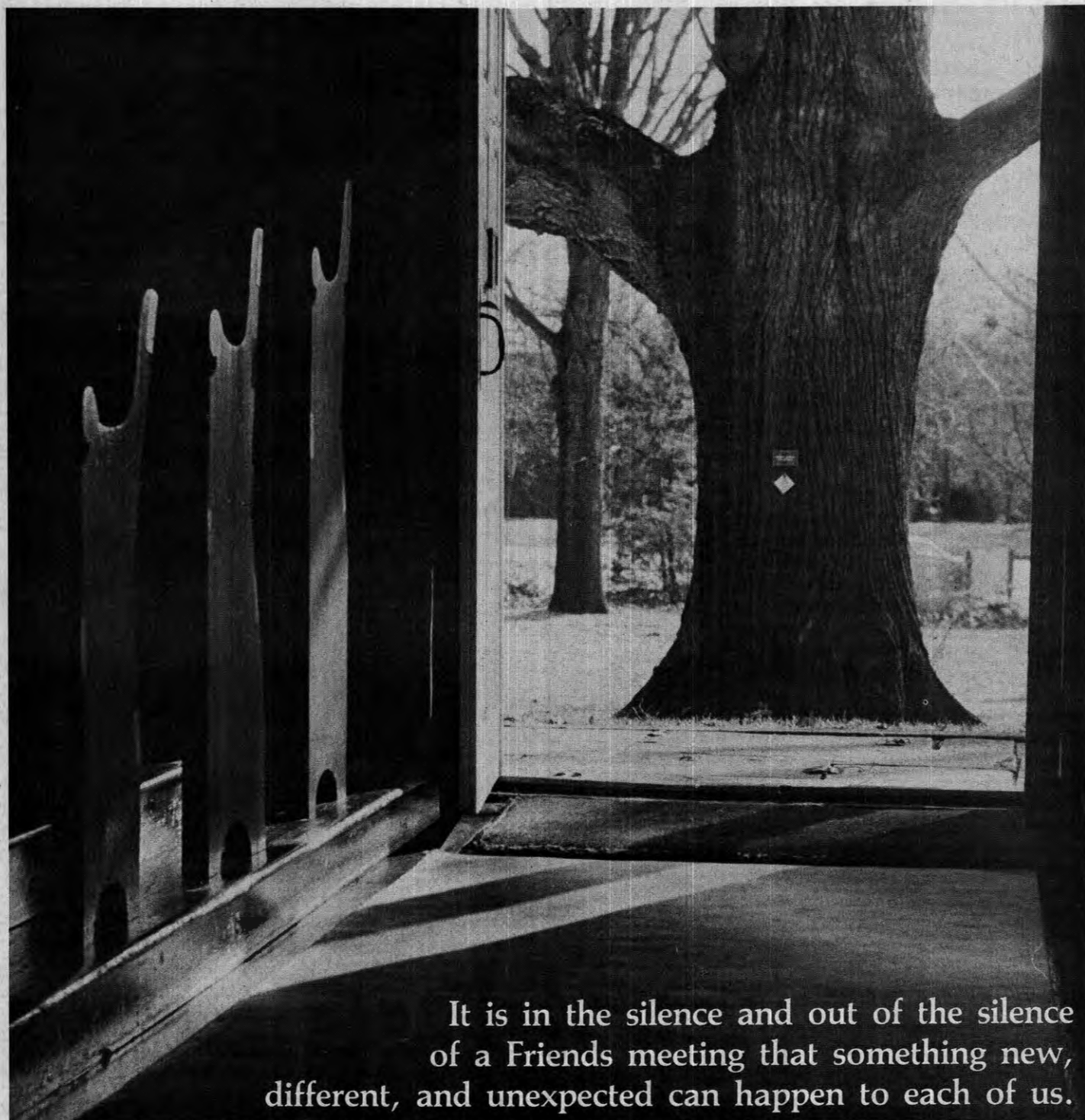


March 1, 1983

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



It is in the silence and out of the silence
of a Friends meeting that something new,
different, and unexpected can happen to each of us.



FRIENDS JOURNAL

March 1, 1983

Vol. 29, No. 4

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AMONG FRIENDS

Stretching to the Quaker Challenge

One appeal of Quakerism is the sense of spiritual and moral challenge to each of us. As Allan Hunter has suggested, if we hold a halo over someone's head, maybe he or she will stretch to reach up to it. But after stretching we'd do well to remember that most of us manage to live with our consciences at a less stressful level most of the time. A few Friends seem to push ahead of the throng—some pushing so hard that they exceed the group's ability to stay in fellowship. Only a later generation reclaims them for the glory and honor of Quakerism. Ed Bronner in this issue documents some of the life of everyday Friends in Philadelphia Yearly Meeting. In the next issue Jay Worrall performs a similar service as he compares the most recent Baltimore Yearly Meeting *Discipline* with its counterpart 150 years ago. I admit that I'm no Grimke or Benezet, but I am grateful for their bold (if troubling) witness. I really want to stretch as much as I can, sustained by a loving and caring meeting.

The two April issues will be rather special. The April 1 magazine—which includes the Easter season—will carry six articles on aspects of prayer. Two each will be provided by the three national Quaker magazines—*Evangelical Friend*, *Quaker Life*, and FRIENDS JOURNAL. All three will carry the same major articles.

The April 15 JOURNAL will feature several articles on Quaker education with a major piece from last year's gathering on Friends and higher education and another from a February meeting of the Friends Council on Education—looking at primary and secondary schools.

I am grateful and a bit overwhelmed by the personal support from readers in response to my "Samson" meditation about my illness. Many of you appreciated the opportunity to speak openly about the implications of a major health problem, and several described similar experiences. I have been assured of regular support in prayer by many, including a family with twin three-year-old girls. I shall not give a running account in this space every month, but I may refer occasionally to insights as they arise. Meanwhile, I hold to the doctor's latest observation: "For someone as sick as you are, you look surprisingly well." Oh, yes, no more alopecia (hair loss) at the moment, and more strands appear each day.

JOURNAL circulation is moving rapidly toward another milestone. Only a few weeks ago, it seems, we were elated to announce 8,000 subscribers for the first time in our history. This current issue has reached 8,800! What can you do to make that 9,000 within the next month or so?

Olcott Sanders

March 1, 1983 FRIENDS JOURNAL

THE HAPPENING



Patricia Davis Wagnan

Many years ago, when I was a boy of ten, my two brothers and I were visiting with our cousins, all of whom happened to be girls. When the exuberance of our playing together became too much for the uncles and aunts to ignore, it was suggested that we play "Quaker Meeting." It was my first acquaintance with Quakerism. The impression must have been made that Quakers were very solemn and sober people. The way you played "Quaker Meeting" was for someone to say: "Quaker meeting has begun. No laughing, talking, or chewing gum." You then were to sit as quietly as you could for as long as you could. Presumably this enabled your elders to do some talking.

The message above was delivered recently during worship at Lancaster (Pa.) Meeting. The speaker, in hopes that he was speaking not to the meeting but that the "gathered meeting" may have been speaking through him, prefers to remain unidentified.

Sometime later as a college student I began attending a real Quaker meeting. I would sit in silence for a long period. I found myself—accustomed as I had been to associating activity, standing, singing, and speaking with worship—wondering: when is something going to happen?

Little did I realize then what I have discovered gradually since: that the Silence can be, and sometimes is, the Happening. It is in the silence and out of the silence of a Friends meeting that something new, different, and unexpected can happen to each of us, or to any one of us. Silence is important.

Consider what happens in the silence of the soil. A grain, apparently lifeless, is placed in the ground. Given the proper combination of temperature, moisture, and a certain amount of time, surprisingly a green shoot appears. It grows, blossoms, and produces fruit. Out of the silence of the soil has come

new life.

Or consider the silence of the womb. When seed is properly placed, given the right conditions, in due course there occurs that event rightly called "blessed." A new and unique individual is born, full of promise and potential, even as you and I. Each of us was born out of the silence of the womb.

Finally consider the silence of a Friends meeting. Out of expectant waiting may come to any one of us, at any time, some new insight, an impulse to say something we have never thought of or said before; an intuition to be someone we have never been before; an invitation to do what we have never done before. There may even come out of the silence the feeling of power to say or be or do what we never before thought we could say or be or do. If and when this occurs in a Friends meeting, then you will know that the Silence is indeed the Happening. □

Peculiarly Quaker Sacraments

by Thomas H. Jeavons

The Religious Education Committee of Philadelphia Yearly Meeting held a series of workshops last year entitled "The Seven Sacraments of Quakerism." The title evoked some curiosity among Friends. The justification for this seemingly strange choice of topics was expressed when Sam Caldwell quoted from Elizabeth B. Emmott, who noted, in her book on Quaker history, that we Quakers "who set aside the outward ought to make sure that we do know these inward realities." Given that the practice of the sacraments did serve as the focus of the intentional participation of all Christians in the life of the Spirit through the first 1,500 years of the church's history, it does then seem fair to assume that our faith and practice as Friends would be enriched if we better understood the "inward realities" which the performance of the sacraments is intended to make outwardly visible.

These "inward realities" which the performance of the sacraments celebrates are as much a part of our life in the Spirit, at least if that life is vital and meaningful, as they are for other persons of faith. We all recognize that one of the distinctive features of Quakerism is its disavowal of the outward ordinances of the sacraments. Thus we Friends believe that we may know the occasion of baptism without the presence of any water and know the occasion of

communion without using any bread or wine. This does not mean, however, that our Quaker faith does not involve the performance of the sacraments—which performance is, by the traditional definition, making an outward and visible sign of an inward and spiritual grace. The experience, or at least the hope to experience, baptism and communion and the like is indeed not alien to the Quaker tradition.

What is distinctive about Quakerism is not a rejection of the value of sacramental practices, but rather the insistence that the experience and performance of the sacraments should not and cannot be confined to a ritual practice, celebrated only at appointed times, in special places, and able to be performed only by specially empowered or "ordained" persons.

How then, others may ask, are the experience and performance of the sacraments expected to occur? Friends have traditionally maintained that they can and should occur in and through our direct experience of God's presence—experiences which may be individual or collective, mundane as well as "sacred." Baptism occurs when we are washed clean by the very Spirit of God from whatever guilt and anxiety we may carry from a past living apart from God, and thus sent forth into a new life of faith by that same Holy Spirit. No ritual is required to establish the truth and power of this experience if one has really known it. So, too, communion occurs whenever we enter into the immediate experience of the Lord as an immanent, active presence in our lives and when we let that experience transform us and knit us together with others who share it, so that we become together "the body of Christ" making visible to the world the good news of God's love and power.

Thomas H. Jeavons, a graduate of Earlham School of Religion, is executive secretary of Baltimore Yearly Meeting. He is a member of Bethesda (Md.) Monthly Meeting.

A communion of early Protestants in Bohemia by Roger Miles



Now the complete list of the seven traditional sacraments of the church, those still being practiced by the Roman Catholics, may include several that seem entirely foreign to anyone from a non-Catholic background. Still, I suspect we could arrive through careful reflection at a meaningful description of the Quaker experience of these other "inward realities." These traditional sacraments are: baptism, confirmation, ordination, (confession and) penance, communion, matrimony, and unction. (Since Vatican II, penance has been known as reconciliation, and unction has been known as healing.)

If Friends were asked to designate one of these sacraments as the most "un-Quakerly," many might pick penance. However, I would suggest that penance (reconciliation) may be, with communion, the most peculiarly Quaker of the lot.

The sacraments of baptism and communion are the most prominent in the Protestant tradition, along with matrimony and confirmation, perhaps. These may be the easiest for Friends to relate to as experience of sacred significance because they involve an awareness or dynamic with which many of us have had personal acquaintance. Some of us have had the sense of having been released from our past, refreshed, and called forth into a new life by a special occasion of an awareness of the Spirit's presence transforming us and empowering us. Perhaps many of us have known the powerful experience of communion with God.

If these experiences have been accidental or happenstance in character, we may have come away from them with a clearer sense of how these sacramental occasions do indeed represent the special grace of God at work. However, the view of the church throughout history has been that the sacraments are something that can be "practiced," and therefore while they may be truly sacramental only as they are the occasions

The "inward realities" which the performance of the sacraments celebrate are as much a part of our life in the Spirit as they are for other persons of faith.

of the true experience of God's grace, it is also understood that our entrance into these occasions can be intentional in nature.

At the most basic level, this means that while we may sometimes be surprised by an unexpected sense of God's presence with us, we will more often know that Presence when we have sought, or at least prepared ourselves, for that occasion. Just as our whole life in the Spirit is a synergy of personal initiative and God's working in and through us, so sacramental occasions are moments of grace which are most often born of our intention to be present to God, as

well as God's willingness to be present to us.

It seems to me that of the concepts of the traditional sacraments the notion of communion may be the one with which Friends can identify most strongly. The sense that God's presence in our midst comes to us first as an inward and spiritual grace, which we then as members of the priesthood of all believers can and should make outward and visible, is clearly affirmed in our tradition. That there are things which we can do to invite and prepare ourselves for the experience of God's presence is also affirmed. Thus Quakers should perform the sacrament of communion whenever we gather for worship. Through our ministry in these meetings for worship, be it vocal ministry or otherwise, we should be helping to make the presence of God real to one another. Similarly, the whole heritage of Friends service as something that comes out of and is constantly renewed and redirected by the experience of worship again reflects the idea of communion as the making visible and meaningful to others the presence of God as that Presence has lifted and enlightened us.

One point to take note of regarding this vision of communion, constant and central in the faith and practice of Friends, is what this vision of communion implies about the nature of God. This vision of communion only makes sense in the context of an understanding of faith as being primarily a matter of relationship, in this case a relationship between God and persons. Furthermore it only makes sense if the substance of faith centers around a relationship between persons and a God who is essentially personal in nature as well. Quite simply, the notion of something non-personal loving us, calling us into service, guiding us, healing us, and in some instances laboring with us makes no sense.

When we understand that faith is born of and centered in the relationship between persons and a God who is person, we can begin to see how reconciliation (confession and penance) is bound up with communion as a sacramental dynamic of special importance to us. Indeed, with this clarity we can begin to see how the continuing and profound experience of communion can become impossible without the experience and performance of confession and penance.

Consider this in terms of an analogy with our human relationships. In the sacrament of penance, or reconciliation, the church has embodied in religious ritual an act or process which is necessary to the maintenance of healthy relationships between persons—necessary as well to the maintenance of healthy, vital relationships between persons and God. Just as we must admit our mistakes and try to make amends when we have hurt or failed another person with whom we share a relationship of trust, so we must confess our failings and try to put things right when we want to continue to grow in faith and continue to know a sense of communion with God.

Now, which of our failings or mistakes are truly hurtful to other persons, or a violation of the trust we share with them, depends on the nature of our relationship, particularly on what sorts of mutual expectations it involves. In the case of our relationship with God, the covenant relationship which is the substance of our faith, those expectations center on the

dynamics of love and fidelity. These elements, love and fidelity, are at the core of that relationship of joy and power in faith which has been called "holy obedience."

It is only when we see the acts of confession and penance as occasions for new beginnings in the life of holy obedience that we can understand how these "inward realities" are important to our life in the Spirit. It is with the vision of this sacrament as an opportunity then to be welcomed, rather than as a legal imposition, that recent literature of the Catholic church describes this sacrament as "both the sign and the moment of a new beginning, of a fresh turning away from sin to a more faithful following of the Lord." All who seek to live a life in holy obedience need to participate consciously in some way in these "inward realities" because, whatever our initial commitments and our best intentions, we do often fail in our endeavors to be loving and faithful servants and friends of a loving and faithful God. Moreover, our failure may leave us with burdens of anxiety or guilt that debilitate our capacity to be faithful and loving in the future. The sorts of failures in our quest for holy obedience of which we are speaking can be called by a traditional term, which is "sin."

Perhaps the difficulties many of us may have in seeing the value in the practices of confession and penance can be traced to an inability to relate in any meaningful way to the concept of sin. I would suspect that for many of us the concepts of sin which we have rejected we did well to reject, because they may have been shallow, legalistic, and petty notions which were, in fact, alien to our experience and our heritage. Still, there is a concept of sin which is meaningful in terms of our personal experience and was held to be meaningful in the experience of Friends in earlier times. Appropriately enough, it is the basic concept of sin in the teachings of Jesus.

The heart of this New Testament view of sin emerges from the context of the ideal of holy obedience in the covenant relationship as that is embodied by the Christ, who is the most loving and faithful of God's servants. If we would understand sin in relation to this ideal as it is revealed in the life and ministry of Jesus, then we would understand sin to be whatever we do which makes us less rather than more Christ-like. Sin is anything in our manner of being that shows a disregard for or turning away from the possibilities for realizing that image of God in which we are created. It is any act or failure to act which does not seek to fulfill that potential for value, creativity, and love with which God has imbued our human nature as was demonstrated in the life of Jesus. Sin is manifest in our failure to be all that God would have and help us to be, if only we would truly abide in the covenant of love and truth.

The centrality of this basic view of sin is evident in the New Testament as sin is depicted most often as being manifest, most difficult to overcome, in common human attributes. It is seen in our most mundane behaviors and attitudes. It is pointed up in our tendencies toward pride and self-satisfaction. Ask yourself why it is easier for Jesus to bring "the good news" to the tax collectors and the whores than

to the scribes and the Pharisees. Sin is manifest in our inclination to the sort of self-centeredness that undermines our ability even to see another's needs, much less meet them. Who is finally more faithful to God's will, the righteous Levite or the outcast Samaritan? Sin is evident in our need to seek after a material security that belies our faith in a caring God. Consider how the rich, young man went away sad while others found fulfillment when they "forsook all they had and followed Him." We see depicted in these examples and others how the most common of human frailties and follies can alienate us from God and one another. The clear message of the examples of sinful behavior presented in the New Testament is that anything in our way of being which leads to our alienation from God and one another is sin.

If we accept this view of the nature of sin, then it seems that Jesus' question to the crowd gathered to stone the adulteress, "Who among you is without sin?" requires some serious consideration by us as well.

Before this all begins to sound too un-Quakerly, we should acknowledge that Fox berated the Baptists and Calvinists for "preaching up sin." I believe that we should still affirm his point, but we need to be very clear about what his point was, for Fox was not denying the reality of sin or its pervasive presence in human existence. Fox was arguing against a theological assertion that all persons must sin by virtue of our carnal nature or predestination, for this assertion finally amounts to a denial of the power of God's grace to fully transform our lives.

Sacramental occasions are moments of grace which are most often born of our intention to be present to God.

A careful reading of the writings of Fox and other early Friends would still indicate that they would agree with the experiential observation that all of us do know some failings in our striving for holy obedience, and do indeed, as Paul puts it, "fall short of the glory of God." Thus while we can and should affirm the traditional Quaker view of the perfectibility of human nature, we should do so not because of a naive or optimistic view of human nature but because of a sure conviction about the transforming power of God's grace.

If we are convinced of the reality of that power, then the question which is pertinent is how we can best be prepared to experience God's grace. How are we most likely to come into a personal knowledge of this power for transformation? That is to say, how can we come to know a more profound and more frequent sense of communion?

Our acquaintance with the sacramental dynamic of communion comes to be deeper with growth in the intimacy of our relationship with God. To grow in intimacy with God requires what growth in intimacy in any relationship

I would suggest that confession, or reconciliation, along with communion, are the most peculiarly Quaker because they provide the foundation for a life of holy obedience.

requires—that is, honesty. To be so prepared to know God's grace so that it might help us grow into holy obedience requires honesty about how we have strayed from that course before and sincerity about making amends. It requires our participation in the sacramental dynamics of confession and penance. That is why, in the traditional performance of the sacraments, the practice of confession and penance was required before participation in the sacrament of communion.

In the New Testament the relationship between our participation in the sacramental dynamic of reconciliation and the sacramental dynamic of communion and our growth in the life of the Spirit is perhaps best illuminated in a text from the First Epistle of John:

This is the message we have heard from God and declare to you: God is light and in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son purifies us from every sin.

If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. . . .

We know that we have come to know him if we obey his commands. The man who says, "I know him," but does not do what he commands is a liar, and the truth is not in him. But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: Whoever claims to live in him must walk as Jesus did.

(1 John 1:5-9, 2:3-6)

This passage addresses the relationship of sin, confession, and forgiveness in the life of faith in a rather direct way. The first element that struck me was the emphasis on light and truth, which is to say honesty, in the right relationship between God and God's people. If we want to be in fellowship, in communion, with God, then we must "live by the truth." This says further that to "claim to be without sin," at least in the sense we spoke of before, is a deception which breaks our fellowship of love and truth, our covenant relationship, with God.

On the other hand, this says if we do "live by the truth" and acknowledge our failings in our striving for holy

obedience, "confess our sin," we will not only be forgiven but also empowered to do better in the future as we will be "purified from all unrighteousness." Apparently it is not so much our human failings which seriously threaten the covenant relationship as it is our unwillingness to acknowledge those failings where they do exist and cause harm and our unwillingness to seek God's help to redeem those failings.

The act of confession then satisfies the necessity for honesty with self and God which is foundational to our growth in the covenant relationship we seek with God, that is, our growth in the life of the Spirit. Furthermore, the act of confession presents God with the occasion to forgive us and send us forth with new strength to live in love and truth. Our fresh endeavors to live such a life constitute our acts of penance and open us to a deeper sense of communion.

Finally, it is interesting to note that this text says that our participation in the act of confession as a process for cleansing and renewal may be essential not only to the maintenance of our fellowship with God, which is one part of communion, but this may also be essential to maintaining our fellowship with one another, which is another part of communion. This passage clearly suggests that our participation in the sacramental dynamics of confession and penance is foundational to our walking "in the light," and it says that it is when "we walk in the light, as he is in the light, we have fellowship with one another." The implication is clear that we cannot have true fellowship apart from a commitment to the kind of honesty and integrity which this sacramental dynamic demands of people.

In the final analysis, I would suggest that confession and penance, or reconciliation, along with communion, are the most peculiarly Quaker of the sacramental dynamics because they provide the foundation for a life of holy obedience. There are few, if any, other religious fellowships for whom the concept and vision of holy obedience is as central to the formation of the spiritual life as it is for Friends.

One of the most frequently repeated phrases in all of Fox's *Journal* is "the power of the Lord." When new seekers are convicted by the truth and become part of the new fellowship of Friends, or when light triumphs in a situation of darkness, Fox often described this as "the power of the Lord" coming over all. In the context of this vision we can see that the life of holy obedience is a life lived in the power of the Lord. This has to be so because our capacity to live and act in holy obedience is as much a function of the Lord's power working through us as it is a function of our will and initiative.

In our intentional participation in the dynamics, the inward realities, of confession and penance and reconciliation we open our hearts and minds to the power of the Lord so that it can transform us into more loving, more faithful, more joyous servants of the Spirit. Through this participation we can come to a more profound awareness of the inward reality of communion, the reality of God's presence lifting us and binding us together in that love which is the most wondrous manifestation of "the power of the Lord." □

Mothers' Peace Day

Turning to the past
to find hope
for the future

by Renée Felice



Sean Hyde



Renée Felice

Top: Songs ring out at Orchard Park Meetinghouse.
Above: Gloria Molenje and her son blow up balloons at
15th Street Meetinghouse. Right: Ruth Pressman buys a
card.



Renée Felice is the clerk of the Women's Rights Committee of New York Yearly Meeting. Friends who wish to devise or participate in 1983 Mothers' Peace Day festivities may contact her at Friends' Community, One Mary Dyer Lane, North Easton, MA 02356.

Balloons blossom in the courtyard of 15th Street Meeting in New York City. Children hand out daisies and gladiolas. It is Mothers' Day, 1982. Over 100 Friends and attenders stroll from table to table, purchasing pottery, T-shirts, home-baked goods. There is a long line around the trestle table laden with a sumptuous potluck salad luncheon. One Friend displays a card she has just purchased, made by a student at Brooklyn Friends School. Adorned with a peace-symbol, it reads, "Dear Ronnie: Remember, nuclear bombs kill presidents, too."

The atmosphere is festive, but the motive behind this Mothers' Peace Day Festival is deadly serious: to affirm the right of mothers to raise their children in homes free of violence, in a world without the threat of annihilation. Friends have flocked here from Morningside, Brooklyn, and Scarsdale Meetings to join 15th Street Friends in this lighthearted celebration of a vital commitment.

Halfway across the state, in Orchard Park, at rise of meeting, the First-day schoolers present the mothers with Peace Day book covers specially made for the occasion. Then guitarist Lawrence Bean leads Friends into a "circle of love." They stand, hands linked, and sing songs of peace. The celebration continues into lunchtime. Participants partake of a "sacrificial meal" consisting of "sharing salad" and "nuclear freeze punch." The money saved by not having a more elaborate repast will go to CROP and the AFSC Hunger Project. After lunch, Alison Hyde, a member of the meeting, speaks about world hunger. Clearly, Orchard Park Friends see starvation as another form of violence, violence they are helping to eradicate.

Celebration of Mothers' Peace Day is not a new idea. The original impulse came from Julia Ward Howe who, in 1872, initiated a series of Mothers' Peace Day Festivals in Boston, New York, Philadelphia, and many other cities in the United States and Europe. The Peace Day theme lasted for a number of years, but eventually, in the 20th century, it metamorphosed into a glorification of motherhood.

In 1981, having read about the early festivals, Claire Simon, of New York City's Morningside Meeting, presented

the yearly meeting's Women's Rights Committee with a concern to restore Mothers' Day to its pre-1900s state. The committee adopted the concern and carried it to the yearly meeting. At its December 1981 Representative Meeting, New York Yearly Meeting approved "a concern to return Mothers' Day to Mothers' Peace Day, which was its original intent."



Roxanne Wolanczyk distributes daisies.

Even before the yearly meeting adopted the concern, Albany Friends were celebrating Mothers' Day in peaceful fashion. In concert with a number of local groups—principally, Mothers and Others Against Nuclear Warfare—they have been participating in Albany's annual Pinkster Fest in an effort to raise the consciousness of Albany residents. One year, to plant peaceful thoughts in festival attenders, they distributed seedlings to everyone who came to their booth.

In 1982, Albany Friends Ellen Flanders and Anne Saxton promoted Mothers' Peace Day on a diocesan radio program broadcast over WQBK. Unfortunately, rain prevented most would-be Pinkster Fest attenders from receiving paper cranes or having Polaroid pictures of their children taken and sent to the Soviet Union. But, said Ellen Flanders, "next year, the celebrations will be bigger, and there will be more of them . . . and the swelling voices of peace will be louder, and they

will be harder to ignore, and all over the world we will sing the merry songs of peace. . . ."

There is no visible singing or celebration at Taghkanic-Hudson Meetinghouse. But Florence Mossman, a member of the meeting and a Columbia County historian, contacted the county's council of churches, asking them to endorse the concept of Mothers' Peace Day. In a letter to its members, the council urged "all member churches to consider bringing this aspect into your May 9 services. You might even sign peace petitions or collect offerings (in honor of favorite mothers?) for your favorite peace organization."

The "merry"—and not-so-merry—songs of peace rang through Purchase Meetinghouse on the night before Mothers' Day, as Barbara Choo and A Good Strong Breeze (Diana Mizelle, Carol Boyer and Joan DiBlasi, all members or attenders of Scarsdale Meeting) gave a concert of Barbara Choo's peace and love songs. As we left the meetinghouse, the lyrics of one song echoed:

*I will not raise my child to shoot
your child.
I will not raise my child to shoot guns.
I will not raise my child to kill
your child
In a war with your daughters and
your sons."* *

*©Used by permission of Barbara Choo.



Barbara Choo sings at Purchase Meetinghouse.

PHILADELPHIA FRIENDS OF YORE—

Not all Woolmans and Motts

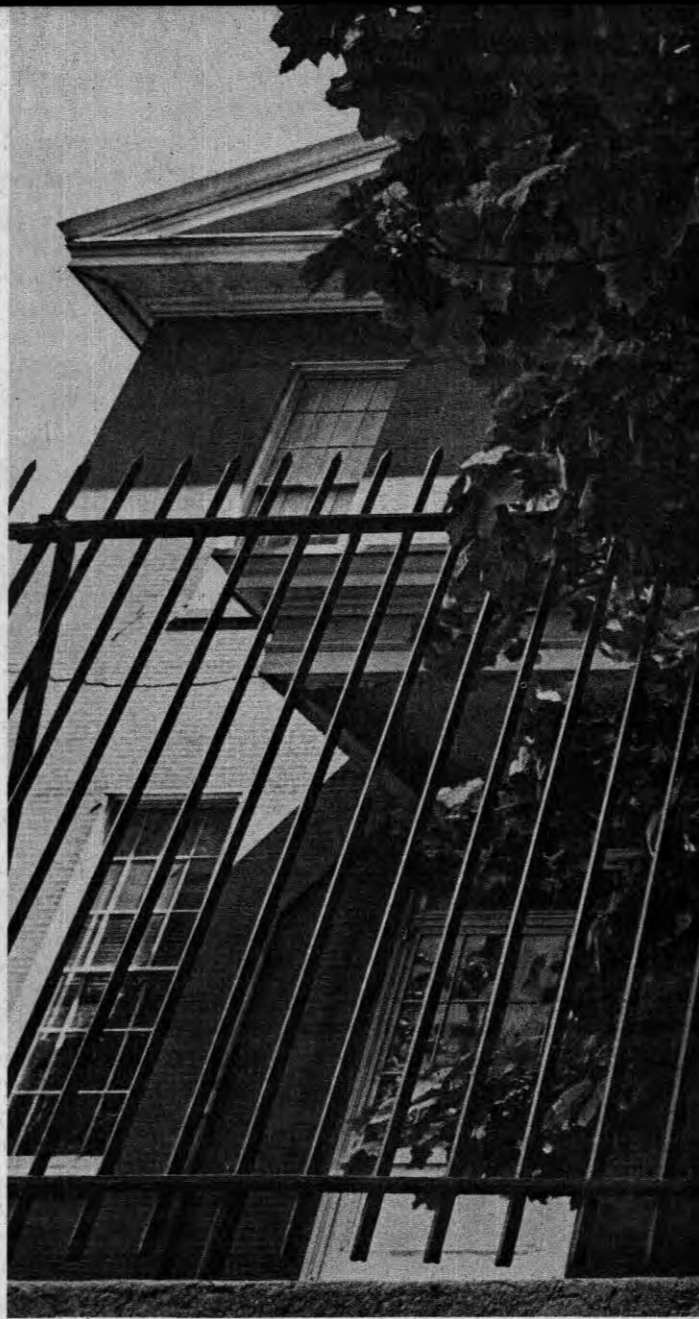
by Edwin B. Bronner

The following article is from a speech presented by the author on the occasion of the 300th anniversary celebration of Philadelphia Yearly Meeting at Burlington, New Jersey, September 1981. It is felt that the observations presented will be appreciated this month both by Philadelphia Friends—as they prepare to gather for yearly meeting—and by other Friends as well. —Ed.

There is a tendency to think that things were much better in the old days than they are now, and as society has become increasingly critical of the present, it sometimes romanticizes the past. At the same time, we need to recognize that certain myths have been perpetuated not only by Friends themselves, but by those who observe them from the outside. There is the myth that Quakers have been a hotbed of liberalism and reform down through the years, and social historians point to luminaries such as John Woolman, Lucretia Mott, Anthony Benezet, Isaac Hopper, and Alice Paul.

When we talk about the Quaker reformers of the 19th century, we forget that the yearly meetings urged the members not to join with non-Quakers in carrying on reform lest they diminish the purity of the Society. The reluctance of Friends to push for immediate emancipation angered many of the radical abolitionists of the era. A number of Friends either resigned membership or were disowned because of their disappointment with the official position of Quakerism, including Isaac Hopper, Angelina and Sarah Grimke, and Anna Dickinson.

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It is true that Friends could agree on some reforms, such as support of the American Indians, care of the mentally ill, and the assistance and education of freedmen after the Civil War, but there were many times when the prophetic voices found the yearly meeting unable or unwilling to go along.

The popular view of Quakers is that they have been total abstainers in regard to the use of alcohol, but this was true only for a relatively brief period. Friends used alcohol in moderation from the time of George Fox and the brewery at Pennsbury until past the middle of the 19th century. While Friends were against the use of spiritous liquors and were uneasy about workers drinking while on the job, they were quite comfortable about the use of alcohol in moderation, especially beer and wine. In the latter half of the 19th century they did join others in declaring that all use of alcohol was evil, including hard cider, and eventually modified the queries



Rice Street (Philadelphia) Meetinghouse photo by Susan Castellano

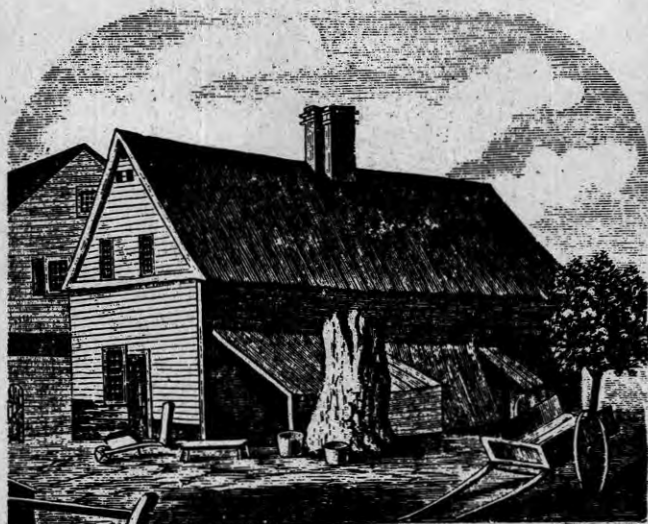
to reflect that changing attitude. We are told it was the younger Friends who persuaded the older Quakers to take this step. It is interesting to note that many Friends have returned to the position of moderation which had been traditional until the latter part of the last century.

Among educators, Quaker schools have a reputation for academic excellence, experimentalism, and liberal approaches to learning, but this is a 20th-century phenomenon. Many Friends were suspicious of any kind of higher education until the middle of the 19th century and some remained uneasy about the danger of intellectual activity interfering with the life of the spirit into the 20th century. Friends prided themselves on guarded education, by which they meant schooling that was limited in scope, was not expected to lead to higher education, and was consciously combined with religious training, which was regarded as of prime importance. Members

of both yearly meetings expressed dismay about Westtown, Haverford, Swarthmore, and George School, especially when these institutions began to gain academic recognition.

Today Friends have a reputation for strong advocacy of freedom of the press and opposition to all forms of censorship. That reputation dates only from a period after World War I. Friends were strongly opposed to secular literature in the colonial period and well past the Civil War era. Many Friends did not take a public newspaper and only learned the news of the day from the Quaker weeklies which were mailed out from Philadelphia. Yearly meeting committees to combat unsuitable literature flourished in the period before World War I, and Friends actively sought to protect their children, and for that matter the general public, from what they thought was unsuitable literature.

There have always been Friends who showed a keen interest



in scientific knowledge and all fields of learning, but many others were suspicious of many of the intellectual and religious currents which prevailed in the world at large. Quakers not only set themselves apart with a distinctive dress and with a somewhat separated community, but they tended to ignore the intellectual currents around them.

In large measure, this isolation grew out of a central belief of Quakers, the concept of the "Light Within," more often called "Christ Within" or the "Inward Light." Friends have always accepted this divine spark within human beings as a source of knowledge, and as a guide for everyday life. Reliance on this "Inward Teacher" diminished the need to rely on outside authority. Friends placed themselves in God's hands, trusted in a loving God, and were prepared to accept whatever happened to them as part of the Divine Will.

Because they knew that the "Light Within" had revealed

truth to others before them, they studied the Bible, especially the New Testament, as a source of inspiration and guidance. In addition, they read Fox's *Journal*, Robert Barclay's *Apology*, Penn's *No Cross, No Crown*, and, after it appeared, Woolman's *Journal*. These volumes have been in print ever since they appeared, and we assume that they were widely read. Each of the Quaker authors emphasized a particular aspect of Quakerism, which leads me to wonder whether these differences ever bothered the reader. We do know that in the 19th century Barclay was more highly regarded by the Gurneyites than the others, and that Woolman had a special appeal for quietistic Friends of both branches.

Even if Friends did not always understand the intellectual and theological differences which were reflected in the early Quaker writers, there have always been groups of Friends who carried a strong concern to produce the printed word, both for their fellow members and for those who had not come into the Society. The yearly meeting set up a press in the 1680s with William Bradford as the printer, and there has been continuing interest in publishing truth ever since. In addition, a number of unofficial organizations were created down through the generations to further this concern.

When we use the expression "the yearly meeting," we must define our terms. We could mean every member of every meeting within the confines of a body which meets annually, and this is certainly the broadest interpretation of the term. For the first two centuries the term "yearly meeting" could have meant the week's sessions, held at either Burlington or Philadelphia until 1760, and held in two separate meetinghouses after 1827. During the first century no more than 200 Friends, out of a total of 25,000, actively participated in the business procedures of the yearly meeting; that number

Above:
William Penn's
brew-house
at Pennsbury

Right:
A group of
girls from
Westtown
School, 1865



grew larger in the 19th century. Many more shared in worship at the beginning of yearly meeting, but did not stay for business. A third way in which we can think of the term "yearly meeting" is to include the various committees which carry on actively in the name of the entire body, and more recently the offices and staff which serve to supplement the work of those committees. While each of these three definitions is accurate, and there may be others which have not been mentioned, each is incomplete without the others. There have been periods in the history of the yearly meeting in which local Friends were suspicious of those who met at the annual gathering or of those who served on the committees or on the paid staff. When this situation exists we can more easily understand why there are different definitions and that all Friends do not agree on the same definition.

For more than two centuries all of the work of the yearly meeting was undertaken by persons who volunteered their services. Men and women who could afford to give their time undertook the visitation, the record keeping, the collection and dispensing of money, and the oversight of other concerns shared by the yearly meeting as a whole, such as work with the Native Americans. It was just 100 years ago that the yearly meetings began to employ staff for pay. Race Street Yearly Meeting appointed a part-time person to assist in the running of the Friends' schools in 1881, and Arch Street took this same step a few years later. The Friends Central Bureau, which served both the Friends General Conference and Race Street Yearly Meeting, opened in 1911, and offices at the Arch Street Center followed in a few years. As late as 100 years ago the combined annual budget of the two yearly meetings was \$6,700, which amounted to less than 50¢ a member.

Race Street Friends began to create yearly meeting committees and programs to undertake what was called philanthropic work in the 1880s, while in Arch Street Yearly Meeting all such activity was undertaken by informal associations with headquarters at 20 South 12th Street. Quietistic Friends of both yearly meetings were uneasy about these developments, feeling that organizations created by human effort might get in the way of the power of the Spirit. However, this did leave room for individuals to organize and carry out projects when they shared a concern. Both the Tract Association of Friends and Bible Association of Friends employed persons to work for the committees, and as other independent programs were founded this practice was extended. Most persons strongly believed that those who held a concern should further it and should pay the bills involved. Only in recent times have Friends reached the conclusion that a concern held by some must be accepted and supported by all.

We should ask ourselves why we have become such a small denomination in the Delaware Valley, in view of the fact that we were dominant in earlier generations and still made up at least ten percent of the population at the time of the American Revolution.

Beginning in the 1750s, Friends resorted with undue frequency to the practice of disownment. Persons were

disowned for a whole range of violations of the accepted mores of the day, although the principal reason was marrying out of unity, that is, marrying one of the world's people. Today Friends like to reminisce about this ancestor or that who was disowned for marrying out but continued to attend meeting even so. Some of those persuaded their spouses to join Friends and often returned to full membership. Very few of us talk about those who had become nominal Friends already and scarcely noticed when they were disowned because they had not been active.

Early in the 18th century Friends began to express concern about the seeming indifference of the youth of the meetings, and various steps were taken to provide a remedy. Parents have always been unable to transfer their own loyalty and attachment to Quaker principles to their children. William Penn is a prime example of this failure. Today we face the same situation, for many of us find that the next generation does not share our commitment to Friends.

To some degree we compensate for these losses by welcoming new members into the Society. Convinced Friends have been important in all periods of our history, but never more important than today. Unfortunately, we do not seem to develop this opportunity as successfully as some other denominations. I firmly believe that Quakerism has something to offer to many persons who are not now aware of it, and feel that we should do much more to proclaim Truth today as our ancestors did in an earlier era. □

A Child in Quaker Meeting

Set like jewels in the dark oak,
we followed the roll of imaginary
pearls behind our lids,

bent down our stiff necks;
each passing minute eased their burning.
At times we felt a shadow pass

and opened our eyes to faces
pale against the wood.
A thought fluttered

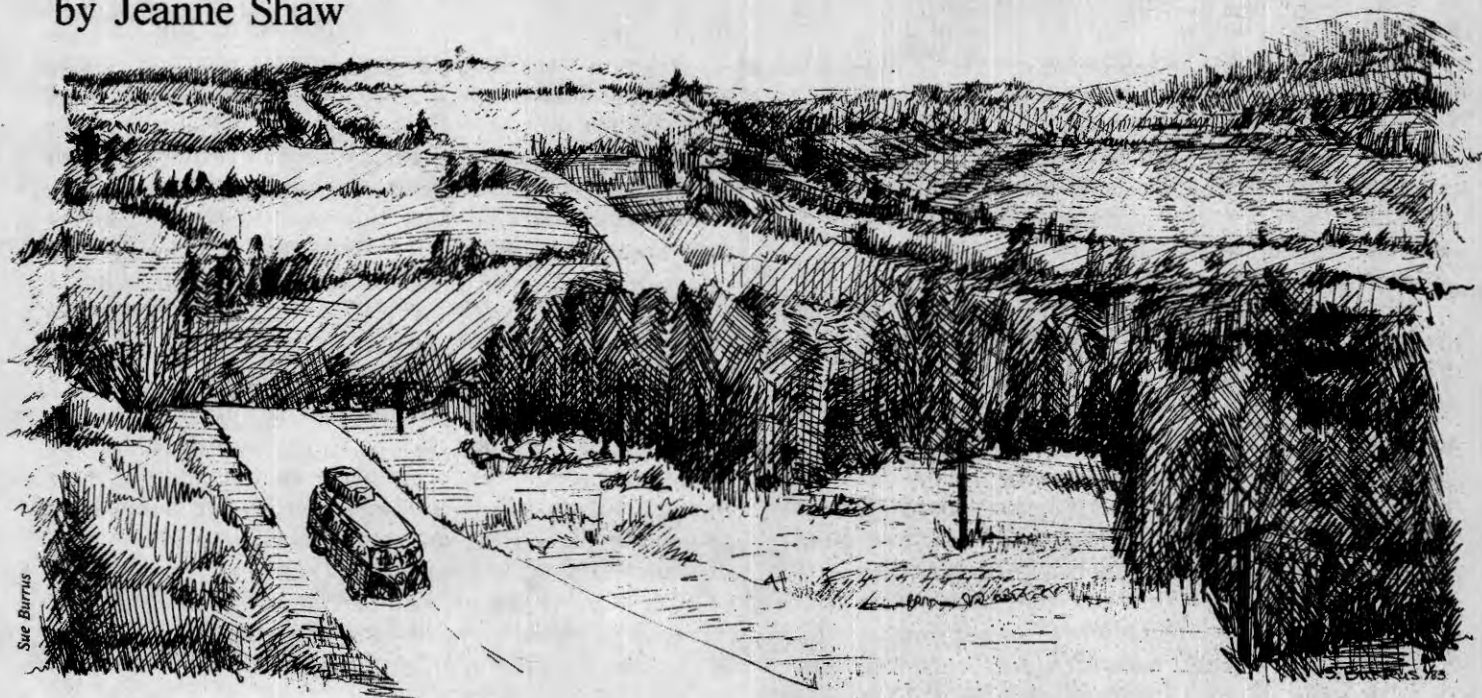
like a veil around us:
we're all shot through with gold,
like threads or veins,

mined only in the dusk and silence.

—Riikka Melarton

Peace Caravan

by Jeanne Shaw



This past fall four women from West Kootenay, British Columbia, crammed themselves, several boxes of literature, books, slide shows, films, files, and posters into a Volkswagen van. We called ourselves the Peace Caravan, and for nine weeks, Jeanne Shaw, Rosemary McGruther, Carol Jarvis, and Jephi Sioux traveled to 31 communities in British Columbia, Alberta, and Saskatchewan. We traveled more than 6,000 miles talking about peace and specifically the Cruise missile to students, churches, peace groups, the media, and public meetings.

The caravan was an outgrowth of the Prairie Peace Festival held at Cold Lake, Alberta (the proposed test site of the Cruise missile), during the July 4 weekend, 1982. During a workshop on strategizing, several people who had been part of a similar caravan to the

United Nations Second Special Session on Disarmament in New York suggested a caravan traveling in western Canada to educate people about the Cruise missile. We did not follow up seriously on this idea for several weeks because we did not see how we could financially afford it—lots of people and groups thought that the idea was great, but we are in a recession.

Then, one morning in early August, we decided to act on faith—if the caravan was meant to happen, the money would appear and the en route expenses would be covered. Some private donations began to trickle in, enough to cover our initial expenses for literature, slide shows, and photocopying. We began our plans in earnest, barely one month before we left.

The caravan chose to travel to remote and isolated communities where there is less access to disarmament information and where, as we were told in one community, "nobody goes." Being from small communities ourselves, we knew of the isolation, the "I'm/We're the only person/people in the province that care about peace" feeling that can

occur. We were surprised and heartened to find peace groups in most small towns, and where none had been in existence before our arrival, they formed in response to our visit.

We did not feel that we could coordinate all of our activities in each community, so we left that up to our contact person in each place. We offered several different types of workshops. The ones most requested were a general one on the arms race and the Cruise missile, including strategizing; organizing groups; communication skills and peaceful group process; active nonviolence; and the roots of militarism. We did not pretend to be "experts"—we were simply people traveling with a concern, some background knowledge, and some ideas to share. We saw our meetings as a sharing of ideas among all the people present rather than an informational lecture by us. We believe firmly that one need not be an "expert" (whatever that is) to understand and act on peace issues.

When we began traveling, we thought that we were going to have to convince people that disarmament is necessary, and we loaded ourselves with facts and

Jeanne Shaw is a member of Argenta (British Columbia) Monthly Meeting. Rosemary McGruther, another participant in the Peace Caravan, is a member of Calgary (Alberta) Monthly Meeting. Some financial assistance for the project was provided by the Canadian Friends Service Committee.

figures about the arms race. But we found that most people do want disarmament. The referendums held while we were traveling provided statistical proof for us, with over 70 percent voting for disarmament. Our most important function, we found, was to energize people to take action.

Why the focus on the Cruise missile? The Cruise is the latest development in the United States' nuclear arsenal. It is like a very small pilotless airplane, about 18 feet long. Its computer guidance system, produced at Litton Industries near Toronto, allows it to zigzag and to fly at treetop level. This means that it can avoid radar and intercepting missiles and is virtually on top of its target before being detected.

The Cruise poses an unprecedented danger to world peace for three reasons. First, any arms control agreement depends on verification. Each side needs a check on actual weapons systems owned by the other side. Given today's large missile and bomber bases, and the highly sensitive satellite surveillance which can spot them, verification is possible. But the Cruise is only 18 feet long. Twenty at a time can be carried and launched from a single bomber. It can be hidden in a truck or shed, easily moved, and launched from mobile ground vehicles. It can be carried and launched from submarines. So verification and arms control, once the new Cruise missiles are deployed, will become nearly impossible.

The second chief danger of the Cruise is its military purpose. The guidance system allows it to follow the terrain like a map as it hugs the ground. It can fly 3,000 kilometers and strike within 30 meters of its target. The nuclear warhead is 15 times as destructive as the bomb dropped on Hiroshima. Because of its accuracy and guidance capabilities the Cruise is a first-strike weapon. It is meant to initiate a nuclear war, or escalate a "conventional" war, by striking military and industrial targets. It is part of the impossible theory of fighting and winning a nuclear war.

Third, compared with larger missiles, the Cruise is inexpensive to produce. This means that countries with nuclear capability or near-nuclear capability will have an inexpensive delivery system for their bombs. Israel, South Africa, and Taiwan recently agreed to share techno-

logical innovations on Cruise missiles. Only the smallest countries will not be able to afford a Cruise delivery system. Canada, by participating in Cruise production and testing, is also participating in the escalation of death and destruction in the Third World.

Canada's part in the development of the Cruise is totally unnecessary. Our commitment to NATO is officially *nonnuclear*. And the air-launched Cruise is a U.S., not a NATO, weapon anyway. The government seems to have entered into Cruise production as a business deal. Several years ago Litton Industries received \$50 million in government grants and interest-free loans, so they were able to get the contract to manufacture the guidance system for the Cruise. Then in 1980 the government was negotiating to buy F-18 fighter planes from the U.S. The deal that was worked out and approved secretly in cabinet allowed \$70 million credit to Canada in exchange for U.S. testing of the air-launched Cruise in northern Alberta. Those tests are scheduled for this winter or next winter. But no agreement has yet been signed allowing the Cruise to be tested in Canada. This is one of the few times that the people have a chance to stop the government from signing an agreement. Usually the government signs it, and then the people hear about it and have the even more arduous task of getting them to change their plans.

The Peace Caravan made a point of placing nuclear weapons within their social, political, and historical context.



Sue Burnett

We discouraged people from falling prey to the temptation of making disarmament a single-issue campaign. We linked the Cruise missile to Third World repression (it will be deployed in Sicily, close to North Africa and the Middle East, and in Texas, close to Central America). We emphasized the necessity of multilaterally getting rid of all weapons and the cause for weapons. While the nuclear freeze movement focuses on nuclear weapons, the destructive arsenal of not-so-conventional arms grows—cluster bombs, sulphur bombs, the neutron, chemical, biological, and laser weapons. We also made clear the connection between uranium mining and nuclear weapons (and were pleasantly surprised to find many other people beginning to make the link as well).

We found that by giving people some of the facts and then allowing them time to share their thoughts and feelings, people began to think positively, to feel empowered, and to strategize. Students often began by telling us that they had no control over their lives and could do nothing to change the world situation. We shared success stories—stopping above-ground testing of atomic weapons, stopping the Vietnam War, and how the passionate concern of one high school student got the disarmament vote on the ballot in his area. Student peace groups began in almost every school we visited, and students seemed to leave our meetings feeling empowered and hopeful.

Schools were exciting to visit. Even if we were invited to just one class, the word would spread around the school that we were there and we would end up spending most of the day talking to classes. This seemed to happen more because of student interest than teacher decisions. Several times students got permission from their regular teachers to join a class to whom we were speaking. And one young man, who had free time one afternoon, chose to come to *three* of our classes! Disarmament and "the fate of the earth" is definitely a high priority interest among high school students.

At our public meetings we often felt that we were talking to the convinced—even though we occasionally had some unconvinced present. Because of this we began to do a survey—we had those people who had *never* attended a peace

meeting before raise their hands. The result was usually that half of our "audience" had their hands up!

One of our favorite symbols, and one we referred to constantly, is the picture of the earth from space. The map of different colored nation-states has become an outmoded paradigm in the nuclear age. To us, the planetary view symbolizes our need to recognize ourselves as one people living on one planet and the unity contained therein.

We became convinced that we were doing the right thing because of what we called the "Loaves and Fishes Phenomenon." Our needs were always covered, often without asking. At one point in Kelowna we were running low on the apples given to us in Grand Forks. We had talked about getting another box but had done nothing about it. That afternoon we received a generous donation—a new box of apples. We had some extraordinary expenses (towing charges, new snow tires, van tune-ups, plane ticket) along with our daily ones, but people's generous donations kept our wallet just full enough to cover them.

We were thanked time and again for not overwhelming people with more facts and horror stories and for sharing our hopefulness with them.

It is difficult to know what effect our caravan had. We spoke, distributed literature, and showed films and slide shows to over 4,000 people—4,000 people now know more about the Cruise missile and disarmament than they did before. We have heard success stories from some of the places we visited: one group restructured along more consensual lines and became more active; another group brought in the film *If You Love This Planet* three weeks after our visit and had 120 people attend. The outcome of several meetings we held was telegrams and letters to Prime Minister Trudeau and Allan MacEachen urging them to "Refuse the Cruise."

Those are some of the concrete "successes" that we know of. We can't tell how many previously inactive people are now taking responsibility for creating alternatives to the military-industrial complex. But we feel these changes and this growth is occurring and we, as Peace Caravan, have helped and are helping it to happen. In this we judge our success. □

John Gummere

Our Friendly Neighborhood Concentration Camp

by Charles D. Tauber

Note: All names and certain details of conversations and family structure have been changed to protect those involved.

The day had been a long one, and I was tired. I was trying to find a fast route to the house we had just moved into in the northeast corner of the Netherlands. Suddenly, as I rounded a bend, the white-on-light-blue sign appeared in the headlights announcing, "WESTERBORK."

I'd first heard the name of this place from Anneke, the Dutch-Jewish wife of another American. Westerbork had been the main concentration camp for the Netherlands (there was another, smaller one at Vught in the south), and had operated from the early 1940s until World War II ended. Few had actually been murdered here—this was a place where war material was manufactured and where convoys of Jews and other "undesirables" were assembled for shipment to Bergen-Belsen, about 160 miles to the east.

Both Anneke's parents had been at Westerbork. Her mother, Johanna, had been a worker. To this day Johanna cannot sleep on Monday nights. It was on Tuesday that the convoys from Holland were assembled, and any shortages in the quotas were filled from the workers. Laurens, Anneke's father, stayed at Westerbork for a shorter time. His shipment further east turned a promising medical student into a mental patient who could barely hold down a job.

All four girls raised by Johanna and Laurens have had their problems. All continue to have nightmares from the

Charles D. Tauber is a U. S. citizen studying medicine in the Netherlands. Formerly a member of Multnomah (Oreg.) Friends Meeting, he currently is a member of Northeast Netherlands Monthly Meeting.

stories their parents told them. Anneke is a businesswoman who drives herself because, she says, by drowning herself in her work and her family (she and Andrew have two sons and a daughter) she "forgets the world as it was and as it is." Anneke's sister Tineke is a brilliant writer and journalist, but, because of her temper, she cannot keep a job. She will not remain in the same room as a German (a difficult proposition in these days of the European Economic Community), and once left a man she was living with because his job required that he live in a town close to the German border.

On the evening in question, I continued my journey northeast, and a half-hour later, found myself in my new home cooking dinner. I did not have occasion to return to Westerbork until about six months later. I kept finding excuses not to go—too much work, other obligations, etc., etc., etc. For a number of reasons, however, I kept finding myself wanting to take the trip. First, before becoming a Quaker about 12 years ago, I was a not very religious Jew. Also, a number of good friends I've met since I came to Europe five years ago have been German and, because of its proximity, I have spent a good deal of time in Germany. It has thus been an enigma for me as to why these literate, cultured, and at least outwardly friendly people who can write, cook, compose, and make films murdered ten million people and tortured so many others in such cruel ways.

There is another point, however. Living in Europe, one is closer to war than one can ever be in the U.S. The very ground one walks on is ground on which blood has been spilled. The fields one sees every day are fields upon which battles have been fought. All one's contacts have been personally affected



by war, either directly or through their parents and grandparents. The concept of war is therefore less romantic and more practical. The memories of the "hunger winter" of 1946, for example, during which a good many Dutch died of starvation, are still fresh in the minds of a good number of people.

Neither the Dutch nor the Germans talk easily about the war. One young Dutchman, Hans, gave me a clue as to the reason. "We're not proud of what we did," he told me. "Our bureaucrats turned over to the Nazis the population registers [in the Netherlands, and, for that matter in most European countries, each person is registered with the city hall], which here also register the person's religion. Although most people hated them, they cooperated with the Nazis because they were the recognized authority. There were, of course, exceptions, and there was a resistance movement, but it seems now that everyone you meet was in the resistance—no one will admit to cooperating with the Nazis—and it simply isn't true. We are ashamed of what we did."

After getting to know Thomas, a German in his middle 20s and now a close friend, I asked him how he and members of our generation react to World War II. "It's funny," he said. "Intellectually we know we're not responsible. We didn't run the concentration camps or kill even one single person, and yet we're blamed for it. When people see my car on the street, I sometimes get the Nazi salute. In a certain sense we do feel guilty—or rather we don't know what to feel. We also don't know how to look at our parents and grandparents—we don't really know how much to believe about the part they played during the war."

If the Germans and Dutch are reluctant to speak privately about the war,

their television stations certainly are not. The three state-run channels of German television and the two channels in the Netherlands which are shared by eight nonprofit membership organizations, most of which have a distinct political or religious viewpoint, present a constant diet of documentaries, drama, and discussions of one or another aspect of the Second World War in particular and the subject of war in general.

The selection and frankness of the German offerings is especially surprising. Recently, for example, a film about Fania Fenelon and the women's orchestra of Auschwitz was dubbed into German and presented in prime viewing time. It was followed by a long interview with Ms. Fenelon, also in German, which was in turn followed by a discussion of the film by a panel of "experts." Viewers could also phone in to talk about their feelings.

Although there are occasions when Hitler is handled gently (the honoring of German war dead is an example), the impression of the Third Reich which one obtains from German television is that it is long ago and far away—almost as though it had happened in another country.

I finally returned to Westerbork on a crisp clear day in late January. Perhaps because of some of the reasons outlined above, a series of scarce and confusing signs (unusual for the Dutch) led me all-over-hell-and-gone to a point where still another sign read, "Round Trip Walk 2 km." To my great astonishment, virtually no mention was made of the concentration camp from this point on. The site has been turned into a radio-astronomical observatory, and a scale model of the sizes of the planets and their distances from the sun has been laid out. Every few meters there is an exhibit showing some aspect of astro-

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nomical lore.

Having walked a kilometer and a half or so, I came to the first view of the radiotelescopes which took up a significant part of the site of the camp. One hundred meters further was a fire road with a large sign pointing straight ahead saying "Nature Trail" and an almost inconspicuous sign pointing to the right to the site of the camp, 2 kilometers further.

As I walked along this road my emotions began to fly fast and furious: anger at the sacrilege which is the area of the former camp; wonder at the evil which makes people carry out the acts which took place here; and, I think, an even greater questioning of the forces which propel people who are basically decent and religious (or claim to be) to cooperate and make these acts possible.

I also wondered why the victims cooperated in the way they did, not protesting either violently or nonviolently. I thought of the folk song "Dona, Dona" and the last verse:

*Calves are easily bound and
slaughtered, never knowing
the reason why,
But whoever treasures
freedom, like the sparrow
has learned to fly,
How the winds are laughing,
they laugh with all
their might,
Laugh and laugh the
whole day through, and
half the summer's night.*

About half-way down the fire road was a picnic table, now unoccupied, but filled with last summer's trash. Perhaps the Dutch were right, I thought, to want to replace the awful past with the diversions of a pleasant summer day.

Ten minutes later I reached the perimeter of the camp. All that remains is a concrete hut just outside the perimeter and a bunker within it. The wooden buildings which composed the camp were torn down long ago. Trees not more than a few years old take up that area of the camp not given over to the observatory. A small model, difficult to see through Plexiglass fogged over from the inside, gives the plan of the camp. An ominous black line representing the railroad spur runs right down the middle of the model.

Two memorials to the victims of Westerbork stand on the site. One, at

the far end, was erected by the Dutch-Jewish community in the mid-1970s and consists of a poster in Dutch, Hebrew, and English telling the story of what happened. There are also a tablet of Moses and a piece of railroad track 20 meters long which gives the impression that a giant had come along and ripped the rest away. The other memorial is the simple grave of six resistance fighters set in the woods behind the camp.

By the time I had walked back along the fire road and the "nature trail" to the car, my legs were trembling. Later I thought about what happened in Westerbork and, for that matter, in the rest of Europe during the 1940s. It is not enough to say that this was a freak incident and will never happen again. Such murders and torture are occurring even now in scores of places around the world. In many places, if one is to believe reliable sources, these practices are being supported by our own tax monies.

To say that each individual must take responsibility for his or her own actions and provide an example is important, but it is also not enough. An individual cannot have the strength to stand alone against an entire culture, no matter how strong one's will might be. We as Quakers speak of following the Light wherever it takes us and no matter what the consequences. Yet we come from the relatively free-spirited and free-willed U.S. society where criticism is tolerated in the worst of circumstances and encouraged in the best of them. For most Europeans, however, strict obedience to authority is as basic as eating and sleeping, and to buck that authority, frequently as a lone wolf, becomes difficult, if not impossible. In a situation such as the occupied Netherlands, one might ask, what purpose does martyrdom serve? In some cases, at least, is it not a kind of ego trip?

I do not mean to say that following one's Light, even if that should lead to death, is wrong. The practicalities of the situation and the course of greatest effectiveness must be carefully sought. We must work to stop these horrors—not only as individuals but as a Society of Friends. Such work must not only be passive in the form of giving money but a well-thought-out, definitive, active course. I have no easy answers as to where we go from here. I pray, however, that these will come out of the Silence. □

WORLD OF FRIENDS

A peace caravan project has gained the enthusiastic support of Illinois Yearly Meeting. Lynn Fitz-Hugh, member of Lake Forest (Ill.) Meeting and a recent Earlham College graduate, has been released to work on the project for the year. The project, called Dovetail, is including a Mennonite and a Brethren volunteer as well.

Lynn Fitz-Hugh hopes that at least half of their time will be spent traveling in Illinois. It is expected that Peace Church members will serve as "bases" in communities they visit, providing hospitality and helping to arrange community meetings. The caravan focuses on such subjects as the nuclear freeze, conversion, responses to conscription, tax resistance, and simple living.

Monthly pledges for support are being sought. Checks payable to IYM-Volunteer Service Support Committee can be sent to Mary Nurenberg, 60255 Myrtle Rd., South Bend, IN 46614.

First prize of \$25 in the peace essay contest sponsored by *Laser*, the new newsletter for peace-oriented youth, was awarded recently to Cathy Butler, age 11, of Norfolk, Va.

"Sometimes when I'm thinking about what nuclear war does, it drives me crazy to think that just because someone presses a button, I may not live to be 32," her essay begins.

Modest payment is offered for contributions from age 14 or younger: suggestions, poems, appropriate jokes, cartoons, etc. For more information send SASE to *Laser*, 168 Bridge Rd., Florence, MA 01060.

The Chain of Prayer has been an annual program of Friends United Meeting for many years. Meetings are asked to sign up for a 24-hour period between January 1 and Easter Sunday. They agree to have at least one person to be in prayer during this entire 24 hours.

Meetings both large and small feel free to participate in whatever way fits their local situation. Some use a more formal method of having individuals sign up on a chart for half-hour periods of prayer. Some meetings have special prayer retreats, schools of prayer, a designated day for prayer, whole congregation prayer meetings, and many other methods to call Friends together in the spirit of prayer. Concerns shared may be from local meetings, individuals, yearly meetings, and the larger Society. This

serves to link all Friends together in love, worship, and concern.

This year's response from meetings has been very good. In some cases there are several meetings signed up to be in prayer on the same days. For more information contact Bob Williams, FUM, 101 Quaker Hill Dr., Richmond, IN 47374.

A 2,300-mile walk recently in 12 European countries was Kent Larrabee's personal witness for peace and disarmament. Kent, a member of the Monthly Meeting of Friends of Philadelphia (Pa.), spent part of this time in the Soviet Union—talking informally with Russian people, meeting with representatives of the Soviet Peace Committee in Moscow, leafleting in Leningrad.

Kent is now on an extensive speaking tour and is seeking opportunities to meet with community groups, schools, Friends meetings, and anyone interested in hearing about his trip. Contact Kent Larrabee, RFD #4, Doylestown, PA 18901, (215) 794-8750.

The 1983 Gathering of Friends will be held July 2-9 at Slippery Rock State College in Pennsylvania. The theme of this year's Gathering is "The Way Is Open! Let the Spirit Move."

Sponsored by Friends General Conference, the program will include 65 workshops, worship sharing, dialogues on current events, singing, interest groups, plenary sessions, and activities for children. Speakers will include Everett Mendelsohn, Gordon Browne, and Chester Graham. A panel discussion on "What Should Friends Be Doing to Enrich the Life of the Meeting?" will be moderated by Phyllis Sanders.

FRIENDS JOURNAL will sponsor a special Henry Cadbury Event at the Gathering—a dance-drama presented by James Grant's Theater Workshop Boston called *Guests of My Life* (based on Elizabeth Watson's book of the same title).

For information contact FGC, 1520-B Race St., Philadelphia, PA 19102.

These prisoners have written to the JOURNAL and are seeking correspondents:

- Marvin D. Brockett, 04206-164
P.O. Box 1,000, Marion, IL 62959
- Howard Banks, 040123
Box 747, 20-3204, Starke, FL 32091
- William Russell Sigler, A019462
Box 7, Deer Lodge, MT 59722

An event honoring Kurt Waldheim for his distinguished service to world peace and economic justice was held in February at Sidwell Friends School. The honor was bestowed by the trustees of the school and by Friends World College. Featured was an address by Kurt Waldheim on "Youth and the Search for World Peace."

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Frances T. Dreisbach, ACSW
Easton, 258-7313

Muriel W. Edgerton, M.A.
Ambler, 646-1037
(9 a.m.-11 p.m.)

Josephine W. Johns, M.A.
Media, LO 6-7238

Arlene Kelly, ACSW
Phila., 988-0140
(9 a.m.-10 p.m.)

Jean Keltz, Ph.D.
Levittown, (215) 945-1991

Hope L. Lindsley, M.S.
Phoenixville/Phila., 933-7037

Helen H. McKoy, M.Ed.
Germantown, GE 8-4822
(9 a.m.-10 p.m.)

Christopher Nicholson, ACSW
Germantown, VI 4-7076

George A. Rogers, M.D.
Cinnaminson, (609) 786-8131
(9 a.m.-5 p.m.)

James J. Saxon, Jr., Ph.D.
Phila., 387-4834

Charlotte P. Taylor, Ph.D.
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FORUM

To be considered for publication letters
should be 300 words or less.

"Quaker Midnight"

Apropos of your inquiry re "Quaker
midnight" (FJ 12/1/82). I first heard it
used in Fallsington, Pa., in the late '50s.
Charles Worley, who was frequently in
the same committee meeting as myself,
would regularly remind us all when
Quaker midnight had arrived (10:00
p.m.) and then arrange to leave.

As a younger person I was impatient
with the idea and sometimes found it
disruptive in the way it was used. As an
older person I welcome the concept and
find myself organizing myself and
encouraging others to organize themselves
to make an early dismissal time
workable.

Margery Larrabee
Washington, D.C.

Thoughts on Money

I would like to make some remarks
about the 12/15/82 issue and Thomas S.
Brown's "P Is for Pocketbook." We
have here the perennial question of
Quakers, money, and possessions.
Keeping in mind what Jesus said about
accumulating wealth—and conjuring up
Charles Dickens's past—let me say with
Friend Brown "Money is power." Let us
think. Who are the powerless and victims
of money?

Here is another statement: money is
survival. Who live in the slums, in the
county homes, die en masse in public
wards, are victims of a mass medical
service, deal with a faceless mass
bureaucracy and mass aid? Certainly not
us trillionaires.

What has our heartfelt government
been saying of late? Let private charities,
including churches, provide for the poor.
What have charities been saying? "We
don't have the money." (And I might
add that many churches I hear on the
radio and TV have nothing kind to say
about the poor while their clergy go
about well housed, well dressed, and well
wheeled.) Most people learn very early in
life that poor is bad and try to stay away
from charity or other peoples' kindness,
and that there is nothing advantageous in
being proud but poor. It seems to me
that Friends will have to come up with
some better ideas about possessions
besides telling people to be at the mercy
of a fickle society.

Brown says that Friends in
Philadelphia had set up businesses to help
the needy. Why not again, but not only
to help the needy but Friends as well.

That is the way to earn one's bread
without supporting war, corruption, etc.,
and working with fellow Friends.

John L. Vicoli
Burlington, N.C.

An Important Link

I want you to know how important
receiving FRIENDS JOURNAL has been to
me here in Japan where I'm far from
other Quakers. For me it's been my
meeting. I've found many chances to
share articles with my students and
members of our international church.
This month I'm to lead a discussion on
the "Peace Churches" at a women's
conference tackling the subject of
peacemaking. My only sources are my
back issues of the JOURNAL. Where would
I be if you didn't send overseas?

Frances Warren
Kobe College, Japan

Stockholders' Opinions Are Important

The discussion of boycotts by Jack
Powelson and Mary B. Anderson (FJ
1/1-15) is thought provoking. I am
particularly concerned about the
divestment of the stocks of U.S.
companies operating in South Africa.

When divestment became an issue I
found that I had stock in two companies
that are now being studied by our Task
Force on South African Investments. My
reaction to the discussion in the JOURNAL
was very much like that which Jack
Powelson presents so well, but I had
previously written to these two companies
asking what they had done in the past
year to improve race relations in South
Africa.

The same morning that I received the
JOURNAL I received a letter from one of
these companies. In reply to my inquiry
the chairman of that company listed four
constructive actions that they had taken.
I felt that this reply justified my retaining
that particular stock for a while.

However, while the reported changes
seemed good they did not answer my
specific question as to what that company
had accomplished in the past year. Also,
the chairman did not reply to my request
that information as to progress in race
relations be included in each of the
company's annual reports. Therefore, I
will have to write him again.

I think that there is good reason to feel
that stockholders' requests for action by
companies faced with apartheid may have
more effect than divestment itself. If
others ask similar questions and the
results are reported to the task force for
its use in approaching these companies, I
believe that the possibilities of greater
changes would be increased.

Henry W. Ridgway
Mickleton, N.J.

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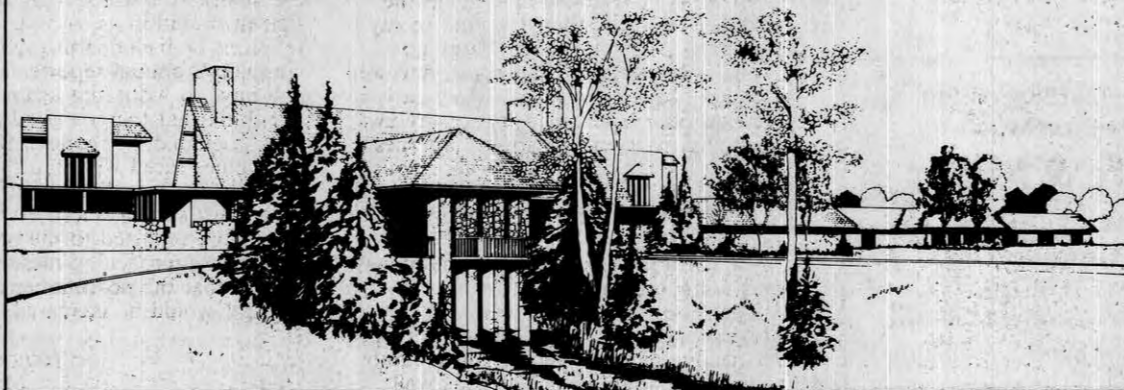
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BOOKS

Harlan Is My Home. By Ralph Elisha Misti
Castle Rock Smith. Prompt Printing, 129 S.
5th St., Suite 2, Danville, KY 40422, 1982.
287 pages. \$20.

Here is an unusually frank autobiography of a very humble, financially unsuccessful pacifist who arouses great rapport with the reader. I knew Misti only by reason of a few hours' visit about 1968 and from his newsletters, poems, and newspaper articles during a few years of his retirement. He mentions hundreds of names of acquaintances, and I was surprised that I was acquainted with about a dozen of them.

Misti operated the printing and Addressograph equipment at Fellowship of Reconciliation from 1945 to 1963. He was among those rare individuals who served in the U.S. Army in World War I and in several Civilian Public Service camps in World War II. He certainly had greater self-confidence in his 70s and 80s than he had in his 20s and 30s. His enjoyment of life seemed to be significantly related to the strength of his self-confidence. Each reader will have his or her own interpretation of Misti's consistent pattern of rejecting opportunities which were not felt to be God's will.

Misti's retirement years were even more interesting than his earlier efforts at striving toward a career as an engineer, farmer, missionary, social worker, musician, teacher, preacher, and Addressograph operator. Every retired pacifist should read this book to learn how enjoyable and meaningful a life is attainable after decades of disappointments and frustrations.

John R. Ewbank

War and Peace in Literature. Compiled by Lucy Dougall. World Without War Publications, 421 S. Wabash, 2nd fl., Chicago, Ill., 1982. 171 pages. \$5/paperback.

What do Ernest Hemingway, Walt Whitman, and Leo Tolstoy have in common? All are authors who have written about the horrors of war. These three writers, along with several hundred more authors, are represented in this new book from the World Without War Council.

War and Peace in Literature is an annotated compilation of literary works dealing with the subject of war and peace. The first half of the book is comprised of both fiction and nonfiction works dealing with conflicts from the Trojan War through Vietnam.

Poets & Reviewers



John R. Ewbank is a patent attorney and member of Abington (Pa.) Meeting. Riikka Melartin won the 1982 Academy of American Poets contest at Williams College. She lives in Berkeley, Calif. Larry Spears is advertising and circulation manager of FRIENDS JOURNAL. Helen Zimmerman, from Saunderson, R.I., is a regular contributor to the JOURNAL.

Each book listed includes some background information on the author and work, as well as a one-paragraph description which comments on the subject matter of the book.

The second half of this book includes several sections. The first is a gathering of quotations from poetry on themes of war and peace. Poets represented range from William Shakespeare to Wallace Stevens. Following this section is a valuable listing of anthologies, criticisms, and reference books along with an extensive chart listing literary works on particular wars fought over the last 3,000 years.

The literary works selected present a wide diversity of viewpoints on the purposes of war. Most have become classics in the depiction of wars' difficulties. The one-paragraph descriptions are generally well written and informative. This book should be most useful as a handy reference volume for libraries, students, and teachers.

Larry Spears

Indian Summer of the Heart. By Daisy Newman. Houghton Mifflin, N.Y., 1982. 376 pages. \$14.95.

This pleasant tale meanders sinuously to a predictable happy ending. The locale, southern Rhode Island, is beautifully and accurately described. Quaker attitudes and customs, as well as many familiar quotations, will encourage readers to follow the characters as their dilemmas are gradually resolved. The author's concern for numerous social problems, particularly the "generation gap," is much in evidence. Her compassion for and interest in older people are especially compelling.

Helen Zimmerman

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CALENDAR

March

5—First U.S. gathering of Quaker Universalist group at noon at Providence Friends Meeting, 105 North Providence Rd., Media, Pa. Lunch provided. Registration \$2. Notify Logan Shanaman, 120 W. 6th St., Media, PA 19063, (215) 565-7757.

Transportation provided from train or airport. Weekend hospitality available.

6-8—2nd annual Fair Budget Action Campaign in Washington, D.C.—a cooperative effort by over 100 national groups to organize grassroots lobbying around federal budget. Contact Bill Kamela, National Urban Coalition, 1201 Connecticut Ave., N.W., Suite 400, Washington, DC 20006, (202) 331-2400, ext. 29. Conference costs \$30.

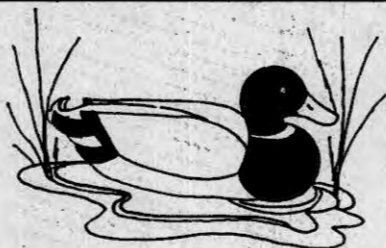
8—Citizen lobby in Washington, D.C., for a bilateral, verifiable, nuclear weapons freeze by the U.S. and USSR. Sponsored by Nuclear Weapons Freeze Campaign, 305 Massachusetts Ave., N.E.,

Washington, DC 20002, (202) 544-0880.

16-20—Alaska Yearly Meeting in Kotzebue. Write Elmer Armstrong, P.O. Box 674, Kotzebue, AK 99752.

18-20—Regional FWCC conference at Colfax, Iowa, to review concern for right sharing of world resources and consider public policy and appropriate Quaker action. Contact Robert J. Rumsey, FWCC, P.O. Box 235, Plainfield, IN 46168, (317) 839-6317.

22-27—Philadelphia Yearly Meeting, Philadelphia, Pa. Write Gertrude P. Marshall, 1515 Cherry St., Philadelphia, PA 19102.



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

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

New York City, The Penington, 215 E. 15th St., New York, NY 10003. Single and double occupancy. Bed and breakfast with evening meal. For reservations write or call (212) 475-9193, David P. Gould, Director.

Washington, D.C. Bed and breakfast in Friendly home. Convenient location. Children welcome. Reservations. Monthly residence also available. (202) 223-2995 days. (202) 265-4144 eves. & weekends.

Available

The Greenleaf—a Friends boarding home at 28 East Main St., Moorestown, N.J., has a room available. Occasionally there is an apartment available for couples. Reasonable rates, no entrance fee. For information call Marian Westcott, Supt., at (609) 234-5833.

Quaker Hill Kennels is now taking deposits on another litter, of rare blue-eyed white pinto Siberian Huskies. \$25 will hold your puppy. Invest now in that one unique dog in your life. Will ship anywhere. Amherst, New Hampshire (603) 673-4826.

Books and Publications

Magazine samples. Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

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

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

We are looking for copies of: Allen, Chas., *Children of the Light*; Newman, Daisy, *Diligence in Love, Autumn's Brightness, Now That April's Here, Mountjoy*; Emmott, Elizabeth, *History of Quakerism*; Trueblood, D. Elton, *Robert Barclay, Philadelphia Catalog, 1915*; Steere, Douglas, *On Listening to Another*; Barbour, Hugh, *Quakers in Puritan England*; Harvey, T. E., *Rise of the Quakers*; Hodgkin, L. V., *Day Book of Counsel and Comfort From the Epistles of George Fox*; Jones, Rufus M., *Spiritual Reformers in the 16th and 17th Centuries*. F. C. Boots, Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, IN 47374.

Young Friends Peace Poster Contest—cash prizes; sponsored by *A Friendly Letter*, the independent Quaker monthly. For details, write: Box 1361, Falls Church, VA 22041.

Why was Herbert V. Nicholson named 1982's Quaker of the Year? Find out in *A Friendly Letter*, the independent Quaker monthly. 12 issues \$12; sample free: Box 1361, Falls Church, VA 22041.

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 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.

Communities

Simplicity! In wide mountain valley of southeastern Arizona, splendid sun and water, good air, quiet, low cost Quaker-rooted community growing since 1974 invites inquiries. Friends Southwest Center, Rt. 1, Box 170, McNeal, AZ 85617.

For Sale

Maine. Two, forty-acre wilderness parcels on Flagstaff Lake each minimum 750-foot lake frontage. In shadow of Mt. Bigelow, just off Appalachian Trail. Three Quaker families in community. Special rates for Friends. T.S. Cadwallader, P.O. Box 381, Yardley, PA 19067.

North Easton, Massachusetts, midway, Boston, Providence. Solar heated condominium, Friends Community. Fifty acres forest for bird-watching, fuel. Two floors, two bedrooms, two baths, full kitchen, Resolute woodstove, ceramic hearth, patio, charming setting. \$81,000. (617) 238-0519.

Limited edition of glowing reproduction of Edward Hicks' famous Peaceable Kingdom. Handsome 20" x 24" prints available for your home, school, public library or meeting house. \$15.00 postpaid. Send check to: Planned Parenthood, Box 342, Newtown, PA 18940.

House. Germantown, Pa., semi-detached. Well-insulated with small third-floor apartment. Bathroom each floor. Near shopping, train, buses, two meetings. (215) 438-5672.

Personal

A Way of Life: A "Creed." 1. I think I have the answer for everyone, for I think I have the answer for no one; each must find their own answer; 2. As to a way of life, truth cannot be taught; it must be self-discovered, self-appropriated; 3. My most reliable authority for what I think and do lies within myself, and I rely on it at my own peril; I have no cocksure certainty; 4. The only good in the world is loving-kindness from people as rain from a cloud; 5. My only way to improve the world is by improving myself. If a reader of this "creed" should be in essential agreement, it would help to know one another personally. F.J. Waldrop, 101 Reservoir St., Weston, WV 26452.

Single Booklovers gets cultured, single, widowed or divorced persons acquainted. Nationwide. Established 1970. Write Box AE, Swarthmore, PA 19081 or call 215-568-2132.

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

A Friends retirement community is in the planning stages for historic Fredericksburg, Texas. If interested in investment or residence in such a community, please contact: Jack Swanzey, M.D. (member of Hill Country Monthly Meeting), Rt. 2, Box 43 B, Fredericksburg, TX 78624. (512) 997-3263.

Fox's message is relevant for today—a weekend at Pendle Hill, March 11-13, leader: Lewis Benson. Information from Pendle Hill, Wallingford, PA 19086.

Couple with pre-schoolers seek stimulating town, active Quaker fellowship, good schools, healthy atmosphere. Suggestions? VanMeter, 7532 Jenkin, Colorado Springs, 80919.

The Quaker Socialist Society was revised in 1975 in England to promote social change. To learn more about how this challenging idea is being developed in the U.S. write Tom Todd, 3709 W. Main, Kalamazoo, MI 49007.

How large is your world? Make it even larger by corresponding with friends in almost every country with Esperanto. Write for free postal course and newsletter in English to Esperanto, P.O. Box 1129, El Errito, CA 94530.

Positions Vacant

Are you competent, responsible, independent, and a good motivator? Does a \$13,200 a year plus free room and board contract sound appealing? Does running a group home for eight developmentally disabled adult men sound challenging? If so, then send me a resume. This position will be open in June 1983. Gerald Miller, Residential Service Coordinator, Tresco, Inc., P.O. Box 2548, Las Cruces, NM 88004.

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."

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Road, Philadelphia, PA 19115. 484-2207.

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

Quality custom woodworking. Book cases, raised panel doors, mantles, cabinets, etc. Warren Cadwallader-Staub, Wood Craft Carpentry, P.O. Box 165, Titusville, NJ 08560 (609) 737-9531.

Summer Camp

Journey's End Farm Camp is a farm devoted to children for eight weeks each summer. Cows, calves, burros, chicks to care for. Gardening, swimming, fishing, nature, ceramics, shop. A wholesome, supervised program centered in the life of a Quaker farm family. For 35 boys and girls, 7 to 12 years. Ralph and Marie Curtis, Box 136, Newfoundland, PA 18445. (717) 689-2353.

Chamber music, ensembles, small orchestra plus individual lessons. Generous sprinkling of Quakerism. Caring community. Friends Music Institute, July program for 12-17-year-olds. For brochures write FMI, P.O. Box 427, Yellow Springs, OH 45387. Phone (513) 767-1311.

Wanted

Neighborhood wholesome food store, 3 years old, community board, needs capital to realize potential as social change, business venture. Good sense, urban community commitment. Put your money to good work! Inquiries: John or Vicki Cooley, 92 Arvine Heights, Rochester, NY 14611. (716) 436-0994.

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, 11 a.m., YWCA, Soroptimist room, 10305 100 Ave. 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). Worship and First-day school 11 a.m.

Costa Rica

MONTEVERDE—Phone 61-18-87.

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

Egypt

CAIRO—Worship alternate First-day evenings. Contact Ron Wolfe, Amideast, 2 Midan Kasr el Doubara, Cairo. Office: 33170. Home: 20567.

Mexico

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

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.

Correspondence with Quaker or Friendly coin dealer with help of recent information leading to my sale of foreign coins, or appraisal of coin collections. I also desire correspondence with other Quaker collectors/dealers in antiquarian books, especially with those concerned with natural histories of the U.S. and Great Britain. Write FJ Box T-767 or call evenings: (503) 344-9555.

Copy of Centennial issue (1927) Friend. Contact Frank Freedman (215) 236-8282 daytime, (215) 342-5088 evenings.

Give a gift of love. Order a
FRIENDS JOURNAL
subscription for a friend.

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. Edward Bruder, clerk, 516 E. Kachina Trail, Phoenix 85040. (602) 268-5130.

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

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

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., 822-5615.

BERKELEY—Strawberry Creek, P.O. Box 5065, unprogrammed, 10 a.m. at 2465 LeConte.

BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Cedar. 843-9725.

CHICO—10 a.m. singing, 10:30 meeting for worship, classes for children. 345-3429 or 893-9078.

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.

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

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

HEMET—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—Meeting for worship, 11 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (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 people's activities, 10:15. Dialogue, 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—Worship and First-day school 11 a.m. Discussion 10 a.m., 1041 Morse St., 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA (805) 543-3120.

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

SANTA CRUZ—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. Phone: 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.

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. Mentalphysics, 59700-29 Palms Hwy., Joshua Tree. (619) 365-1135.

Colorado

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

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

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

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

FORT COLLINS—Worship group. 484-5537.

WESTERN SLOPE—Worship group. 527-3977.

Connecticut

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

MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

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—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—Worship and First-day school, 10 a.m., 317 New Canaan Rd. 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. Worship 11 a.m. 284-9636, 697-7725.

CENTRE—1 mile east of Centreville on the Centre Meeting Rd. at Adams Dam Rd. Meeting for worship 11 a.m.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 10 a.m. Worship 11 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. 834-9237.

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

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

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

District of Columbia

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

Florida

CLEARWATER—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Clerk: Paul Blanshard, Jr., 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. 389-4345.

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

MELBOURNE—Unprogrammed meeting and First-day school weekly. (303) 777-1221 or 676-5077.

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Dr., 661-7374. Clerk: Ken Woodside, 233-9615. 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. Clerk: Sumner Passmore. 371-7845 or 955-9589.

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

STUART—Worship group. (305) 692-9514.

TAMPA—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

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. Clerk: Steve Meredith. Quaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. 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

BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326 or Shirley Fritchhoff, 336-8525.

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

Illinois

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

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

CHICAGO—57th St. Worship 10:30 a.m. 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: 288-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: 445-8949 or 233-2715. Worship 11 a.m.

CHICAGO—Northside (unprogrammed). Worship: 10:30 a.m. Ogden Ashley, clerk, 664-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Agnita Wright, clerk. Phone 877-2914 or 422-9116 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, 864-8511. Worship 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., Hephizabab House, 946 North Blvd. Phone: 848-1147 or 524-0099.

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

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

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

ROCKFORD—Meeting for worship First-days, 10:30 a.m., Friends House, 326 N. Avon St. (815) 962-7373.

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: (217) 382-5853 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.

FORT WAYNE—Sunday school 9:30 a.m., Sunday worship 10:30 a.m., Cook and Coldwater Rds. Call Pastor John Myers, (219) 493-3841.

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

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

PLAINFIELD—105 S. East St. at the corner of U.S. 40 and East St. Unprogrammed worship 8:30 a.m., church school 9:30, unprogrammed worship 10:40. Thomas Newlin, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

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 10:45 a.m., First Methodist Church of Valparaiso, Rm. 106B, 103 Franklin St.

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

Iowa

AMES—Worship 10 a.m., forum 11. Collegiate Methodist Church, Rm 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

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

GRINNELL—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. (9:30 a.m. June-August.) 311 N. Linn. Co-clerks: Barclay Kuhn and Ruth Dawson. 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 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, 986-4465.
LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.
LOUISVILLE—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

Louisiana

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

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.
BRUNSWICK—Unprogrammed worship, 10 a.m. 76 Pleasant St. 833-5016.
MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.
ORONO—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.O. 866-2198.
PORTLAND—1845 Forest Ave. (Route 302.) Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. (207) 839-5551.

Maryland

ADELPHI—2303 Metzgerott, near U. MD. Prayer group 9 a.m., worship 10, First-day school 10:20, adult 2nd hour 11:30. 445-1114 anytime.
ANNAPOLIS—Worship 11 a.m. 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, 3107 N. Charles St., 235-4438.
BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 11 a.m. 332-1156.
CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. Clerk: George Gerenbeck. 639-2156.
EASTON—Third Haven meeting and First-day school 10 a.m. 405 S. Washington St. Clerks: Jane Caldwell (301) 822-2832, Charles Kepner 745-5204.
FROSTBURG—Worship group 689-5637, 689-5829.
SANDY SPRING—Meetinghouse Rd. at Rt. 108. Worship 9:30 & 11 a.m.; first Sundays, 9:30 only. Classes 10:30 a.m.
UNION BRIDGE—Pipe Creek Meeting. 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—Worship & First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Leverett. 549-0588; if no answer call 584-2788 or 549-4845.
BOSTON—Worship 11 a.m. (summer 10 a.m.) First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.
CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July and August, Sundays at 10:00 a.m. Phone: 876-6883.
FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.
NORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.
MARION—Unprogrammed meeting, 9:30 a.m. Sundays at Elizabeth Taber Library. Phone: 758-4270.
NORTH SHORE—Worship and First-day school, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Nancy Coffey, clerk, 922-2513.
SANDWICH—Meeting for worship each Sunday, 11 a.m. at East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rt. 6A (617) 888-1897.
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. Steward 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. Clerk: Nancy Nagler, 772-2421.
ANN ARBOR—Meeting for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Barbara Neal. (313) 971-2664.
BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk, Brad Angell. (313) 647-6484.
DETROIT—Meeting 10 a.m., 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit, 48221. 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., 25 Sheldon St., SE. (616) 363-2043 or 854-1429.
KALAMAZOO—Meeting for worship and First-day school 10 a.m. Discussion and child care 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.
MARQUETTE-LAKE SUPERIOR—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.
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, 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. (314) 341-3754 or 2464.
SPRINGFIELD—Unprogrammed worship and First-day school 9 a.m., 706 S. McCann, 882-4536 or 862-7028.
ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

Montana

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. Clerk: Lydia Willits. Phone: (603) 868-2629.
GONIC—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Edith J. Teague. Phone: (603) 332-5476.
HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meetinghouse, 29 Rope Ferry Rd. Clerk: Lafayette Noda.
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. Clerk: Fritz Bell. 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.
CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m.
CROSSWICKS—Meeting and First-day school, 10 a.m.
DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. & Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (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-September: Union Street. (609) 654-3000.
MICKLETON—Worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. (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—Worship 9 a.m. and 11 a.m. First-day school 11 a.m. Oct-May. Quaker Rd. near Mercer St. (609) 924-7034.
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 and 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, First-day school, 10:30 a.m. 815 Girard Blvd., N.E. Mary Dudley, clerk. 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: 892-8645.

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

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

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: 853-2243.

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-LOYD 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) 333-3178 (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. Sundays, Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK—Meetings for worship, 9:45 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 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—Worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

POPLAR RIDGE—Worship 10 a.m. (315) 364-7244.

POTSDAM—Worship and First-day school, followed by pot luck, 41 Main St., (315) 388-4648.

POUGHKEEPSIE—249 Hooker Ave. 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., 80 Leber Rd., Blauvelt.

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.

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—Worship 10:30 a.m., 821 Euclid Ave.

North Carolina

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

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

CELO—Yancey County, off Rt. 80 on Arthur Morgan School Rd. Meeting 10:45 a.m. 675-5936.

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

CHARLOTTE—Unprogrammed meeting for worship and First-day school, 10 a.m.; forum and child care, 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

DURHAM—Unprogrammed meeting 10:30, First-day school, 10:45, 404 Alexander Ave. Contact Alice Keighton, (919) 489-8652.

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Centre Friends Meeting 325 E. NC 62. Bible school 10 a.m.; worship 11 a.m. David Robinson, pastor. Phone: 874-5081.

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, 10 a.m., 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

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

WINSTON-SALEM—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. 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.

WENTWORTH/REIDSVILLE—Open worship and child care 10:30 a.m. Call (919) 349-5727 or (919) 427-3188.

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. Worship 10 a.m. 861-2929.

CINCINNATI—Community Meeting (United FGC and FUM). Unprogrammed worship and First-day school 10 a.m. 3960 Winding Way, 45229. Phone: (513) 861-4353. Eileen Bagus, 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 Cophone Crosman, 846-4472, or Ruth Browning, 274-7330.

CUYAHOGA VALLEY—Meeting 4 p.m. Sundays, at 70 Burlew Road, Hudson. Robert O. Kirkhart, clerk (419) 853-4369.

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, 4th & Hight Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10:15 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—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 SE 25th. Information, 632-7574 or 321-2779 (eves).

TULSA—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 663-4496.

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. (E. of York Rd., N. of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. 884-2865.

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., worship 11 a.m.

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

BUCKINGHAM—Lahaska, Rts. 202-263. Worship 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. 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. Worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNTOWN—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. 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 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., worship 10:45 a.m.

GYWNEOD—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Worship 11:15 a.m.

HARRISBURG—Sixth and Herr Sts. Worship 11 a.m. First-day school and adult education (Sept. to May) 10 a.m. Phone: (717) 232-7282 or 232-1326.

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

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

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

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Bonny Ogram, clerk, (215) 444-3285.

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 Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Rd. and Rt. 926.

MARLBOROUGH—Marlborough Village, 1 mile S of Rt. 842 near Unionville, PA. Worship 11:00 a.m. Clerk: (215) 688-9185.

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.

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

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

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

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

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

NEWTOWN-BUCKS CO.—Worship 11 a.m. First-day school 9:45 a.m. Summer worship only. 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 Waln 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 junction 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. Worship, 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 562 and 562 intersection at Yellow House.

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

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

READING—First-day school, 10 a.m., meeting 11 a.m. 106 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. 297-5054.

SOUTHAMPTON (Bucks Co.)—Street & Gravel Hill Rds. First-day school 10 a.m.; worship 11 a.m. Clerk: 357-3857.

SPRINGFIELD—W. Springfield & Old Marple Rd. Meeting 10 a.m. Discussion 10:15 a.m. (Oct.-June). 544-3624.

STATE COLLEGE—611 E. Prospect Ave., 16801. First-day school and adult discussion 10 a.m. Worship 11 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, Collega 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); 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 Road. Meeting for worship 10 a.m. followed by adult class 3rd First-day.

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 & Warren Rds., Newtown Square, R.D. 1. Worship and First-day school, 10 a.m.

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

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

Rhode Island

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

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

WESTERLY—57 Elm St. Unprogrammed worship, First-day school, 11 a.m., except June-Labor Day, 10:30 a.m.

South Carolina

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

COLUMBIA—Worship 10 a.m. at Presbyterian Student Center, 1702 Green St., 29201. (803) 781-3532.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center, 57105. (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 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

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 Hwy. Clerk: Kenneth Carroll. (214) 361-7487.

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

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

GALVESTON—Potluck 6:00 p.m. Worship 7:00 p.m. Study/discussion 8:00 p.m. 744-1806 or 740-2154.

HILL COUNTRY—Unprogrammed worship 10 a.m. Discussion 11 a.m. Clerk: Robert C. Wahrmond. 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: 682-9335.

SAN ANTONIO—Discussion 10:30 a.m., First-day school and unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. John Booth, clerk, 216 Primera, 78212. (512) 828-0977.

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. (802) 862-1439.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802)-388-6453.

PLAINFIELD—Worship 10:30 a.m. Phone Gilson, Danville, (802)-684-2261, or Hathaway, Plainfield, (802) 223-6480.

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)-780-1653.

CHARLOTTESVILLE—Adult discussion, 10 a.m.; worship, 11 a.m. 1104 Forest St. Phone: (804)-971-8859.

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

MCLEAN—Langley Hill Meeting, 10 a.m. First-day school, adult forum 11 a.m. Junc. 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 worship 10:30 a.m. 104 Kingswood Dr. (804)-229-6693 or (804)-229-3480.

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

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

Washington

OLYMPIA—Worship 10 a.m. YWCA, 2nd & 4th, other Sundays in homes. 943-3818 or 357-3855.

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship, First-day classes 11 a.m. 632-7006.

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—10 a.m. Sundays. 522-0399.

YAKIMA—(Very) unprogrammed preparative meeting. (509) 965-3324.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle retreat, 1114 Virginia St., E., Sandra King, (304) 744-8176.

MORGANTOWN—Monongalia Meeting. Unprogrammed worship and First-day school 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, 10:30 a.m. Call 832-0094 or 235-5892 or write 612 13th St., Menomonie, WI 54751.

GREEN BAY/APPLETON—Meeting for worship & First-day school 11:30 a.m. Contact Bruce Willever, clerk, (414) 682-7175.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 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.

The Meeting School

A Friends School
in Rindge, New Hampshire

TWENTY-FIFTH ANNIVERSARY

1957-58 to 1982-83



Kurt Brandenburg
Co-Clerk 1982-83
M.A. Univ. of Michigan
Members of Kennett Sq.
Friends Meeting (Pa.)

"Today, as it has for twenty-five years, The Meeting School bases its teaching on Quaker ideals and testimonies. Recognizing that of God in every person, we are committed to nurturing that inner spirit. Our goal is growth for all members of The Meeting School Community—growth in love, knowledge, truthfulness and creativity.

Kurt and Claudia Brandenburg



Claudia Brandenburg
Co-Clerk 1982-83
B.S. Eastern Michigan Univ.-
Member Kennett Sq.
Friends Meeting (Pa.)

**TWENTY-FIFTH
ANNIVERSARY FUND**
\$125,000 needed
Capital Improvement
Scholarship Aid
for Friends
and Minorities
Academic Enrichment

An Alternative Approach Co-ed Boarding School

Grades 10-12 • 160 rural acres in NH's Monadnock region • Individual growth and responsibility encouraged by community cooperation and academics • Students live in faculty homes • Accredited • Small classes • Courses included pottery, weaving, studio art • Work-studies in forestry, farming, power-mechanics • Four weeks of independent study • Students and faculty together reach community decisions • Quaker principles • Non-discriminatory.

"There was an unusual gentleness and easy straightforwardness in personal relations. As we came to understand better the Quaker way of community, we concluded that The Meeting School goes far toward realizing its ethical ideals in the quality of its everyday life."

--from Report of the Accreditation Visiting Committee, 1980



Elizabeth Boardman
Clerk of Trustees
Member Acton, MA Friends Mtg.



Student Clerks of 1982-83
Kelly Janes of Clayton, MO
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George I. Bliss
Coordinator, 25th Anniversary Fund
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Address _____

The Meeting School, Rindge, NH 03461.

"The Meeting School is a place of change. The changes I have seen in people—from guardedness to openness, from selfishness to caring—always seem to be for the better."
—John Fuller, Student Clerk 1982

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