant Quaker minister who made 25 pilgrimages in 44 years, from 1776 to 1820. Monthly or yearly meetings shared the costs, while husband, Isaac, shared the burden of home maintenance and, eventually, 11 children.

This improbable biography will stir the imagination of any reader, for there is much to reconstruct. Foremost is and was the religious message, but one can also dwell on the early migration of the colonists, of French and Indian wars, of educational and living conditions. It is believed Charity did not learn to read until after she married. She did not leave a journal, but other traveling companions did.

It is absolutely fascinating how the author, restricted by sparse source material, has brought this indomitable

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Mahatma Gandhi



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woman to life. Actually, one-third of the Quaker ministers were women in the first 100 years after Fox, and big families were fairly common. The migration from Maryland, through Virginia, North and South Carolina, then to Indiana and Ohio is an interesting facet. All the monthly meetings were named for creeks, an indication of pioneer conditions. Cane Creek, NC, gave young Charity a bad time; whereupon the whole family moved to Bush River, SC, Charity's home address for 42 years thence.

Charity Cook's Quaker message was strict adherence to moral purity, to simplicity, to discipline. The Friends were still unified in belief at that period. Her most amazing task was not only visiting many meetings, but visiting every household within those meetings.

Her trip abroad, bolstered with the usual traveling minute, took four years. She survived a bout of smallpox, underwent miserable shipboard experiences, and was almost jailed in Friedberg, Germany; otherwise she was

Poets & Reviewers



Muriel Bishop, a member of Thousand Islands (Ontario) Meeting, is a regular prison visitor. **Naomi Yarnell**, now living in Florida, is a member of Seaville (NJ) Meeting.

most favorably received.

Women preachers traveled in pairs or threes, usually assigned a male escort. In Germany they had a male interpreter too. When faced with further probable intimidations, it was the menfolk who decided upon dignified withdrawal across the Channel.

Dr. Algje Newlin is a retired Guilford College history professor, well known in all Friends' circles, and has shown with this book what a marvelous richness is found in the study of genealogy.

Naomi H. Yarnall

MILESTONES

Birth

Rockey—*Jonathan Leser Rockey*, March 3 to Joseph and Jane Burton Rockey of Highwood, IL. Jane and the maternal grandmother, Emma Burton Cadbury, are members of Lake Forest (IL) Friends Meeting.

Marriages

Fox-Horst—On May 22, *John Kenneth Horst* and *Emily Louise Fox* at Plumstead (PA) Preparative Meeting. Emily is a member of Doylestown (PA) Meeting. She is the daughter of Jack and Elyse Fox of Hilltown, PA. Emily and John are making their home in Bethlehem, PA.

Nicholson-Stephens—On May 1 at Cambridge (MA) Friends Meeting, *George Christopher Stephens* of Arlington, VA, and *Suzanne Warner Nicholson*, daughter of James V. and Mary Ann L. Nicholson. Suzy will continue to use her own name. The couple will reside in Arlington, VA.

Deaths

Colman—On April 5, *Richard Whiting Colman*, 67, in Middlebury, VT. Serving many years as coach at Williams and Princeton, and later as athletic director at Middlebury, Richard helped many to learn the importance of lifetime physical fitness. Richard's life was an ongoing witness to his beliefs in peace and social justice. He worked at one time for AFSC in West Africa, and most recently he worked tirelessly for nuclear disarmament. Richard was cofounder of Middlebury Friends Meeting, and he participated in a variety of monthly, quarterly, and yearly meeting responsibilities. He is survived by his wife, Shep; daughter, Connie; son, Tim; and granddaughter, Sierra.

Deweese—*Edith Hilles Deweese*, 90, on May 3 at Crosslands, Kennett Square, PA. Edith served on the board and executive committee of AFSC and on the board of Pendle Hill. She lived much of her life at Sweetwater Farm, Glen Mills, PA, where she often provided facilities for AFSC workcamps. Edith was active in the Women's International League for Peace and Freedom, and in a number of civic organizations as well. She became an ardent feminist as an undergraduate at Vassar College and remained so the rest of her life.

Surviving are a daughter, Nancy D. Flash; a son, Alan H.; and nine grandchildren. Edith was a member of Swarthmore (PA) Meeting.

Dungan—*Margaret E. Dungan*, 98, on April 25 in Chester, PA. Early in life Margaret showed a rugged independence of spirit in becoming a suffragette, a vegetarian, and one of the founders of the Women's International League for Peace and Freedom. Her unwavering dedication to nonviolence was expressed in many other ways, including the refusal to pay taxes for military expenditures. Margaret taught for 45 years at Philadelphia High School for Girls. She was an integral part of the fabric of Providence (PA) Meeting.

Lightfoot—A member of Media, Third Street (PA) Meeting, *Florence Holdsworth Lightfoot*, on March 17 at age 100. Florence graduated from Westtown School in 1900 and was an active member of 12th Street (PA) Meeting for many years. She is survived by her two children, Francis H. Lightfoot and Jane L. Guthrie; ten grandchildren; and 17 great-grandchildren.

Ruge—On May 20, after a short illness, *Peter Arnold Ruge*, 38, in Albuquerque, NM, where he and his wife, Jane, had lived for seven years. Peter graduated from Oakwood Friends School and attended the Philadelphia Museum College of Art. He was a successful fine arts painter and graphics designer. Peter is survived by his wife, Jane Fritz Ruge; his parents, Valice and Raymond Ruge of Cornwall-on-Hudson, NY; and a maternal grandmother, Cora V. Foeley of Stockbridge, MA.

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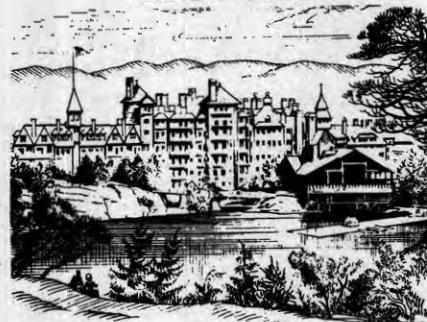
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Henry, Marguerite	<i>Benjamin West and His Cat Grimalkin</i> An old favorite newly reprinted.	cloth 7.95
Foulds, Elfrida Vipont	<i>George Fox and the Valiant Sixty</i>	paper 3.00
Avi	<i>Night Journeys</i> Fiction for young people with a Quaker twist.	paper 1.75
Avi	<i>Encounter at Easton</i> Continuation of Night Journeys.	cloth 6.95
Aliki	<i>The Story of William Penn</i> History made easy for youngsters.	paper .95
Burton, V.L.	<i>Mike Mulligan and His Steam Shovel</i> A beloved tale reprinted in paperback.	paper 3.25
Emery, Anne	<i>A Spy in Old Philadelphia</i> Enjoyable reading with suspense.	paper 1.50
Szitty, Ruth	<i>That's My Brother</i> Little Timidy growing up in his nineteenth century North Carolina Quaker community.	paper 3.95
Johnson, Jan	<i>Angel of the Prison</i> A story about Elizabeth Fry.	paper 1.95
Turkle, Brinton	<i>Thy Friend, Obadiah</i> Obadiah's new friend is a seagull. 1982 reprint.	paper 3.95
Turkle, Brinton	<i>Rachel and Obadiah</i> Obadiah and his sister.	cloth 8.95

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Yates, Elizabeth	<i>Silver Lining</i> A novella from this beloved Quaker author.	paper 5.95
Toomer, Jean	<i>Cane</i> A classic novel from a Quaker writer in the Harlem renaissance era.	paper 3.95
Renault, Mary	<i>Funeral Games</i> Latest work from this author noted for her portrayals of ancient Greek life.	cloth 14.50
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Vining, Elizabeth	<i>Friend of Life, a Biography of Rufus M. Jones</i> Reprint of the original edition.	paper 8.95
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Herriot, James	<i>The Lord God Made Them All</i> The Yorkshire veterinarian does it again!	paper 3.95
Wahl, Albert J.	<i>Jesse Harman Holmes, a Quaker's Affirmation for Man</i> Definitive biography of a noted Swarthmore College professor.	cloth 10.95
Wilson, R.H., ed.	<i>Philadelphia Quakers 1681-1981</i>	Spec. paper 4.95 cloth 14.95
Bacon, Margaret H.	<i>As the Way Opens</i> The story of Quaker women in America. The title tells it all.	paper 8.95
Comfort, William W.	<i>William Penn and Our Liberties</i> A Quaker classic on a significant topic. 1976 reprint edition.	Spec. paper 2.00
Moore, J.W., ed.	<i>Friends in the Delaware Valley</i> Historical essays in a readable format.	paper 4.95 cloth 8.95
Watson, Elizabeth	<i>Daughters of Zion</i> Old Testament women portrayed.	paper 7.95

All prices subject to change. Postage and handling \$1.50 per package and sales tax where applicable.

Friends Book Store, 156 N. 15th St., Philadelphia, PA 19102

CALENDAR

July

3-10—Friends General Conference Gathering, Slippery Rock, PA. Call Ken Miller, 215-241-7261, for details.

7-11—North Carolina (Con.) Yearly Meeting, Greensboro, NC. Write David Brown, 1208 Pinewood Dr., Greensboro, NC 27410, for information.

10-11—Alaska Yearly Meeting, Kiena Friends Church, Kotzebue, AK. Write E. Armstrong, P.O. Box 674, Kotzebue, AK 99752.

13-16—Conference on vocal ministry open to all unprogrammed and pastoral Friends at Friends Boarding School, Barnesville, OH. Cost: \$45. Write Quaker Theological Discussion Group, Rt. 1, Box 549, Alburtis, PA 18011, for details.

17—All-day New Hampshire Gathering of Friends at Geneva Point Conference Center, Lake Winnepesaukee, Center Harbor, NH. Stephen Cary, guest speaker; program for children. Contact Virginia Towle, Box 398, Rindge, NH 03461, 603-899-5448.

24-30—New York Yearly Meeting (FGC, FUM), Silver Bay, NY. Write Henry Wheeler, 15 Rutherford Pl., New York, NY 10003.

24-30—Northwest Yearly Meeting (EFA), Newberg, OR. Write Richard Beebe, P.O. Box 190, Newberg, OR 97132.

29-8-1—Wilmington Yearly Meeting (FUM), Wilmington, OH. Write R. Stuckey, Box 1194, Wilmington College, Wilmington, OH 45177.

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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) 633-4608 or 632-7006. 4039 Ninth Ave., NE, Seattle, WA 98105.

New York City. The Penington, situated next door to the Friends Meeting House. Single and double occupancy. Bed and breakfast with evening meal. Conveniently located near all public transportation. For reservations call David P. Gould, Director, 212-475-9193.

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 Dollington 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.

Announcements

The Quaker Lesbian Conference will be 8/26/82 to 8/29/82 in Woodbury, Vermont. Registration by July 13th. Contact: Judy Rowland, 360 Washington St., Cambridge, MA.

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.

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

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.

For Rent

London, England. Attractive, spacious furnished apartment to let, two persons, August through September. Marion Porter, 13 Elsyng Road, London SW18 2HW.

Will rent rural retreat in southern Spain July 1982 through July 1983 at \$100.00 per month. Three-month minimum. Emerson, Finca Espartero, Moron de la Frontera, (Sevilla) Spain.

Elkmont Guest House. Endless Mts., Sullivan Co., PA Country living. Home-cooked meals family style. Garden produce. Cottages for families. May to December. Irene Hervey, Forksville, PA, R 1, Box 71, 18616. 717-924-3655.

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.

For Sale

Friends and microcomputers? Cheapest accessories and software for all microcomputers. Lobo disk drives (100 % Apple compatible), with interface \$420, drive only \$349; Microsoft Premium System \$555; WordStar \$205; NEC 8023 printer \$499. For prices on monitor, modems, etc. write or call Jeff at Turris Eboria Computer, 3304 Gumwood Drive, Hyattsville, MD 20783. 301-454-6101.

10-acre wooded lots (5) on Friends-oriented farm, Blue Ridge area, near Washington. Rt. 1, Box 180A, Round Hill, VA 22141.

Variety of beautiful ocean shore lots. Acre or more on Downeast sand-granite shore. From \$14,000. Box 183, RFD #1, Millbridge, ME 04658. 207-546-2414 after June 20.

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

Antique Cape (7 rooms) in China, Maine on 23 acres. Completely restored. New fiberglass insulation, wiring, and thermopane windows throughout. New kitchen, new bath. Exposed beams, wide pine floors, formal dining room with half moon window overlooking sunsets and fields. Four acres reseeded in hay. Remainder in pasture and woods. Always organically farmed. Large garage, barn, and hayloft. Owner will sell for \$60,000. Contact Nancy Smith, c/o Harris, 2714 Woolsey St., Berkeley, CA 94705 or call 415-653-8111.

Personal

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

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Positions Vacant

Summer in Vermont learning carpentry while helping build a house. Room & board exchanged for 1/2 days labor, long or short term. Earlham graduate, recording clerk—Fred Tubbs, RFD 2, Box 1600, Plainfield, VT. 802-454-8482.

American Friends Service Committee seeks Director, Washington Public Affairs Program in Washington, DC to serve as AFSC presence in Washington. WPAP provides base for AFSC program interests in DC; oversight of Davis House. Requires identification with Quaker/AFSC philosophy, approach to peace and justice issues; broad knowledge of domestic, international policy issues; strong skills in communications, management, program. Starts Fall '82. Send resume: Karen Cromley, AFSC, 1501 Cherry St., Phila., PA 19102 by July 20. Affirmative Action Employer.

A service opportunity is available for an individual or couple (couple preferred) to be Host/Program Director of Ben Lomond Center, a lush retreat in the Santa Cruz Mountains. The Host is responsible for performing administrative and clerical duties, cleaning the Center between conferences, and providing a warm, friendly atmosphere. Compensation includes housing, medical insurance, and a small living allowance. Submit letter of interest together with qualifications by July 1, 1982 to Bill Visser, Quaker Center Personnel Committee, 1171 Sladky Ave., Mountain View, CA 94040.

Executive Director needed for World Peace Tax Fund, Washington, DC peace organization. Organizing, lobbying abilities, commitment to pacifism, 6-year work experience, \$10-\$12 M. To start 9/82. Couple could share position. Field organizer also needed for New England. Write WPTF, 2121 Decatur Place NW, Washington, DC 20008.

Business Manager for AFSC's Midwest Region. Knowledge of computers, accounting; experience in working independently in responsible position. Applicants encouraged regardless of sex, race, or religious or sexual orientation. AFSC Midwest, 407 S. Dearborn, Suite 370, Chicago, IL 60605. 312-427-2533.

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 2W2, Telephone 519-941-1645.

Religious Education Committee of Philadelphia Yearly Meeting is seeking an Executive Secretary. Position available August 1. Responsibilities include religious education consultant to the Monthly Meetings, office administration, workshops, teacher training, curriculum and resource development. A car is required. Send resume to Search Committee, Religious Education Committee, PYM, 1515 Cherry Street, Philadelphia, PA 19102.

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.

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.

Nurture Secretary, Friends General Conference. Salary range \$14,000-\$23,000 depending on qualifications and experience, plus fringe benefits. Requires developing programs for and working with youth, visiting struggling Friends Meetings as well as others, traveling a great deal, supporting and expanding the Leap of Faith. For more information and job description please write to: Lloyd Lee Wilson, General Secretary, Friends General Conference, 1520-B Race St., Philadelphia, PA 19102.

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

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

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

Wanted

Help in reviving farm (prospective Friends-oriented community) in exchange for acreage. Blue Ridge area, near Washington. Rt. 1, Box 180A, Round Hill, VA 22141.

Pittsburgh Quaker Community—close, urban neighborhood based in the testimonies of peace, equality, and simplicity, seeks members for community-owned, shared home. Inexpensive, supportive. Contact Lyn Mead, 412-241-9139 or 7125 Thomas Blvd. Pittsburgh, PA 15208.

Married Quaker couple, Nate Terrell, Gretchen Castle, moving to Philadelphia area. Need inexpensive living, such as house-sitting/caretaking. Seek positions for MSW and BA in psychology. Call Carolyn Terrell, 215-842-3342.

Quaker couple in 50's, no longer any "encumbrances," needs furnished two-bedroom house or apartment in Philadelphia area while teaching at University of Pennsylvania, September 1-December 31. Please reply c/o Mrs. Samuel D. Bell, Foulkeways, Gwynedd, PA 19436.

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.

Ars Centre. New venture in International Friends Education being built in beautiful Pyrenees village urgently needs volunteers with handyman skills and enthusiasm. Expenses paid. Peter Hunt, Ars, Seu D'Urgell, Lleida, Spain.

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. Vinita 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 at Spaulding. 434-1004 or 831-4066.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2962.

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. 692 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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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 Kaihola Place, Paia, HI 96779.

Idaho

SANDPOINT—Unprogrammed worship group. Meeting in members' homes. Call Lois Wythe, 283-8038.

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 Sharp 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, 10:45 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, 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting 10 a.m. Berea College, 986-4485.

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: 452-8812.

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 Metzertott, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.

ANNAPOLIS—Worship 11 a.m. (10 a.m. June-August) at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Christina Connell, 301-269-1149.

BALTIMORE—Stony Run: worship, 11 a.m. except 10 a.m. July & August, 5116 N. Charles St., 435-3773. Homewood: worship, 11 a.m., 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 Park (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July & August, Sundays at 10:00 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

ATLANTIC CITY—Summer meetings, Pacific and South Carolina Aves., 11 a.m. Clerk: Hal Taylor, 609-965-4694.

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

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

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

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

DOVER-RANDOLPH—Meeting for worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. 2nd Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. Phone: 201-627-3987 or 584-4574.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

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

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

SANTA FE—Meeting for worship, Sundays, 9 and 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.

CHAUTAUQUA—Unprogrammed meeting 9:30 a.m. Summer only. Call 716-782-3570 or 716-326-3627.

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.

FREDONIA—Unprogrammed meeting 11:00 a.m. Call 716-672-4427 or 716-672-4518.

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 Crossman, 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 High Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

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

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

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

Oklahoma

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

Oregon

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

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

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

Pennsylvania

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

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

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, 1/2 mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MEDIA—125 W. 3rd St. Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 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 Gilton, 717-458-6431.

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

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

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

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

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

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

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

Central Philadelphia, 15th and Race Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Germantown Meeting, Coulter St. and Germantown Ave.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

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

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

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

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

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

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

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

SUMNEYTOWN—Pennsburg Area—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse 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., Newtown 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.

YARDEY—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.

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk: Judy Cox, 615-297-1932.

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

Texas

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

CORPUS CHRISTI—Unprogrammed worship 10 a.m., discussion, 11 a.m. 1015 N. Chaparral, 512-884-6699.

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.

FORT WORTH—Unprogrammed meeting for worship. Phone: 817-295-6587 or 594-3456.

GALVESTON—Galveston Preparative Meeting. Unprogrammed worship Sunday 7 p.m., study and discussion 8 p.m. except 1st Sunday business meeting, pot luck at 6 p.m. Phone: 744-1806 or 744-8089.

HILL COUNTRY—Unprogrammed meeting for worship 10 a.m. Discussion 11 a.m. Sundays. Clerk: Robert C. Wahrmond. 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, 512-226-6134. Melanie L. Nesbit, clerk, 4815 Casa Manana, 78233.

Utah

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

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

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. 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: 662-2873.

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.

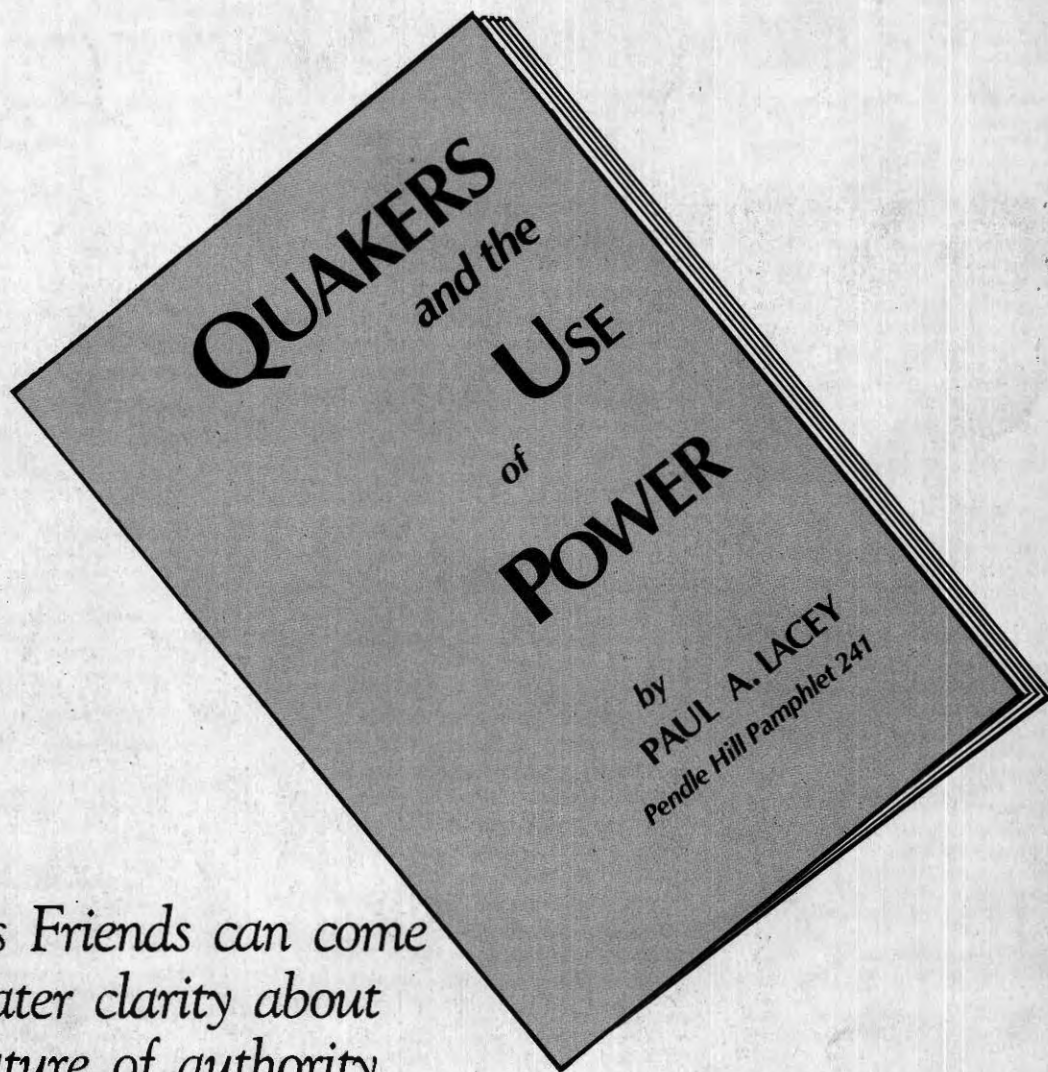
GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0988.

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.

Some words have more power
than others.



*Unless Friends can come
to greater clarity about
the nature of authority,
our institutions, the
instruments we have
created to express our
religious faith, will
continue to lose vitality
and purpose.*

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