

May 1, 1983

Cute

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Spring, like a good friend,
comes again to find out how
we got through winter.



FRIENDS JOURNAL

May 1, 1983

Vol. 29, No. 8

Contents

Cover photo by Ken Miller. Cover poem, "Why Spring Returns," by William Walter De Bolt.

Among Friends: A Place in the Procession of Saints Olcott Sanders.....	2
A Quaker Meeting in Moscow? Kent R. Larrabee.....	3
Martha Schofield's Struggle for Social Justice Katherine Smedley	4
Hier bin i' Peter Burkholder	8
Eldest Brother (a poem) W. D. Ehrhart	9
Resisting Registration, Stopping the Draft Jim Bristol	10
Out of the Silence Kathleen Moran	13
Our History (a poem) Shawna V. Carboni.....	14
Fundamentals Wilfred Reynolds	15
Dynamic Meetings: Friends Flourishing in Pacific Northwest Raymond and Josephine Immerwahr	16
Reports	19
World of Friends.....	20
Forum	21
Books.....	22
Calendar	25
Classified	25
Meetings	27

FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827-1955) and *Friends Intelligencer* (1844-1955). It is associated with the Religious Society of Friends. It is a member of Associated Church Press.

STAFF

Olcott Sanders, *Editor-Manager* Susan Hardee Norris and Richard W. Sanders, *Typesetting*
Vinton Deming, *Associate Editor* Jeanne G. Beisel, *Secretarial Services*
Barbara Benton and John Davis Gummere, *James Neveil, Bookkeeper*
Layout and Design Eve Homan, *Editorial Assistance*
Larry Spears, *Advertising and Circulation*

Volunteers: Mary Erkes and Carolyn M. Helm (*Office Assistance*); Jane Burgess (*Index*).

BOARD OF MANAGERS: 1981-1984: Frank Bjornsgaard, Emily Conlon (*Assistant Clerk*), Mary Howarth, Marcia Paulin, William D. Strong (*Treasurer*), Thomas Swain, James D. Wilson. 1982-1985: John Breasted, Carol H. Brown (*Secretary*), Teresa J. Engeman, Norma P. Jacob, Herbert L. Nichols, Elizabeth B. Watson, Edward H. Worth III. 1983-1986: Elizabeth Balderston, Dean Bratis, Leonard Kenworthy, Rowland K. Leonard, Mary Mangelsdorf, Linell McCurry, Eleanor B. Webb (*Clerk*).

HONORARY MANAGERS: Eleanor Stabler Clarke, Mildred Binns Young.

FORMER EDITORS: Susan Corson-Finnerty, Ruth Geibel Kilpack, James D. Lenhart, Alfred Stefferud, Frances Williams Brown, William Hubben.

• FRIENDS JOURNAL is published the first and fifteenth of each month (except January, June, July, August, and September, when it is published monthly) by Friends Publishing Corporation, 152-A N. 15th St., Philadelphia, PA 19102. Telephone (215) 241-7277. Second-class postage paid at Philadelphia, PA, and at additional mailing offices.

• Subscription: United States and "possessions": one year \$12, two years \$23, three years \$34. Add \$4 per year for postage outside U.S. Foreign remittances should be in U.S. dollars or adjusted for currency differential. Single copies: \$1; samples sent on request.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

Copyright © 1982 by Friends Publishing Corporation. Reprints of articles available at nominal cost. Permission should be received before reprinting excerpts longer than 200 words. Available in microfilm from University Microfilms International.

Postmaster: send address changes to FRIENDS JOURNAL, 152-A N. 15th St., Philadelphia, PA 19102.

AMONG FRIENDS

A Place in the Procession of Saints

The overquoted phrase from George Fox's letter about answering that of God in everyone is preceded by the somewhat less cited challenge: "Be patterns, be examples." The idea is similar to the phrase—"Let your lives speak"—carried on the tablet erected on Firbank Fell in England to commemorate the great gathering of people in 1652 that gave impetus to founding the Society of Friends.

I think it is significant that from the beginning Friends have been called on to embody the divine Spirit in their own lives to some degree, not to regard the life of Jesus of Nazareth as its unique expression.

We have drawn inspiration and instruction from succeeding generations of Friends as well as from spiritually alive persons of many backgrounds. Without denying the significance of the New Testament witness, we find that we can enliven our perception with later examples, even into the present. And ourselves strive to take part in the unfolding of truth.

I am reminded of Harold Chance's essay in his 1948 pamphlet, *Toward Fellowship With God and Man* (now out of print). This long-time worker for peace with the AFSC describes a personal spiritual practice in which he gathered around himself a select circle of companions to enrich his life. Although all were from the 20th century, most were not aware that Harold was drawing on them for inspiration, but he gained much from in-depth study of their writing and their lives. Most were not Friends, the first he mentions being C. F. Andrews, the Anglican priest who worked with Gandhi (and who appears prominently in the current movie about Gandhi).

These thoughts were prompted by the article on page 4 about Martha Schofield, who devoted most of her life to black education after the Civil War. Here is a little-known model worthy of inclusion in anyone's circle of persons whose lives continue to speak to us today.

* * *

A special note to students (which others may read): many young people are given a school term subscription to FRIENDS JOURNAL. If you are returning home, of course, you can read the JOURNAL over someone's shoulder. But if you are off to work or other activity on your own, please consider staying in touch with us by renewing your subscription now. To non-students who have read this far: maybe you could give a year's subscription if your fledgling has just left the nest.

Olcott Sanders

especially his forgiving spirit as he refused to allow his children to refer to his persecutors as "hateful" or "mean."

While her father was engaged in this battle at home, her mother, Mary Jackson Schofield, already a well-known minister in the Society of Friends, was sent by Philadelphia Yearly Meeting to visit Friends in Virginia and Maryland in an effort to convince them of the evils of slaveholding. In her absence Oliver willingly undertook the care of their five children. He was happy to support his wife in her conviction that "woman has other duties than household cares that she may exert her talents for the benefit of the human family and impress upon the hearts of thousands the sinfulness of holding her fellow creatures in bondage."

Thus, early in life two things had been impressed upon Martha's mind—the importance of woman's role in society and the injustice of slavery. Following her husband's death, Mary Schofield moved her family first to the Quaker community at Byberry and then to Darby, which had been the original Jackson home. There—six miles from Philadelphia, they were in constant touch with their good friends James and Lucretia Mott. Through the Motts they met leading reformers such as Susan B. Anthony, William Lloyd Garrison, and John Greenleaf Whittier. Lucretia Mott became an example to Martha and her three sisters of what women might accomplish in the world. "All the women of our century," Martha wrote after Lucretia's death, "should be stronger because she proved what the power and purposes given by the Father can do, if we hold up and make sacred the uses of our womanhood."

In spite of these associations, Martha's life followed the conventional pattern of the ordinary middle-class young woman of the time. She taught school—but only intermittently, due to recurring illnesses. For the most part, she remained at home. The Schofield home, one block from the Darby Meetinghouse, was a popular gathering place not only for visiting Quakers but for countless cousins and friends of all ages. Parties, dances, and meetings of the local lyceum rounded out a life in which close friendships with young people of both sexes played an important part. It was during these years that she developed what was to be one of her outstanding characteristics—the practice of speaking the truth

honestly and directly. Referring to a young man whom she had confronted with his faults, she wrote a close friend: "I have pleaded with him for his own *good*, feeling while others spoke *against*, I would speak *to*. . . . Thee cannot know how sweet to me is his gratitude." Gratitude was not always her reward, but whether dealing with people individually or collectively she never hesitated to speak out against evil.

The outbreak of war when she was 22 drastically altered the pattern of her life. "At last, there is demand for the work and time of women," she exulted as she plunged into hospital work and raised funds for supplies for the wounded. She had already been searching for some meaningful role in her life. "Let me not be a drone in society," she had written on her 21st birthday. An unhappy love affair made her doubt that marriage would ever come her way. An encounter with Anna Dickinson, the fascinating young woman who at 18 was holding large audiences spellbound through her lectures on the abolition of slavery and the rights of women, made a profound impression on her. "I would not want a dear friend of mine to appear in public like Anna Dickinson," she wrote a friend after listening to one of these lectures, "but I do want *her* to do it. There is something sublime and heroic in a young woman stepping out of her supposed sphere and bearing the criticism of the nation for the good of her country."

The Emancipation Proclamation gave Martha her first glimpse of what her own sphere might be. Volunteers were needed to teach the freed slaves. In 1863 she made her first application to Oliver Johnson of the Anti-Slavery Association of New York City. She wrote:

The spirit within me will not rest while there is so much need to work. I frequently see how much teachers are needed and am willing to give time, labor, life, if need be in the cause and only ask from our government enough to meet the necessities of life and not even that if my own purse could meet the demand.

She was certain, she predicted, to meet opposition from her family both because of her health and "their unwillingness to part with me." Yet she believed that her mother ought to "spare one daughter when so many are giving their all and only sons."

Her experience on the Sea Islands was no less grueling than that of the other young Northern teachers undertaking a similar mission. The actual physical privations were considerable: there was a diet of fish, sweet potatoes, cornbread, and molasses, and eggs and milk were a great rarity. The abandoned plantation houses in which they lived were mere shells. Doors had lost their hinges. Windows had no panes. To the physical discomforts was added the loneliness experienced in their strange and unusual surroundings. Most of the idealistic young volunteers considered their duty fulfilled after one, two, or, at the most, three years of service. Martha, however, in spite of ill health and the strong protest of her family, decided to remain. She had soon realized that the task of education was not one which could be accomplished in a few months or years, as most had believed, and that its scope must be extended to include whites as well as

The first Schofield School was built in Aiken, South Carolina, in 1869.



blacks. The "sin" of slavery, she believed, "has penetrated every moral and . . . religious faculty for both whites and blacks and it will take line upon line and precept upon precept upon this generation and the next before the stains can be wiped out."

During her third year on the Sea Islands she suffered a virulent fever which left her lungs badly impaired. She then moved to Aiken, where the higher elevation provided a more favorable climate. No doubt remained as to her resolve to stay in the South when she announced to her family that she had invested a \$300 legacy in a small piece of land on the outskirts of town. Here she persuaded the Freedmen's Bureau, then in the last days of its existence, to build her a schoolhouse. Thus, with the aid of private contributions solicited from friends in the North, the Schofield School was established.

From then until the late 1880s the school maintained a precarious existence. As the only school for blacks in the county it was entitled to a small yearly grant from the state, never more than \$200. The major part of the budget depended upon individual donations contributed in response to appeals laboriously penned by Martha each year. Sometimes she complained that her right arm might give out. By 1868 when the school opened, the North had unfortunately begun to lose interest in the South and its problems. Those who had led the antislavery crusade felt their mission had been accomplished and turned their attention elsewhere, to the American Indian or the promotion of peace organizations.

Even members of her own family deplored Martha's continuing commitment to the blacks. Her youngest sister, Eliza, concerned especially for Martha's health, wrote: "I wish thee would let niggers 'go to pot.' For all I care the whole gang of them are not worth the trouble thee puts on them. We are expressly commanded not to throw pearls before swine and I am sure thee does." Then knowing the reception her words were certain to receive, she added, "Now I will prepare for a lecture." Such expressions of opinion reflected a growing sentiment in the North and made the problem of attaining financial support increasingly difficult.

But finance was only one of the considerations vital to the school's survival. There was also the extremely uncertain question of whether or not Aiken's white community would tolerate its continued existence. Northern teachers, most of whom had been abolitionists, were accused of teaching principles of racial equality as well as the three Rs. As long as they remained out of politics, their presence gradually became accepted. To exercise such restraint was for Martha unthinkable. She had remained in the South to change conditions, not to accept them.

The situation reached a crisis in connection with the disputed Hayes-Tilden election of 1876. The brutality exhibited by the Southern white Democrats toward those blacks who refused to promise to vote the Democratic ticket so horrified and incensed her that she turned to the only weapon she knew, her pen. She wrote an account of what she had heard and seen to the *New York Daily Tribune*. Only

a sense of duty impressed upon her by membership in the Society of Friends, she began, had impelled her to take this step. In this and subsequent articles she told of black men murdered, their wives threatened, jobs denied. Her articles were given prominent space in the *Tribune*, which also carried a feature article on this hitherto unknown correspondent.

Meanwhile, 14 Aiken businessmen, alarmed that her accounts might damage Aiken's reputation as a pleasant winter resort, wrote a reply in which they attempted to destroy her credibility. They painted her as a radical belonging to some "society of Friends" who chose to live on the wrong side of the tracks, taught her students to be pert and impudent, and, with her wild views on women's rights, insisted on taking the platform at church and county meetings. They congratulated themselves that with the Democrats now in control of local governments, "her occupation's gone."

Martha was quick to refute their accusations. She pointed out the economic motives which lay behind the untruths and cited further atrocities. Meanwhile, her *Tribune* articles were being widely reprinted in newspapers across the country bringing her numerous letters in response. Some of them praised her, others asked for more information, some could only be described as "hate missives." In Aiken itself there were threats to burn down her school, a threat which, she later explained, came to nothing because the men involved knew there were others who were willing to put Aiken itself in ashes if the school was disturbed.

The situation was made even worse following the election of 1880 when, without federal troops to guard the polls, even larger numbers of blacks were kept from voting. A letter to one of her sisters describing the horrors attending this election was printed in the *West Chester Daily Local* and shortly found its way to the desk of the editors of the *Aiken Journal and Review*. There then ensued a heated exchange between the Aiken editors on the one hand and Martha on the other. The former suggested that her presence had become intolerable to the community. She defied them to drive her out by force, an act which would hardly be in keeping with Southern chivalry.



The controversy had scarcely died down when it was refueled by the discovery that Martha had written even more letters to the Northern press which inevitably found their way back to Aiken. "The Dems are more afraid of what she will tell than of what the men [Republicans] will do," one of her black friends commented. Even an attempt to start a rival school for blacks failed as the parents loyal to Martha continued to send their children in increasing numbers to the Schofield School.

Opposition and persecution only increased her determination to stay. "I will not be driven out," she wrote Lucretia Mott in 1877. To another friend she commented that she had bought 300 acres of land and would show them that a woman could farm as well as teach.

Her letters to the press, meanwhile, had brought national recognition and a large measure of support from women across the country who admired such courage in one of their own sex. In 1878 Susan B. Anthony invited Martha to address the convention of the National Association for Women's Suffrage as one who has stood "in the front of the army of freedom and equality at the South all these years." It was only the first of several times when Anthony provided her with a national platform.

Even in Aiken attitudes began to change as its citizens recognized in her an effective and indomitable fighter and enlisted her support whenever an important civic enterprise was to be launched. She even found herself invited to become a stockholder in the new Bank of Aiken. It was well worth the \$100 involved, she considered, simply to be able to cast a ballot. And she never lost an opportunity to do so.

The elections of 1876 and 1880 had forced her to the reluctant conclusion that blacks would not soon be allowed to exercise their political rights. As long as they remained without education and economic independence, they were at the mercy of white society. Originally, her school had been committed to training teachers. By 1883 she estimated that over 1,000 children in the state had been taught by Schofield students. Since not all her students were qualified to become teachers, she gradually introduced what were then known as

"industrial" skills: printing, carpentry, harness-making, millinery, and cobbling. Even a school farm was added. Soon Schofield students were supplying many of the needs of the city of Aiken and the surrounding countryside, earning a reputation as exceptionally skilled and reliable workers. Even more important, they were acquiring the means by which they later could become property owners and economically independent. By the early 1900s Schofield students were known throughout the state as teachers, craftspeople, farmers, architects, lawyers, and doctors.

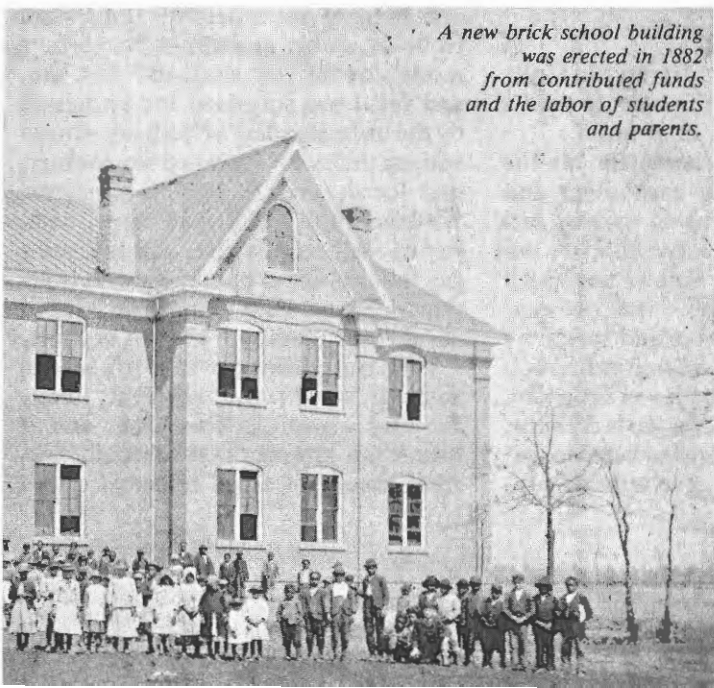
By this time, too, the North once again was becoming interested in the South because of its attractive resources and large labor supply. An effective work force, however, required training in both literacy and in manual skills. The Southern Education Board, formed to further educational efforts in the South, saw in the Schofield School an example of the type of education adapted to its current needs. It frequently called upon Martha for advice in formulating its policies. Among Northerners as well her work became increasingly well known.

Late in the 19th century, Martha had become convinced that the votes of Southern women, both white and black, ultimately would be needed to bring about racial justice. Although South Carolina had earned the reputation as the "reluctant state" on the issue of suffrage for women, Martha never ceased to work for it in any way she could. Her checks in payment of taxes always carried the notation, "Paid under protest." When in the 1890s the suffrage movement began to concentrate on the South, a proposal was made to include votes for women in the new South Carolina State Constitution. Martha brought Susan B. Anthony to the state as part of the campaign for its adoption and sponsored her appearance before a distinguished audience in Aiken. She herself took part in the unsuccessful lobbying effort at the state capitol and later continued her efforts as a leading member of the state's Equal Rights Association.

Meanwhile, on the national scene, she was tireless in her attempt to secure equal consideration for women in the National Education Association, where women were rarely included on the programs or among the important officials. Regularly Martha rose to her feet during question periods demanding to be recognized in order to make her point that women must be heard.

Like Susan B. Anthony before her, Martha never lived to see the achievement of the goals for which she had worked so hard—political equality for blacks and for women. Yet she never lost faith that these would eventually be realized. In her will, drawn up in 1912 four years before her death, she left \$200 for the purchase and use in the school library of magazines devoted to the "principle of equality and right of suffrage to women." This was the last wish, she wrote, of one who "entertained a full and earnest conviction that the cause of humanity and justice to all will be advanced by women being made equal with men before the law." □

*A new brick school building
was erected in 1882
from contributed funds
and the labor of students
and parents.*





Hier bin i'

by Peter
Burkholder

There is a game very young Austrians play with grownups. The child says, "Hier bin i'" ("here I am"). The adult then answers, "Da bist du" ("there you are"). The child asks simply to be seen, and being seen is all that is needed.

I read of this game in Randall Jarrell's poem "A Game at Salzburg." He uses this as an image for a conversation between the world and God:

*In anguish, in expectant acceptance
The world whispers: Hier bin i'.*

It is a perfect prayer. Here I am, fully in God's presence, fully open to God's view, fully forgiven, fully loved.

This image brings home for me the importance of seeing each other and being seen. Before any of us may feel safe, before we can know that we are loved, we must know that we have been seen completely; without that, we cannot be sure that the love and safety we are offered are real and unconditional. There are two parts to play in the game, and we each play both parts in turn, struggling with ourselves to be open and trusting, and struggling to serve as min-

isters of God's insight and acceptance.

This past week, I had lunch with a colleague. I am nearing the end of my first semester as a music history professor, and Joe is a music theorist who has been here a year longer than I. We are interested in many of the same issues, we've read and criticized each other's papers, we've shared social time, and we have become very close friends.

We were talking about death, our experiences with death, and the changes a closeness to death can bring. His mother has cancer; her chance for survival is excellent, but the crisis is affecting all the members of Joe's family and their relationships with one another. I shared my feelings about my own most recent confrontation with death, an incident a year ago when a friend and I were attacked on the street at night. Joe was sympathetic, shocked, and angry that we had been beaten.

The conversation moved on. At a lull, my hands shaking enough that I had to put down my fork, I told him that I had left out the most important part. My friend and I were attacked, I explained, because he and I had been holding hands.

Joe nodded. He had guessed as much. As I had hoped, I had been able to let him and other supportive faculty members know about my life simply by being myself and assuming that my gayness was common knowledge, without making my sexuality an issue and without provoking gossip. Still, it was a relief to be able to discuss it with him freely.

We talked for almost an hour. Wasn't it hard being gay in a department where there are no older openly gay men? Did I feel isolated in a school where marriage and families are expected? Did I want to be as visible as I could be, to be a model for my gay students? Yes, yes, and yes. I was surprised and impressed by the understanding of both my worries and my pride, my fears and my courage, that Joe showed through his questions. We empathized with each other, comparing his being Jewish with my being gay, talking about oppression and isolation, debating when to make an issue of our differentness and when to be quiet.

I felt moved by our talk for several days. It wasn't just relief at finally allowing myself to trust Joe, and it wasn't just knowing that he would be as good an ally as I had hoped. I didn't

Peter Burkholder is a member of 57th Street Meeting in Chicago and is an attendee of Madison (Wis.) Meeting. He teaches music history at the University of Wisconsin. He is a former Midwest field secretary for Friends General Conference.

realize until meeting for worship the following First-day that the reason I wanted to shout and weep for joy was because Joe had truly seen me. That simple act of seeing who I am, understanding my life and the strains I must be under without having to be told, and letting me know by his questions that he had seen me, was an act of love.

The need to be seen is as deep as the need to be loved. It may be even more basic, for loving has to have seeing as its foundation. You may tell me you love me, but if you do not see me as fully as I see myself, if you do not know my ambitions, my activities, even (perhaps especially) my bad feelings, wrong actions, and embarrassing mistakes, your love will seem false, unbelievable, based on illusion; I will be able to count on your "love" only as long as I meet your expectations. This is what is so terrible about hiding, whether it be hiding one's sexuality, one's beliefs, one's past, or even a physical scar; so long as we are in hiding, only those who share our secret can offer unconditional love.

It is terrifying to be seen, for those of us who are told we should not exist. And that is not just Jewish and gay people, that is nearly all of us: at some time we have each been told that we should not feel or act as we do. We should not cry in public, we should not show our fear, we should not experience doubt, we should not disagree with authority, we should not yawn or scratch when we need to. We are told to conform as much as we can, for each idiosyncrasy—from the trivial to the profound—may cost us a friend or a job or our reputation or our life. In such a world, to risk being truly seen is to risk everything.

And yet, to avoid being seen is to avoid the possibility of being loved, of being healed, of being alive. To avoid being visible is to surrender to fear. My goal is a world where we are all loved, where it is safe for each of us to come out of hiding and to be seen. To claim God's love, to claim a place in our religious community, is to ask to be seen. In a way, that is what prayer is: bringing my fractured life into the sight

of God and asking for healing.

God's love is available to each of us directly, but it is revealed through each of us as well. It is up to each of us to reveal ourselves as much as we dare, to risk being seen as we are. It is also required of those of us who are doing well to see and understand the lives of our neighbors without needing to be told of their hurts and struggles, to reach with insight and acceptance particularly towards those for whom being visible seems like an impossible danger, those for whom oppression has made openness seem like an unaffordable luxury. This reaching is both dangerous and necessary: dangerous because we are reaching through masks thrown up by fear, and fear is the root of violence; necessary because we each have the power to see that of God which quivers and shines under the mask and, simply by seeing that beauty, to strengthen it.

Grownup or child, we can all play the game of seeing each other and being seen. Expectant, sometimes anguished, we each wait, whispering—here I am. □



Elders Brother

Your footsteps tolled through the silent house
like the steps of an unapproachable giant.
I always wanted to tell you
I loved you,
but never did.

The years have narrowed
the years between us:
we've both been to college,
been through a war, been halfway around
the world and back, and everywhere
in between. I drink beer
the way I always imagined you drank it,
call on the phone to ask how you've been
and tell you about my life.
But every time I try to tell you
the only thing I've ever really
wanted you to know, giants stir
in the awesome dark, and I hear
the creaking of stairs.

—W. D. Ehrhart

On Friday nights in the dark in bed,
I lay awake sometimes for hours
imagining all the places
you had gone: dances, hayrides,
houses of friends where cool jazz
moaned from phonographs, dates in cars
with girls with breasts.
What was it like to be grown?
I never dared to ask.
Covers tucked up under my chin,
I listened hard for the front door,
afraid of your age and the creaking stairs.

Resisting Registration, Stopping the Draft

by Jim Bristol

For most people outside the anti-war movement today the draft is a non-issue. How different were both the popular and the movement reactions back in 1980 when President Carter called for draft registration to "flash a signal" to the Russians! Never in the 40 years since peacetime conscription was first instituted in 1940 had I experienced anything (even during World War II and Vietnam) to approximate the deluge of mail and phone calls from angry, anxious, resistant parents and young people that was unloosed by Carter's State of the Union request for funds to implement draft registration. All over the country the outpouring was the same, but the furor has long since died down.

Once the July 1980 registration weeks had become history (the January 1981 event created hardly a ripple) the nation as a whole seemed to take draft registration as a fait accompli. A sizable minority refused to go along either by resisting publicly or by quietly failing to register (550,000 is the latest Selective Service figure in the ever-changing "numbers" game, along with an 84 percent compliance rate in 1982). Coupled with the 85 percent (an estimated one million) who have registered but have subsequently moved and failed to notify the Selective Service (SSS), legitimate questions arise as to just what

sort of signal the Russians have received in the past (nearly) three years.

This past fall the SSS engaged in large-scale data-matching efforts to press suspected nonregistrants into complying with the law. They sent warning letters in IRS envelopes to persons who have Social Security cards but are not listed as draft registrants. Indications are, however, that the IRS has addresses for only 44 percent of these men. In addition, the SSS is collecting state drivers' license lists to find the names and addresses of draft registration-aged people who don't appear on SSS lists. Some 45 states have cooperated. As of February 17, the SSS had sent 5,154 names thus acquired to the Justice Department for prosecution.

In early 1983 a pilot effort to increase registration was initiated in Maryland. Local Baltimore-area business persons and county employees were deputized as registrars and places such as Ted's Office Machines, several lumberyards, gas stations, and schools were co-opted and given registration forms and window posters. This practice is obviously illegal since the presidential proclamation on registration specifies that registration must occur at post offices. The program has been vigorously denounced and it may be challenged in court.

Then and Now

Ever since Carter's draft registration plea in January 1980 I have been struck with how similar 1980 is to 1940. When the Vietnam War intensified in the 1960s and draft calls escalated, we already had a draft in place. Citizens were accustomed to the registration, classification, and induction of young men. There was no need to turn to Congress for authorization or appropriations; the draft quotas were simply increased.

In both 1940 and 1980, however, we had been without the draft for a number of years (22 years in 1940), and initiating registration required congressional

approval (of money in 1980) and was an issue that could be contested. Even after the congressional battle had been lost, protests and actions could be launched against the first large-scale registrations (October 16, 1940, for everyone from 18 to 45, and the two weeks in July 1980). Then came the first arrests—within a few weeks in 1940, almost two years later in 1980–1982.

The major difference is, of course,



that thus far since 1980 we have had no legal draft (the "poverty draft" continues, however, to be a cruel and very present reality for the disadvantaged). We have had *thus far* Carter's promised "registration only." This creates difficulties, however, for those young men who might register if they could either claim a C.O. classification at that time or, as is the case when the complete draft is functioning, shortly thereafter. To register, however, with the realization that it may be years until they can file their C.O. claim—this they cannot do in good conscience.

Indictments and Prosecutions

In spring 1982 Attorney General William French Smith promised that by the summer's end at least 150 draft registration violators would be indicted. By the end of the year, however, only 13 indictments had been handed down, with a 14th in January and a 15th in mid-March.*

Moreover, two important judicial rulings have had the effect of slowing down even further the government's "drive"

Jim Bristol, a member of Germantown (Pa.) Meeting, has spent most of his life working in the cause of peace. He was imprisoned for two years during World War II as a C.O. At present he is director of the Anti-Draft Program of the American Friends Service Committee.



Courtesy of American Friends Service Committee



A support picket for Ben Sasway after his June 1982 indictment for refusal to register for the draft.

to indict and prosecute. On November 15, in Los Angeles, Judge Hatter dismissed David Wayte's case on the dual grounds that he had been a target of selective prosecution and that the proclamation reinstating registration (issued by Carter in June 1980) had been illegally promulgated. The government's appeal will not be ruled upon for several months. Rusty Martin's trial, set for last November 22 in Iowa, was indefinitely postponed by Judge McManus's pre-trial ruling that there is no "continuing duty to register." Again the U.S. attorney appealed and a ruling is expected in the spring.

Three resisters, Enten Eller, Mark Schmucker, and Ed Hasbrouck, have been put on probation involving socially useful work. Two men, Ben Sasway and Gary Eklund, are appealing the prison sentences they received.

On March 2 a Connecticut judge ruled that internal government documents requested by Russell Ford were not relevant to his defense, and ordered that they not be given to Russ. Argu-

ments on the motion to dismiss the case were scheduled for March 21, but without the evidence Russ sought, most of the basis for a legal defense is gone.

On March 7, in Kansas, Kendal Warkentine was given a two-year suspended sentence with unsupervised probation *provided* that he register on a special form provided by the SSS indicating that he is a C.O. Two days later he signed such a form which was furnished by the Kansas state SSS director.



Vincent Cobb/American Friends Service Committee

Already a national SSS spokesperson has said that they will *not* treat this form at all differently from any other registration form.

Penalizing Nonregistrants

A particularly vicious harassment of resisters is the denial of government benefits to which they are fully entitled. Congress has prohibited the granting of

any federal student financial aid to draft-age men who do not register with Selective Service. Nonregistrants are also barred from participating in the newly created Job Training Program. Denials of passports, housing loans, and food stamps are all under serious consideration for congressional action this spring.

Thus in addition to the fine and imprisonment provisions of the Selective Service Act, draft resisters face penalties that I would describe as "extra-legal." Nothing of this sort happened even in the heat of fighting Hitler, or during the Korean or Vietnam wars.

A growing number of colleges have declared their opposition to the student aid stipulations; many will use their own funds to supply the financial assistance denied to the nonregistrants. Among the institutions engaging in one or more types of action against this law and in support of nonregistrant students are Dartmouth, Michigan, Yale, Haverford, Swarthmore, Earlham, Wisconsin, Minnesota, Macalester, and several Mennonite colleges.

On March 10 a federal judge in St. Paul, Minnesota, ruled in a suit brought by six "John Doe" students that enforcement of the law denying federal education loans to nonregistrant students and "likely to be found unconstitutional is not in the public interest." The law, he said, also violates students'

* An item in the Philadelphia *Inquirer* for March 7, 1983, is germane. Representative Les Aspin (D-Wis.), a member of the House Armed Service Committee, points out that, of the Selective Service System's first list of 339 people suspected of not registering, Justice Department investigators have found 34 illegal aliens, 11 women, 3 people already in the military, and 26 people either too young or too old to register.



Courtesy of American Friends Service Committee

rights against self-incrimination; therefore, Judge Alsup issued a preliminary injunction that bars the government from enforcing the law.

Although his injunction applies to Minnesota only, it sets a strong precedent for other parts of the country and furnishes colleges and universities with important backing for noncompliance with the law. The Minnesota Civil Liberties Union is asking the judge for a hearing at which to request that the injunction be made permanent. Legal opinion is that in practical terms this injunction will stop enforcement of the law until the Supreme Court has ruled on the matter.

Congressional Picture

Representatives Martin Sabo (D-Minn.) and Bill Green (R-N.Y.), uneasy about the prosecutions, have introduced legislation (H.R. 1050) rescinding all remaining funds for draft registration in 1983. This bill is picking up considerable support, with over 45 representatives already having endorsed it. Senator Mark Hatfield (R-Oreg.) has introduced similar legislation in the Senate.

Bills (S. 122 and H.R. 1286) to repeal the student loan denial have been intro-

duced by Senator David Durenberger (R-Minn.) and Representative Bob Edgar (D-Pa.).

There is no immediate likelihood of a serious effort to reinstate the presidential induction authority. The influential Military Manpower Task Force, established by President Reagan in July 1981 and composed of administration and Defense Department officials, reported in October that no draft will be needed for the next five years, and also concluded that National Service plans to "legitimize the draft" are currently ill-advised.

To complete a confusing picture, however, we must bear in mind that draft boards (now called "claims boards") have been selected in all 50 states, and their members have been trained to prepare them for the immediate discharge of their duties in time of mobilization.

Alternative Service

Regulations governing alternative service for C.O.s (in case the draft becomes operative) have been issued and reissued in the *Federal Register*, altered each time only slightly in response to a deluge of criticism. Although those issued on September 30 still set forth a highly centralized, militaristic approach to C.O. work assignments, after re-



peated strong representations from the peace organizations and churches, regulations issued on February 18 in the *Federal Register* are much more acceptable. They provide for the type of work assignments for C.O.s and the kind of administrative oversight that more nearly approximate what prevailed during the Vietnam era.

Conclusions

We have now endured well over two-and-a-half years of what has ironically

enough proved to be "registration only," with the prospects of perhaps four or five more years ahead of us. What will happen on enforcement of the law is unclear. What the likelihood is of terminating registration by cutting off appropriations is equally unclear.

Among Friends, support for and identification with draft resistance continues to be high. Because of the large number of private nonregistrants it is difficult to ascertain how much nonregistration there is among young Friends, but I am convinced that it is considerable. Near the end of February a number of Swarthmore College resisters "went public"; at Yale the same thing had happened earlier. Both groups included Friends.

Statements of complicity with nonregistrants were signed in 1980 by many Friends not themselves required to register; these people and others have sought to assist those who have broken the law. As of late March, no Quaker has been indicted. The Peace Committee of Philadelphia Yearly Meeting has taken the position of virtually advocating nonregistration.

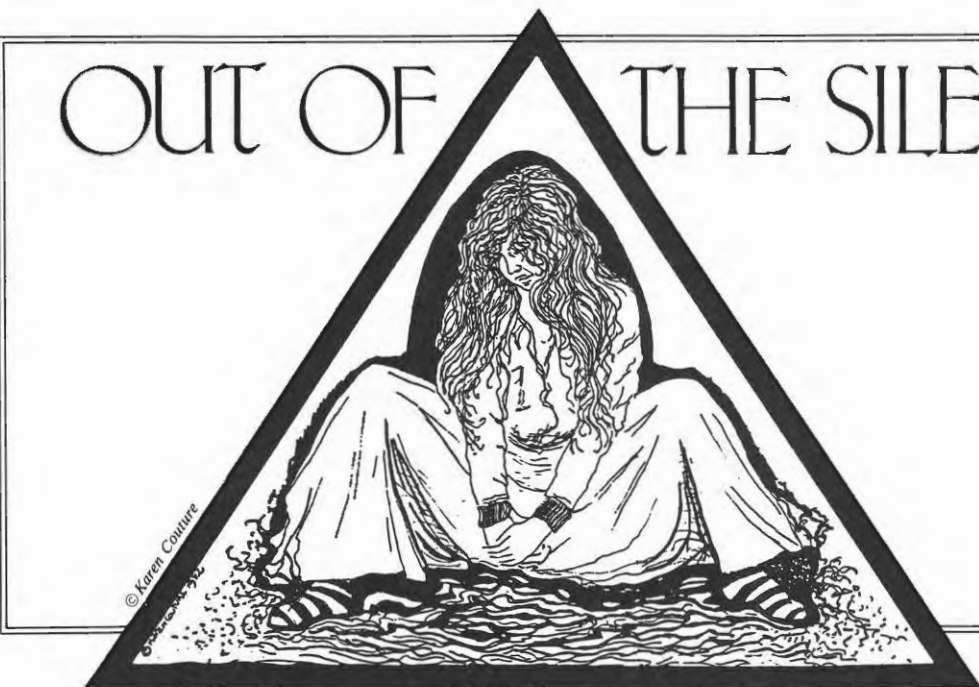
The AFSC is totally committed to support draft resisters to the limits of the organization's ability. The AFSC is also exploring ways both to challenge and confront the current "poverty draft" and to assist those victimized by it and those who resist it as their involvement in the military proves to be disillusioning.

After completing this article on March 19, a report from *Nuclear Times* (2/83) came to my attention. Selective Service is prepared to send Mailgrams to draft registrants following a nuclear attack. The "Continuity of Operations Plan" provides for high ranking SSS officials to issue draft notices from their haven in underground bunkers. The first inductees are to report on the 13th day following a nuclear exchange.

On April 7 the Department of Education stated that it would send letters to the financial aid offices of all U.S. colleges and universities instructing them no longer to require students to sign statements of compliance with the draft registration law at this time.

OUT OF THE SILENCE

by Kathleen Moran



The horseshoe bouquet of flowers in the center of the Quaker meetinghouse made it immediately clear that a different type of quiet gathering was occurring in this sun-filled room. I entered and took my place as far from where I thought family and friends might be seated, because, except for greetings before meeting on Sundays, I hardly knew the parents of the little baby who had died only four hours after she was born. I didn't want to intrude.

There were many people there, elders of the meeting, children, and friends. A woman sang, various people read poems and spoke gentle words of comfort and contemplation of the mystery of death. Then we slipped gently into Quaker silence.

Suddenly, I found myself wiping first one eye, then the other as the welling tears threatened to spill embarrassingly over my eyelids. Why was I crying? I railed at myself. I've watched nine years pass since my baby was born and died and I've channeled three healthy children into life! Why do I allow her to haunt me again? Won't I ever forget that horrible time?

The Birth/The Death

"It's a girl!" the nurse said brightly. I ran my tongue over my scream-blistered lips.

"Are you sure it's not an it?" I asked. My voice seemed oddly quiet after eight hours of wild pleading for relief from my torturous labor.

"No," she said, ever cheerful. "It's a girl."

I turned my head away. She was going to die.

I'd tried desperately to keep her, sacrificing my freedom at the first hint of miscarriage to remain bedridden for months. It had seemed as if she strove to live, too, her little heartbeat resonating persistently in the doctor's fetal stethoscope, past the time of any hope for survival.

But her existence had begun to kill me. Her soft home, my womb, had become afire with infection. Day after day, the dull throbbing of fever in my temples, the growing ache in my abdomen pointed unrelentingly to the fact that we were not meant to live out our lives together. But I had to remain hopeful. No crying. I'd walked to the window many times and stood smoothing my softly-sloping, six-month pregnant belly. If I could stand the pain just long enough to allow her a chance.

My endurance was to no avail. In order to save my life, we'd had to force

her out—to her death. The nurses dripped the inexorable drops of hormone into my vein. My reluctant womb contracted agonizingly, for hour after despairing hour, so that I might purge my body of her life.

After she had been born, in an oddly silent wave of water, I felt far away from the darkened hospital room. I could hear bits of the conversation between my husband, the doctor, and the nurses. Apparently, the baby was whole and alive, and I was hemorrhaging. The staff was rushing to bring me to surgery before I lost too much blood. But I lay listless, divorced from the urgent activity around me. I was fighting the urge to capture one glimpse of her as she lay, breathing tiny last breaths, in a stainless steel pan.

The next day, despite the trauma of six hours of surgery, I was able to sit up and eat breakfast. I was alone, hollowly thankful to be alive, and determined to go about the business of mending. The nurse came in with my ten o'clock juice, and left a slip of paper under my tray. I opened it to find, with a shock, that it was a burial certificate.

I was repulsed. How could they bury such a little baby? Were there tiny caskets? Minuscule burial plots? When the nurse came in to take my blood pressure, I asked her if my baby's body could be used for medical research. She looked at me oddly and responded: no,

Kathleen Moran is a member of Mt. Toby (Mass.) Monthly Meeting. Her article appeared in the May 1982 issue of Valley Women's Voice, a regional women's newspaper.

I must sign the burial form. I filled in the blanks with unusual sluggishness: mother's last name, baby's weight, date of birth, date of death. I was a weary child, burying her own first-born.

After a few days, I'd gained notoriety on the maternity ward. I was the One Who Lost Her Baby. I stopped during a morning's walk at the doorway of a mother with twins.

"Can't you spare one for me?" I asked, almost jokingly. She shook her head, without looking at me.

It was not until the next weeks that I found out how deeply I'd been cored by her death. I would look out my window to see in the reflection her imagined form, lying coldly in the stainless steel dish. I wept often, at unseemly times. I annoyed my husband, my family. Finally my friend couldn't stand it any longer.

"That baby should have never been!" she shouted. "It was wrong, sick. It would have grown up sick!"

I was cured. I shut up. I got pregnant again.

Epilogue

Miscarriage and stillbirth occupy an odd place in our culture. The premise of grieving about the loss of a life is based on this culture's belief that life begins at birth. Therefore, a neonatal death becomes a Not-Born, a Not-Person. The birth/death is a Non-Event, often ignored. Our reactions, and the response of family and friends to the tragedy, are

based on a relative scale: a stillbirth deserves more sympathy than a miscarriage, but not as much as a crib death or other infant accident. We, the parents, often find ourselves deprecating the loss. We say such things as "It wouldn't have been too happy should it have lived" or, in the case of deformity, "It was better that he/she die." Especially in the case of birth defects, the non-sympathy often is so deep that it seems a boon to the human race that the baby hadn't lived.

Whatever our intellectual and philosophical thoughts are about the value of a human life, we still experience enormous grief. We have known this tiny soul intimately for months. We've had dreams, we've made plans, and now we are left to gulp back all semblances of sadness that we find in ourselves. These feelings include all the normal reactions of the grieving process, from the deep sense of loss, to anger and the "Why me?" response. Most likely, we are besieged with an irrational sense of guilt. We question what we did wrong, we regret ambivalent feelings that we may have had upon conception, we fear for our ability to have a normal child. Shocked at our failure in a process which is so easy for others, we wonder why we, the mothers, have the gift of life when the reason for our eating, smiling, *living* for the past months—our baby—was denied that miracle.

When I began this article, I wasn't sure why I was writing about this terrible

time in my life, just as I had no comprehension of why I was driven to attend a memorial service for people I hardly knew. What I have come to know, through my conversation with other bereaved mothers, is just how little we are allowed to accept the stillborn infant's death, and how little grief we are allowed to show. I have come to understand that our society, and the well-meaning people around us, inhibit us from participating in a grieving process which, in the end, will lead us to health. I hope that women who have experienced or will experience a neonatal death will learn from my mistakes and, if need be, join a support group like Early Infant Death, or Share. If they don't do that, I hope that they at least allow themselves to feel sadness and loss.

I feel, after nine years, that I have finally let my little baby assume her birthright in my heart with her live siblings. When I can find a daisy which has had a petal flutter away from its center, I can see by the break in the flower's form proof of the petal's former reality. So will my little unnamed daughter occupy a never-quite-filled place in the circle of my mother love. The grief that I felt, and probably will always feel, is a testament to the living love that we shared.

I am proud of my love and accept my resulting sadness because the giving of love is the most precious aspect of life that any of us can experience. □

Our History



from a photo by Margaret Reynolds

Our history
my old friend
is a silent geography
I chart alone at night,

a constant defining of words,
a constant defining of silence—
ours was a vigilance,
the call of classics,
ancient Greece,
and of the gods
we carried deep inside
there were many and terrible.

With no one there
we borrowed from each other
solitary names
to call at night;

I photographed your actions
in my mind,
retrieve them now
like prayers
against the lies we sometimes told.

Years ago
I said I'd write a poem for you,
I don't know if this is what I meant:
I only know
the words rattle inside me
and I have carried your absence
like a cave.

—Shawna V. Carboni

FUNDAMENTALS



by Wilfred Reynolds

Sometimes a momentary exuberance can talk you into almost anything, and spontaneity can fasten you to things that in the longer haul you are apt to find a lot less attractive than at first. I have in mind the act of yea-saying to some specific human responsibility or clarion call to performance.

Yea-saying can be alluring, especially where a group gathers with clutched agenda—like the Sunday school committee of our meeting, which meets regularly to labor over the seemingly endless issue of what to present to our young people and by whom. I'm sure this concern is shared by most unprogrammed Friends groups.

Part of the allure of yea-saying is that you get to volunteer for responsibilities so awesome no one else seems to want them. You can agree to take on an all-consuming task while the others at the table watch you make the momentous and magnanimous gesture. In the case of agreeing, as I have, to work with our meeting's young Friends group of mostly high school age, it was a little like some stirring act of personal heroism had been initiated.

Perhaps you'll sense the high drama

Wilfred Reynolds describes himself as "handy man and putterer, a small entrepreneur." Formerly clerk of Illinois Yearly Meeting, and long active with committees of the American Friends Service Committee, he is a member of Evanston (Ill.) Monthly Meeting.

of a religious education slot filled at long last in the wake of deep sighs of lament over a perceived general hesitance by meeting adults to get involved with the young people. Now in one fell swoop of Quaker committee dynamism, I'd been ticketed to tangle with these youthful Friends on the topic, "What's a Quaker?"

As if it weren't enough simply to engage this cluster of formative energies heretofore intent on running their own show, in addition, I inferred that I was to fill their consciousnesses to the brim with unmistakable vibes of what it means to be a Quaker.

As life resumed after the committee meeting, my enthusiasm began to cool along with the pleasant feelings of accepting in the sight of others an assignment where there was a clearly defined opportunity to serve. Twinges of regret pinched my nerve ends, and I felt dread.

Indeed, what form would this talking about Quakerism actually take? It wasn't what we'd talk about that made me uneasy. Rather, it was *how* we'd talk in ways conducive to authentic sharing. I was feeling stressed that my young Friends and I might quickly bury ourselves in pure rap and scattershot opinionating—with the more verbal (and dominating) holding sway as the less bold sat cowering. A real disaster, as these things go!

For some reason, I couldn't bring

myself to set forth various Quaker writings for group study. At least not at first. Also, with my own two daughters in the group, I wondered what that would be like, for, more often than not, my audible insights seemed to fall pretty flat at home. Would the complexities of our family life trigger an unseemly display during Sunday school? Horrors!

Obviously, the level of my struggle simply had to shift, and the pleasure of beginning the experience began to yield to the demands of a substantial undertaking. Gradually I was able to consult my head, writing things down, making inquiries of other people while building concentration and momentum, going ahead on a proposition whose tasty initial feelings had evaporated. The concreteness of my notes and a decision to share personal reactions with the group at the outset gave me direction and something serviceable to start with. At long last, I'd become involved, and the life of the thing became the thing itself as I continued my homework.

Interestingly, the vehicle of conversation that we decided upon, and that we continued to use, appeared to me at first as one of the least likely to succeed. It's that of worship-sharing. I thought the group might have difficulty in comprehending my halting description of worship-sharing, let alone sustaining the self-discipline the technique requires. But this mode of talking about things, with its expressed intent and prescribed guidelines, is proving extremely helpful to the quality of our Sunday school conversations. It seems to provide just the right environment for enabling us to express ourselves and draw on personal



experience, relatively free of intimidation and distraction. And there has been good self-discipline all along.

I'm finding these young people really insightful and searching, and their way of expressing has a freshness about it. There's no mistaking, either, the support they give me and each other in our mutual undertaking. As to what a Quaker is, seldom do we refer directly to Quakerism, yet as Friends respond with words to the various issues and queries we place before us, inevitably I think some sense of what a Quaker is comes to the fore.

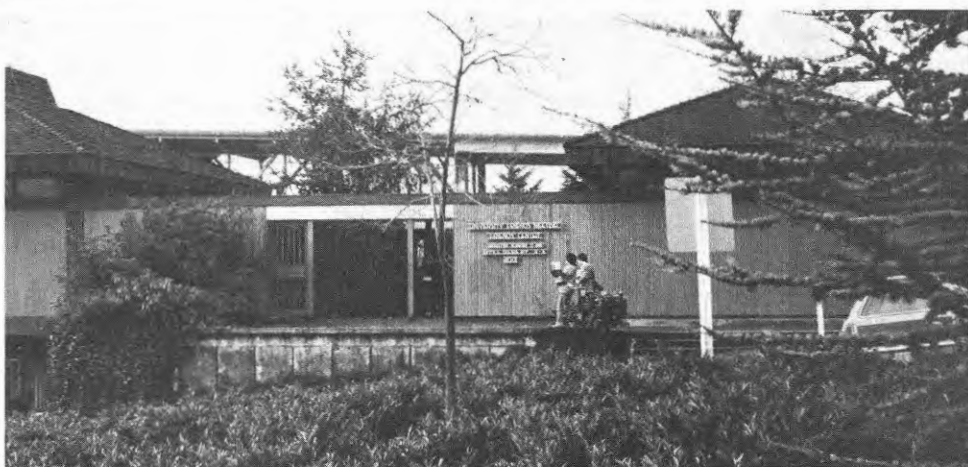
I have benefited greatly from these sessions with our meeting's young people. The inner pushing and pulling to get and keep myself going on this project has helped to reaffirm some fundamentals of my life. I've rediscovered that my spiritual journey is just as immediate and clearly marked as is the next ambivalence, thorny issue, or nagging dread I confront along the path. I've a renewed sense that life gives me the choice to bring meaning to things in terms of the nature and extent of my personal involvement. Meaning comes as I apply myself in the face of adversity, put forth real effort toward some purpose, and look inside at the risk of unearthing things I mightn't want to find.

These recent activities have rekindled the realization that there's something vastly worthwhile in understanding that the complicated issue of how we treat each other remains at the core of our human experiment, and that there's magnificent integrity in our moral instinct. We humans can and do gain a compelling sense of how we want to live our lives in ways which foster a creative stability.

Lastly, the Sunday school opportunity is helping me to focus on the issue of decision and ways in which my own capacity to decide can be a more positive resource.

I believe a decision gains added power as we follow a strong inclination to think it through rather than acting mostly on the basis of feelings. Feelings are highly changeable and can lie. Also, I find I can be more honest with myself when I am willing to use thought fully. This seems to clear and straighten energy lines so that I can go ahead with a course of action regardless of how I'm feeling about it. □

DYNAMIC MEETINGS... THIRD IN A SERIES



University Meeting in Seattle, Washington, is indeed lively, growing, and dynamic and has been especially inspiring to us since spring 1981 when we returned after an 11-year absence. We wondered if our large meeting could serve as a model for small ones; however, the problems of growth are of concern to all.

About 50 years ago a few young Friends in an existing pastoral Friends church (including Floyd Schmoie and Margaret Terrell) decided to become active in the university community and established a small, unprogrammed, allowed meeting. In the early 1960s, when we first came, some three dozen members and attenders crowded a little meetinghouse across the street from the University of Washington campus, but shortly afterwards the university exercised its legal powers to expropriate our property, and we were compelled to find or, as was ultimately decided, to build a new meetinghouse a little farther from the campus.

By the time we left in 1970, attendance in the beautiful new quarters ran from 80 to 100, and Eastside Meeting across Lake Washington had "spun off" from ours. Since then two more monthly meetings have been established in the Puget Sound area and one on the

Washington-Idaho border. There are also a number of worship groups in various parts of Washington, Idaho, and Montana; some meet formally under the care of University or Eastside Meeting; others meet informally. Members of our meeting travel long distances to visit these groups, but we still view the right kind of nurture for the small groups under our care as a constant concern.

The adult membership of University Meeting (including those in the groups under our care) is now approaching 200. Attendance at our main meeting for worship on Sundays at 11 a.m. usually runs well over 100, including regular and first-time attenders as well as visitors. There are frequent complaints that our meeting is simply too large for Friends to get to know each other or to have truly gathered worship. There is certainly a tendency to have too many messages and too brief intervals between them at meeting for worship—in short, "popcorn meetings"—but since our return there has been one completely silent meeting, and sometimes there has been truly gathered worship.

To meet the need for small worship groups, there is another weekly worship on Sundays at 9:30 a.m. as well as alternative meetings in different Seattle neighborhoods once a month in members' homes.

Much is also being done to help Friends get to know each other. We have a potluck supper preceding our meeting for worship for business; there are monthly potlucks in the homes of several members, regular worship-sharing groups, and a drop-in night for singles.

Raymond and Josephine Immerwahr returned to University (Wash.) Meeting last year after living in Canada for 11 years. While away they were members of Lobo (Ontario) Meeting. Raymond is a retired professor of German; Josephine's energies have been devoted to rearing one of their children born with Downs Syndrome.

Friends Flourishing in Pacific Northwest

by Raymond and Josephine Immerwahr

These activities have contributed to warm friendships, particularly between members and attenders in different generations.

Often Friends who have been members for some years complain that recent attenders unfamiliar with Friends worship are responsible for the "popcorn meetings." But at the "threshing session" on meeting for worship some of the most profound criticism and suggestions came from younger members, and we must agree with them that sometimes the need felt by respected, long-time Friends to provide edifying intellectual messages deflects us from gathered worship. Some notes on contributions to this session follow: We must be especially aware of the need to speak from depth after careful testing to make

sure we are moved by the Spirit or—as one younger member put it—"the goddess has put her hand on our shoulder." The message must be the personal experience of the one giving it, for we deceive ourselves when we think we are speaking for the benefit of others. In a gathered meeting we feel "tuned in to each other," interconnected with the energy others are imparting to us; in the "popcorn meeting" we are "bounced around" by messages from persons not really led to speak. We should never be afraid of silence but rather use it to let God speak to us.

How does our growth take place, and what can we do to reconcile it with our need for gathered meetings for both worship and business? Each week ten or more visitors and newcomers introduce themselves after meeting, and each month brings one or more new applications for membership. Since our return in 1981 we have become personally acquainted with several whom we heard introduce themselves for the first time, at least two of whom have applied for membership and others who are regular participants in all meeting activities. We have been especially impressed by the numerous splendid young people who joined during our absence and since our return.

There is some disagreement about the extent to which the University of Washington is a source of our growth. We can think of a dozen member households from the university faculty, including several founding members, and some young people have come to us as students. In addition, members have come to us from the professions, notably physicians in the Group Health Cooperative of Puget Sound. But many members, old and young, have had no connection with the university or the professions, and our meeting is not overwhelmingly middle class. Members and regular attenders have come from all walks of life (even one self-professed hobo who went back on the road some months ago) and ethnic origins, including Orientals, blacks, and indigenous Americans.

We are not sure why our meeting continues to attract new members and attenders, but having lived in several different areas of North America, we believe that there are more "seekers" here on the Pacific coast, people dis-

satisfied with old religious and secular traditions. Some of the new applicants have tried other forms of worship, such as those of Asian religions, before coming to us. Our meeting, with its many very different personalities, some dedicated primarily to social outreach, others to religious devotion, provides a form of worship and a religious fellowship that speak to the spiritual and social condition of each of us. It is open to us all, and as some have put it, they feel that they have "come home."

It may be possible to solve our problem of excessive growth by having new meetings on the main Seattle isthmus split off from ours, as happened over the years with the groups across Lake Washington and farther away. Perhaps one or more of our monthly neighborhood worship groups may become preparative and eventually independent monthly meetings. But it may be that even then the cosmopolitan ambience of our university district will continue to be the principal source of growth.

Our meeting is actively involved in social concerns, the peace testimony, and the movement for nuclear disarmament. In spring 1982 we took part in a peace rally and march of 12,000. Members are continually joining in rallies and demonstrations in other cities in the Pacific Northwest, at the Trident submarine base, and at the Peace Arch on the Canadian border. In summer 1982 the meeting helped individual younger members and attenders travel across the continent to the Friends General Conference and the FOR's conference on Children's Creative Response to Conflict. One member represented North Pacific Yearly Meeting at the annual meeting of the Friends World Committee in Atlanta. One of our oldest members, Floyd Schmoie, 86, went to the U.N. Disarmament Conference, took part in the rally of 750,000 in New York City, and on his return was honored by the emperor of Japan for his reconstruction work in Hiroshima after World War II. Committees and individual members have been actively involved for years with prisoners, conscientious objectors, indigenous Americans, and minorities in our city's central district. The meeting has also been working on ways to identify and help members and attenders with material needs.

The varied emphasis on spiritual



Friends were among the 12,000 who attended a peace march and rally in Seattle in 1982.

Invest in Open Housing

Help fight racial segregation. Invest in a non-profit fund which finances affordable mortgages for minorities and whites making housing moves that foster racially diverse neighborhoods.

For facts, clip and mail to:

Morris Milgram
Fund for an OPEN Society
1901 East-West Highway, T-2
Silver Spring, MD 20910

FJ 12

Name: _____

Address: _____

Zip: _____

This is not an offer to sell these securities. The offering is made only by the Investment Description—available only in states where these securities may be offered.

Camp CHOCONUT

Friendsville, Pennsylvania

Fifty boys, 9-14. For active boys more interested in real camping than competitive team sports. For boys who like projects and carpentry, or big group games on our 800 acres. Independence and self-reliance are gained while everybody has fun. 8 or 4 weeks of learning to live with others away from home. Good food. High counselor ratio. Many activities and our own private natural lake for swimming, canoeing and excellent fishing. Near the New York border in Northern Pennsylvania's Endless Mountains, ACA accredited. Booklet.

S. HAMILL HORNE

BOX 33F, GLADWYNE, PENNSYLVANIA 19035

Telephone (215) MI 9-3548

Friends Music Institute

Four-week summer program
for 12-17 year-olds emphasizing



**Music
Quakerism
Community**

July 3-July 31
at Barnesville,
Ohio

For brochure, write:
FMI, P.O. Box 427
Yellow Springs, Ohio 45387

Phone: 513-767-1311

growth and social activism is a familiar phenomenon among Friends, but we have noted a considerable range in the commitment to our central peace testimony. In the 1960s most of us opposed the war in Vietnam, and we had a kind of underground railroad helping young men to avoid military service by travel to Canada or to conceal their identities. The member of Josephine's welcoming committee in the mid-1960s who wondered out loud whether we ought not to "drop the bomb" on Vietnam was surely an extreme exception, and not long afterwards the person in question withdrew from membership. But currently we are wrestling with such questions as whether we should put liens on our property to provide bond for jailed Salvadoran refugees or afford them, in some cases illegally, asylum in the Friends Center. From time to time individual members have been jailed for nonviolent civil disobedience, some with, some without the support of the meeting.

Meeting for worship for business has often encountered deep division among members over both substantive issues and process. When a sense of the meeting has been reached—sometimes after months—some individuals have had to stand aside from the decision. Over the years some of these have withdrawn their membership, resigned from meeting offices, or stopped participating regularly in meeting activities. It was not easy to reach a decision on the building of the beautiful, modern meetinghouse a little less than 20 years ago. That problems related to this and to the acquisition of the adjoining Friends Center have not been fully resolved may be seen from a statement in the report of an ad hoc committee on financial issues presented to the business meeting January 14, 1983:

... We are of a wide range of deeply held convictions as to the purposes of a meeting budget, from those who feel it should be confined to necessary operating expenses to those who feel it should reflect the full range of our individual interests as Friends, from those who consider our meetinghouse a priceless asset to those who feel it an encumbrance draining our abilities to respond as we should to the obvious needs around us.

The committee in question and the meeting as a whole have had to respond to

such issues as whether we should derive income at all from space rented in the meetinghouse and the Friends Center, whether there should be reduced rentals for the AFSC and other activities representing causes we believe in, and how such reductions should be determined.

There is a tremendous variety of individual life-styles among our members—especially evident in sexual relationships. There are many strong marriages, but also quite a few divorces, and there is an increasing number of heterosexual and homosexual partnerships and single-parent families. The 11 babies born in the meeting in 1981 and early 1982 (welcomed at a special ceremony last May) represented some of these different kinds of relationships. The meeting as a whole—but by no means all individual members—tends to accept minority life-styles, and several of our most active and constructive members belong to our Gay-Lesbian Support Group. About the beginning of 1981 two young women members asked to be married in a Friends ceremony. The request was debated for months and finally resolved—again with some individual dissatisfaction—in a deeply moving celebration of commitment.

We have a well-organized First-day school with a few dozen infants and mostly pre-teen children. There is some paid supervision of the youngest children during both meeting for worship and monthly meeting, but there are also enough volunteers for First-day instruction so that no one needs to miss worship regularly. The children join meeting during the last ten minutes, a procedure not without tactical problems.

The "wide range of conviction" mentioned by the ad hoc committee on financial issues applies almost equally well to many of the other problems confronting us. In all meetings, large and small, Friends must seek patiently and worshipfully for a true "sense of the meeting" and, once it has been reached, accept it cheerfully until such a time as the Light may guide the whole meeting in a different direction. This obligation faced by every meeting is at once more urgent and more difficult for a large, dynamic meeting like ours. And so is the obligation to answer to "that of God," not just "in everyone" but in every Friend and in every member and attender of one's own meeting. □

REPORTS

Monthly Meeting Concerns Spark Philadelphia Yearly Meeting Sessions

Philadelphia Yearly Meeting, which met this year March 22-27, has been holding annual sessions for 303 years, and we haven't perfected them yet! Several innovations have been tried.

Three years ago, to enable distant Friends to participate more conveniently, the practice of underwriting a one- or two-night stay at an adjacent hotel was instituted, with the yearly meeting paying half the cost of the accommodations. Two years ago a special weekend event was planned: a silent witness for peace in nearby Independence Mall. Last year a hugely successful (though frigid!) candlelight vigil to Stop the Nuclear Arms Race attracted nearly 20,000 participants from churches all over the city.

Despite the personal involvement of over 1,500 members in this witness, there was a growing sense that the yearly meeting sessions themselves had become, almost imperceptibly, largely a forum for the presentation of reports rather than an opportunity for members to come together and review issues of concern, arriving at a corporately approved plan of action if indicated.

It was therefore recommended that the yearly meeting planning committee pay particular attention to development of a format which would not merely allow, but encourage grassroots involvement in substantive issues. This was done, over a period of several months, by requesting monthly meetings to submit concerns they felt deserved the attention of the yearly meeting as a whole. These suggestions—over 60 of them—were categorized and "assigned" to one of the three coordinating committees (Education and Care of Members, Testimonies and Concerns, General Services) for further review and refinement into topics

which could become the focus of working groups during yearly meeting sessions.

This method, while somewhat cumbersome, seemed to work effectively. On the three workday mornings, several working groups met to consider in depth the issues brought forward by the local meetings, and to crystallize them, when possible, into concrete proposals for action which the evening plenary session would then review.

On Saturday, both morning and afternoon sessions were devoted to consideration of three "burning concerns," which had been identified by the frequency with which they appeared in the local meeting suggestions as those which the largest number of persons felt we should be addressing. These were: "The Draft and War Tax Concerns: Toward a Corporate Testimony"; "The Crisis in Human Needs Around Us: The Homeless, the Hungry, and the Unemployed"; and "Our Faith: Its Power and Its Appeal."

Attendance at this year's sessions, while slightly reduced from last year (which had the vigil as a drawing card), was nevertheless healthy, and most felt that the emphasis on personal involvement was satisfying and productive. A number of minutes for actions were approved.



"Someone stole the gavel!" says Philadelphia Yearly Meeting clerk Gertrude Marshall.

While there were instances, such as the issue of war tax refusal, where unity could not be achieved, it was generally agreed that the periods of open discussion had contributed to a fuller appreciation of the difficulties—and rewards—of corporate decision making. Friends left the six-day gathering with a sense that they had been instrumental in formulating plans for action that would continue to bear out our testimonies throughout the coming year, and in bringing into focus both for ourselves and for the wider community a commitment to turn beliefs into action in concrete, caring ways.

Teresa Jacob Engeman

The Meeting School SINCE 1957

A small co-ed high school with QUALITY ACADEMICS, ART & FARM PROGRAMS. Family-style boarding and COMMUNITY LIFE based on QUAKER PRINCIPLES.

A CHALLENGE IN CREATIVE LIVING AND LEARNING

THE
MEETING SCHOOL
Rindge, N.H. 03461
(603) 899-3366

COUNSELING SERVICE Family Relations Committee of Philadelphia Yearly Meeting

A Confidential Professional Service
for Individuals and Couples
Unless otherwise noted
counselors can be best reached
between 7 and 10 p.m.

Nancy Darling, ACSW
Reading, (215) 779-8722
(9 p.m.-11 p.m.)

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 Keitz, 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.
Wilmington, (302) 655-0412

Lindley Winston, M.D.
Malvern, 647-1237

Frances Van Allen, M.A.
Lima/Media, 358-3212

Banners are carried into the meeting room during the children's program presentation.



Calligraphic Art

- MARRIAGE CERTIFICATES
- AWARDS • INSCRIPTIONS •
- BIRTH ANNOUNCEMENTS •
- GREETING CARD DESIGNS •
- INVITATIONS • SCROLLS •

Harry R. Forrest

609-786-1824

FRIENDS' CENTRAL SCHOOL

Overbrook, Philadelphia, 19151

- A co-educational country day school on a 23-acre campus just outside of Philadelphia.
- Pre-primary (three-year-olds) through 12th grade.
- A Friends school established in 1845, Friends' Central emphasizes the pursuit of excellence in education through concern for the individual student.

Thomas A. Wood
Headmaster

FRIENDS SELECT SCHOOL

17th and The Parkway, Philadelphia
Established 1689

A coeducational Day School enriched by an urban environment and a diversified student population.

The School encourages creative thought, open discussion, and the search for truth. Spiritual values and Quaker principles are emphasized along with academic achievement and the development of good learning habits in preparation for college and beyond.

Kindergarten through Grade 12

Truxtun Hare, Headmaster

Personal Supervision
of a Firm Member

Fyfe & Miller

FUNERAL SERVICE

7047 Germantown Ave.

CH7-8700

James E. Fyfe Edward K. Miller

Cremation Service Available

WORLD OF FRIENDS

The annual John Woolman School Work-camps will be held the last two weeks of July 1983 at the school. Participants will be of practical help to the school, acquire new skills and friends, and have fun camping on the school's beautiful lake. Work this year will probably focus on remodeling A-frame cabins and a bathhouse. For information contact Mary and Russ Jorgensen, 789 St. Helena Rd., Santa Rosa, CA 95404.

The 300th anniversary of Abington (Pa.) Friends Meeting was celebrated April 24 by members, former members, and friends. Following meeting for worship, a 17th-century barbecue was held. The outside community was invited to join tours of the grounds. Special exhibits, a puppet show based on early meeting history, and an address by D. Elton Trueblood also were planned for the occasion. A memorial tree fund is being established to help replace some of the 17 trees which were lost on the grounds last summer during a storm.

A ten-day trip to Nicaragua was recently made by an interfaith group of 31 women from the U.S. Their purpose was to learn firsthand about the struggle in that country from a woman's perspective. Marjorie Tuite of Church Women United was coordinator. A participant in the group was Marolyn McDiarmid, a member of Minneapolis (Minn.) Meeting and active with the Central American Task Force of Friends for a Nonviolent World in Minneapolis.

A priority was given to study of the massive literacy campaign of the past two years and of the national health care program. Visits were made to factories, schools, and Christian communities, and the group was present for the Pope's visit.

A 4,800-square-foot warehouse is being refurbished by Friends at Chino Valley (Calif.) to serve as their new place of worship. A rented house proved too small for their meetings and construction proved too costly. They found they could afford to rent the space in an industrial facility, and by doing almost all of the refurbishing themselves have cut costs even further. Meeting in an industrial complex, some of them have suggested they call themselves "Chino Valley Light and Power Company," since their purpose is "to light up a darkened world with the light of Christ in the power of the Holy Spirit."

A vote for peace was registered by one of our readers, Elsie Walters of Marmora, N.J. She sent a copy of the 11/1/82 FRIENDS JOURNAL article by Erny Davies ("Why I Can't Be Still") along with the "dots" front cover ("Firepower to Destroy a World . . . Plus") to her representative in Congress.

Congressman William Hughes replied, in part, as follows: "I found the article as well as the graphics sobering to say the least." He went on to say that he is a co-sponsor of the nuclear freeze resolution in Congress. "You may be assured," he continued, "that I consider this issue of paramount importance to the survival of [hu]mankind."

If Friends wish to follow the lead of Elsie Walters and address their representatives in similar fashion, reprints of the 11/1/82 cover and the Erny Davies article are still available. Send 10¢ and SASE to *FJ*, 152-A N. 15th St., Philadelphia, PA 19102.

New Faces, New Places: With overwhelming approval, the delegates representing the churches of Eastern Region Evangelical Friends Churches have affirmed the choice of Robert Hess as general superintendent. He will take up duties June 1 as the successor to Russell Myers, who concludes 15 years in the superintendency.

Robert Hess will leave his position as professor of philosophy and history at Malone College, where he has been on the faculty since 1968, to take up administrative duties at EFC-ER headquarters in Canton, Ohio. Russell Myers, who has had 43 years of ministry in Friends churches of California and the ten states of Eastern Region EFC, will move to Port St. Lucie, Florida, to pastor Morningside Friends Church.

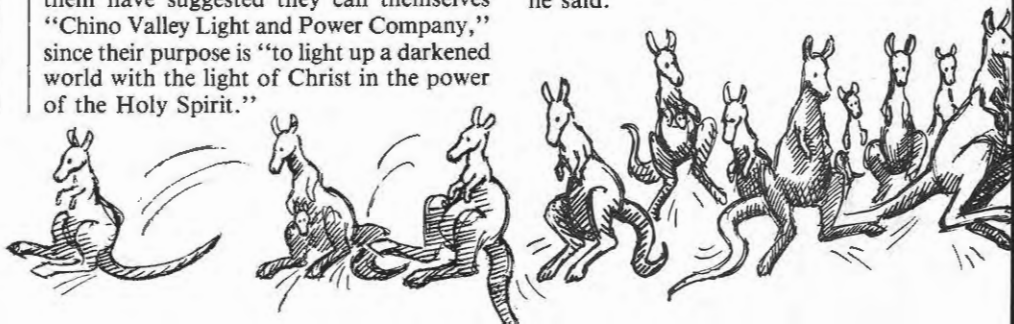
A lecture on "The Crisis in Lebanon" was delivered March 14 by Landrum R. Bolling at Thomas College, Waterville, Maine. More than 200 attended the session, which was part of a three-day visit by Bolling to the campus.

Bolling is former president of Earlham College and has made many trips to the Middle East. At present he is research professor of diplomacy at Georgetown University. His lecture was attended by many Friends and Earlham alumni.

At a recent AFSC board meeting Steve Cary, chairperson, reminded those present how difficult it can sometimes be for a group of rugged individualists to arrive at unity.

He told the story of a Friend who was asked what it was like to be clerk of the faculty at a Quaker college.

"It's like taking 80 kangaroos for a walk," he said.



FORUM

Toward Greater Unity

Charles Swank (*FJ* 1/1-15) wrote a fascinating account of how to do Quaker theology. He did not reveal, however, what conclusions he reached for himself. I think it would interest many readers to know the outcome.

There is, of course, the risk that such divulgence might accentuate the diversity of religious beliefs among Friends. On the other hand, it might lead to the realization that we have a deep and inward principle in common, which, as John Woolman wrote, is "confined to no forms of religion, nor excluded from any, where the heart stands in perfect sincerity." This, in turn, could lead to greater Quaker unity.

Peter Rabenold
St. Leonard, Md.

How About Robotics?

FRIENDS JOURNAL is always a bright spot in my reading. Since I am interested in what affects the well-being and happiness of all, it occurred to me that both East and West have focused modern technology on the military—the "glamour" of defense.

Science has an aura that resembles a halo whenever it is highly secret and classified, and the more humble it is, the better it can defend! Nowhere have I seen the JOURNAL address the worst science of all, robotics.

S. Clair Kirsich
Homestead, Fla.

Guarding the Guards

William Hosking, Jr.'s indignation at the U.S. failure to ratify the Genocide Treaty (*FJ* 2/1) might be less if he would examine the effectiveness of treaties.

The Hague Convention of 1899 set up the World Court to arbitrate international strife. Last year, 83 years later, when Margaret Thatcher wanted to end the conflict with Argentina, she went to the president of the United States.

We have only to remember the failure of the League of Nations and the U.N. to stop, slow down, or even minimize war to see the inefficacy of the signatures of diplomats to control the leaders of sovereign states.

Does anyone suppose that Hitler or Pol Pot or Idi Amin would have been deterred by the signatures of a previous administration's diplomats? So we need a treaty against genocide and then another treaty to forbid the breaking of the first treaty.

International order is controlled by armed threat. When we urge the signing of this treaty, we turn our concern about genocide over to the agents of the war machine.

So long as the anti-war people look to the agents of armed force to police the application of armed force we will be inadvertently condoning armed force.

Sometime soon Friends and other anti-war people must see that the opposite of war is politics, that the opposite of the diplomat is the politician, and that the replacement of armed force with political force between international states will be done not through diplomats but in spite of them.

John J. Runnings
Seattle, Wash.

A Threat to Free Speech

My first reaction to the news that the U.S. Justice Department has declared three Canadian documentary films "foreign political propaganda" is that someone has made a gigantic mistake. The 1938 law under which the films were so labeled was written to regulate the inflow of Nazi and Communist propaganda, not to control the products of a sister democracy equally wedded to the concept of freedom of speech. "We just don't understand how films on topical issues could be viewed as political propaganda," the Canadian ambassador said. Many Americans share his bewilderment.

Two of the films are concerned with acid rain, an issue of moment with environmentalists in both the United States and Canada; the third film, which was nominated for an Academy Award, is an examination of the impact of nuclear war on the planet. This is a matter of grave concern to all Americans. Our concern cannot be turned off and on by a film, no matter what the Justice Department says, or how rigorously it enforces its chilling request for a list of all persons seeing the film.

My second reaction to the episode was sobering when I realized that it probably was not a mistake, but one more indication that we have an administration that truly does not understand the function of free speech in a democracy and which fears the introduction of conflicting ideas. Reagan's earlier labeling of the anti-war protesters as "foreign dupes" was an ominous warning of this sort of lack of understanding of the very underpinnings of the democratic process.

Canadians are publicly wondering if the registering of the three films is a sign of the beginning of a new McCarthy era in this country. Let us prove them wrong by persuading our government to acknowledge that it has erred, and by quickly rescinding its recent invasion of free speech.

Margaret Hope Bacon
Philadelphia, Pa.

FRIENDS ACADEMY



A day school for boys and girls from pre-primary through 12th grade. For information about faculty and staff vacancies or admissions write or call:

FREDERIC B. WITHINGTON
HEADMASTER
Duck Pond Road, Locust Valley,
Long Island, New York 11560
516-OR6-0393

Marple Store Antique Shop

P.O. BOX 197 (AREA CODE 215)
816 WEST SPRINGFIELD ROAD 543-3809
SPRINGFIELD, DELAWARE COUNTY
PENNSYLVANIA 19064



STUART AND MABEL BREMILLER
We are interested in buying, or accepting on consignment, good 18th-century furniture.
Closed Sunday & Monday

Oakwood School

A Good Place To Learn,
To Grow,
To Be



A Quaker co-ed boarding
and day school—Grades 9-12

Clark McK. Simms, Headmaster

- Emphasis on personal growth, responsibility, and community participation
- Strong academic program
- Low student-faculty ratio
- Advanced senior program
- Team & life sports
- Art & drama programs
- In the Hudson Valley, 75 mi. north of NYC

Oakwood welcomes students of all racial and religious backgrounds
Tuition reduction for Quaker families

Contact Thomas J. Huff, Dir. of Adm.

Oakwood School
515 South Road
Poughkeepsie, N.Y. 12601-5499
914-462-4200

From Friends United Press . . .

A Festschrift
in Honor of Howard Thurman

God and Human Freedom

Edited by Henry J. Young

Introduction by

Benjamin E. Mays

Contributors:

Robert A. Bennett
Michelle Briggs
Philip Harley
Emma Justes
Carl Marbury
Martin E. Marty
James Earl Massey
Jürgen Moltmann
Larry Murphy
J. Deotis Roberts
Rosemary Radford Ruether
Luther E. Smith, Jr.
Carlyle Fielding Stewart III
Hycel Taylor
Melvin Watson
Robert Carroll Williams

Friends Book Store
Philadelphia, PA

Small Adirondack Inn for Sale

Excellent condition inside and out; fully insulated, storm sash, solar panels. Main building former family home sleeps maximum twenty-five guests in seven rooms plus four sleeping porches; additions for five owner/staff. Furnished, equipped and ready to operate; complies with State health and fire regulations. Owner retiring after seventeen happy years. Established year-round clientele eager to return. On direct bus route from New York City. Many hiking and ski trails accessible without car. For further information call or write Elizabeth G. Lehmann, Apt. H101, Pennswood Village, Newtown, PA 18940. Tel.: 215-968-9213.

BOOKS

Revivalism, Social Conscience and Community in the Burned Over District: The Trial of Rhoda Bement. By Glenn C. Altshuler and Jan M. Saltzgeber. *Cornell University Press, Ithaca and London, 1983. 177 pages. \$22.50, \$7.95/paperback.*

In the fall of 1843 Abby Kelley, a feminist and abolitionist, lectured against slavery in the town of Seneca Falls, New York. A fiery foe of slavery, Abby had been disowned by Uxbridge Meeting, Massachusetts, for her failure to "keep in the quiet," but remained a Quaker in speech and costume all her life. Later married to the equally radical Stephen S. Foster, she became a symbol of the women's rights movement of the day.

In Seneca Falls, Abby denounced the church for not taking an uncompromising stand against slavery and, in a public lecture, criticized the local Presbyterian minister by name. When a member of the congregation, Rhoda Bement, asked the minister, the Reverend Horace Bogue, to announce additional lectures by Abby, he pretended not to see the announcement. Rhoda chastised him about this in front of several members of his congregation. To punish her, he brought her before the church session and charged her with "unchristian and unladylike behavior." Eventually she was excommunicated as a result.

Several scholars in the area have now published a book which includes a short social history of Seneca Falls, a complete transcript of the trial, and an epilogue on the significance of the trial in terms of church history. While this material is designed primarily by scholars for scholars, patient readers will get a picture of the interaction of antebellum reform movements, revivalism, and economic developments that will enlighten further their understanding of the abolition movement, while the trial itself is an absorbing human drama.

Margaret Hope Bacon

America Without Violence: Why Violence Persists and How You Can Stop It. By Michael N. Nagler. *Island Press, Covelo, California, 1982. 186 pages. \$13, \$8/paperback.*

Motivated by the murder of Lucille, "an ideal student," during an attempted rape at the University of California, Berkeley, in 1976, the author seeks to answer such questions as "Why do we kill people who kill people, to show that killing people is wrong?" Starting with handguns that accidentally

kill 2,500 adults and children every year, he examines the causes of violence (such as "me-firstism" and human separateness) and comments on how it is perpetuated (through films, for instance, and through television sets found in 96 percent of U.S. homes). He considers such questions as: Who is likely to commit murder? Who does violence to whom? Can violence be controlled? Are we violent by nature?

In regard to the last question, researchers from Kropotkin to Konrad Lorenz are quoted to prove that reason, respect, justice, and mutual aid are as often legacies from the past as is violent behavior. Even "simple" or "primitive" people know how to discourage aggression and reward cooperation.

Why, then, does violence dominate our society and why do attempts to stop it continue to fail? Why, when everyone wants peace, does nearly everyone do what leads to war? Why, although we hate what we're doing, do we do it anyhow?

Inevitably the example of Gandhi, whom Shirer has called "inwardly secure," is adduced to show that we, like Gandhi, have the choice of converting anger to positive action, and that a struggle to "dominate" can be turned into a struggle to "excel." In sum, it comes down to "belief into action" on the part of each human individual who can use spiritual energy in a constructive, responsible manner.

Finally (to get back to my first paragraph), the author recommends the action adopted by 56 British counties in which offenders are no longer regarded as criminals but instead as persons who have made a mistake and can make it good: restitution rather than incarceration.

For Quaker readers, there may not be much new material here, but there are suggestions which can be put into practice. *America Without Violence* is a readable, well-documented book with many pertinent quotations.

M. C. Morris

A Problem to Every Solution. By Denis Barritt. *Quaker Peace & Service and the Northern Friends Peace Board (Great Britain), 1982. Available from Friends Book Centre, Friends House, Euston Road, London, England NW1 2BJ. 147 pages. £1.*

The Peace Committee of Quaker Peace & Service in Great Britain asked Denis Barritt to write this book for people who wish to have a clearer understanding of the Northern Irish conflict. There are numerous books on Northern Ireland in England, but this is the only one written by a pacifist and a Quaker. Denis has been actively engaged in responding to various crises occurring there since 1969, especially as executive secretary of the Belfast Voluntary Welfare Society until 1980.

Barritt's book deals briefly with the history of Ireland, raising references important for understanding later events. He details political events since 1972 and shows how one event led to the next. Chapter 4 covers issues centering on the criminal justice system, prisons, and policing a divided society. A discussion of the prison noncooperation and hunger strike campaigns is included. Chapter 5 documents what it means to live in a violent community, including legal protection, economics, social services, community services, and young people. The numerous groups which have developed reconciliation programs, including the Society of Friends and the Fellowship of Reconciliation, are profiled. The book ends with a discussion of alternative forms of government for Northern Ireland.

This book is valuable for many reasons. Information is set in its context and explained by a person who lived through many of the events covered. The authenticity of the book makes it invaluable; it offers a unique overview of Northern Irish life. Although the explanations are sometimes tedious (and some references obscure for Americans), Denis's own anecdotes sprinkled throughout offer a light, personal perspective. Most important, the book documents a perspective I have gradually realized from numerous visits there: Northern Ireland shows how constructive people have created genuine alternatives to a rigid and violent society. This "hidden history" of brave and persistent people has important lessons if we will only pay attention.

Lynne Shivers

Familiar Friend. By David Firth. *Quaker Home Service, London, 1982. Available from Friends Book Store, Philadelphia. 96 pages. \$5.95/paperback.*

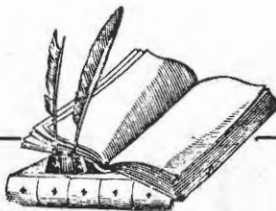
David Firth, editor of *The Friend* since 1974, writes a short column, or commentary, every week. He has selected 49 of these columns for a slight, handy book which makes an excellent introduction to the Religious Society of Friends, British or American.

Friend Firth does not write weighty prose, but the lightweight vehicle he uses can carry a substantial weight of meaning on occasion. His style is relaxed and informal, often deceptively so, since he couches an enduring thought in almost every piece.

I found these columns instructive in other ways, too. Much has been made of the universality of Friends practice and polity. In essentials, yes, but in minute particulars, there are many intriguing little contrasts. Here we see most intimately the American and British styles, both as they differ and as they converge.

Jim Best

Poets & Reviewers



Margaret Bacon, author and lecturer, is a member of Central Philadelphia (Pa.) Monthly Meeting. Jim Best, member of Central Philadelphia Meeting, is a retired editor who lives in Arizona. Shawna V. Carboni is a member of Ridgewood (N.J.) Meeting. William Walter De Bolt, a published poet, is a United Church of Christ minister in Trenton, Nebraska. A poet and writer, W. D. Ehrhart teaches at George School. M. C. Morris is a retired professor of languages and member of Moorestown (N.J.) Meeting. Lynne Shivers, Central Philadelphia member, has lived and worked in Northern Ireland.



Join neighborly Community living in solar heated condominiums set in forest conservation area.

Easy commute to Routes 128, 495, and I.

Children and pets welcome.

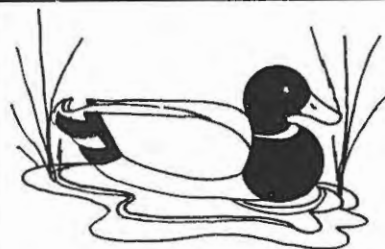
Passive recreation: walking, jogging, skiing.

Good school system and health services close by.

One and two bedroom town-houses on landscaped brick lanes.

Must be seen to be appreciated.

Write Friends Meeting at
North Easton
10 Mary Dyer Lane
North Easton, MA 02356



REFLECT IN OUR POOL

and consider...

- quarterly interest payment to you and named beneficiary
- professional financial management
- immediate income tax deduction

and most important...

you can significantly help Jeanes Hospital continue its mission of ensuring quality health care.

The Jeanes Hospital Pooled Income Fund (minimum investment \$1000.00).

For more information contact Susan M. Hansen, Director of Development, Jeanes Hospital, 7600 Central Ave., Philadelphia, PA 19111, (215) 728-6060 or send in this coupon:

Please send me more information on deferred gift possibilities at Jeanes.

Name _____

Address _____

Phone _____ Age _____

WOODS COURT

Now available—New one-bedroom apartments for senior citizens



contact:

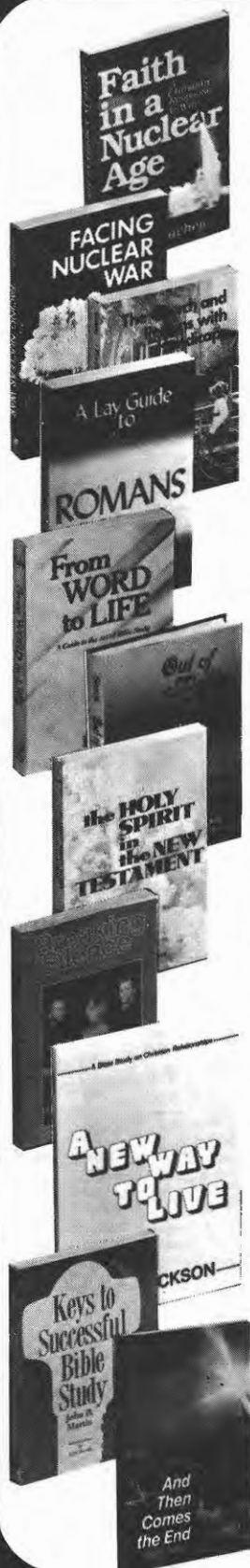
Robert Smith, Administrator

Friends Home at Woodstown

Woodstown, NJ 08098 Telephone (609) 769-1500



Herald Press: Over 600 Titles to Assist and Inspire You.



Acclaimed Works on Critical Issues of Today

Faith in a Nuclear Age

Duane Beachey deals not only with the major arguments for war, but also with the questions and fears that arise when discussing nuclear war. This book is for those who wish they could "love their enemies," but aren't sure it would work in a real world.

"Beachey's incisive material provides strong assistance for exploring key social/ethical issues from within the framework of our shared evangelical and biblical faith. His style is readable and enjoyable as well as provocative. . . . Each of us will be a better peacemaker as we wrestle with the suggested Christian response to war."—Ted W. Engstrom, President, World Vision, Inc.
Paper, \$6.95

Facing Nuclear War

"Donald B. Kraybill writes here for newcomers to the nuclear disarmament dialogue in pithy, down-to-earth terms. His hope is that Christians of all persuasions can meet in a witness of nuclear (as opposed to total) pacifism. An excellent resource (with bibliography) for public and church libraries."—*Library Journal*
Paper, \$8.95

The Church and Persons with Handicaps

"H. Oliver Ohsberg attempts to arouse the conscience of the church regarding ministry to persons with disabilities, and provide guidelines for local churches to begin such a ministry. He accomplishes both purposes."—*Christian Bookseller & Librarian*
Paper, \$7.95

Slavery, Sabbath, War, and Women: Case Issues in Biblical Interpretation

Willard Swartley demonstrates how the church has used the Bible to define and disrupt the status quo. He shows how the Bible can be used for authoritative guidance on social issues today.
Paper, \$15.95

A Lay Guide to Romans

J. C. Wenger explains the meaning of Paul's original words and sentences in simple, easy-to-understand English. "This commentary is written for people who lack formal theological training, but are ready to think seriously about their faith. They will find a wealth of material here that can be put to use immediately in their lives."—Walter A. Elwell, *Christianity Today*
Paper, \$8.95

From Word to Life

"Perry Yoder has put together a fascinating and useful guide to serious Bible study. . . . This will be a stimulating and productive resource for all those who want to get beyond superficiality in their study of the Scripture—and for those who simply want a better understanding of modern biblical scholarship."—*The Other Side* magazine
Paper, \$12.95

Breaking Silence: A Family Grows with Deafness

Donald R. Pellman and Ferne Glick tell the story of Craig and Carson Glick, twins who were born deaf. "This memoir discusses the boys' interaction with each other and the family with remarkable insight, warmth, and objectivity. Parents and siblings of special children will recognize the wisdom here."—*Library Journal*
Paper, \$6.95
Hardcover \$10.95

Out of Mighty Waters

"For those troubled by mental illness and for those who work with them, **Lois Landis Shenk** offers candid insights and constant hope. *Out of Mighty Waters* is the chronicle of her struggles to find and hold on to personhood, to be a functioning wife and mother, and to become a whole, drug-free human being. . . . Shenk is an excellent writer whose artistic restraint and use of vivid detail makes this a lively and moving book."—*Christian Century*
Paper, \$6.95
Hardcover, \$10.95

Outstanding Bible Study Aids

A New Way to Live

Neta Jackson's biblical study exploring the nature of relationships. This do-it-yourself study shows how to build relationships and deal with relationship problems.

"The new way to live which Neta Jackson describes—leads us into—is the way of love, the way that starts with a cross and leads to glory, the glory of God in personal living and human affairs. I commend this book to you."—Joseph Bayley
Paper, \$4.95

The Holy Spirit in the New Testament

David Ewert surveys the whole range of New Testament authors to discover what they have to say on the Holy Spirit and what this means for the life of the believer and for the church. This unique systematic approach allows new understanding.
Paper, \$11.95

And Then Comes the End

"In the power of the Holy Spirit, we are currently living as members of the kingdom. This book, by **David Ewert**, is the best overall introduction to these issues. He clearly explains various current positions, discusses relevant biblical passages, and develops an eschatology that is centered in Christology."—Mark Lau Branson in *The Readers Guide to the Best Evangelical Books*.
Paper, \$6.95

Keys to Successful Bible Study

John R. Martin's book "may well deserve recognition in the upper ranks of introductory works on methodological Bible study. . . . With great ease and clarity of style, the author leads the beginning student through the whole range of Bible study procedure while maintaining a high level of reader interest."—*Christianity Today*
Paper, \$5.95



Herald Press

Dept. FJ

Scottsdale, PA 15683

Kitchener, ON N2G 4M5

Send me more information on books in the areas of:

☐ Peace ☐ Handicapped ☐ World Hunger
☐ Biblical Studies ☐ Complete Catalog

Name _____

Store _____

Address _____

City _____ State/Prov. _____ Code _____

CALENDAR

May

12-15—Southern Appalachian Yearly Meeting, Cumberland State Park, Crossville, Tenn. Write Nancy Whitt, 313 Woodland Village, Birmingham, AL 35216.

13-15—Northern Yearly Meeting, Wild Rose, Wis. Write Ellen Brooks, Rt. 1, Box 92, Gays Mills, WI 54631.

20-21—Conference of the New Foundation Fellowship at Evanston Friends Meeting, 1010 Greenleaf, Evanston, Ill. New Foundation is a group of Friends and others interested in the prophetic understandings on which the Society of Friends was originally established. Write or call Wilfred Reynolds, 1922 Orrington, Evanston, IL 60201, (312) 864-5854.

22—Open House at Yearly Meeting Friends Home (The McCutchen), 2:30-4 p.m., 21 Rockview Ave., North Plainfield, N.J.

26-28—International Conference on Prison Abolition, Toronto, Canada. Among the speakers and workshop leaders are Ruth Morris and Fay Honey Knopp. Individual rate \$60; rate for student or unemployed \$15. Subsidies available for travel, accommodation, and registration. Write International Conference on Prison Abolition, 60 Lowther Ave., Toronto, Ontario M5R 1C7.

28-29—Second annual National War Tax Resistance Action Conference, Xavier School, 126 W 17th St., New York, N.Y. A meeting of war tax resistance counselors and organizers to continue development of organizing strategies, a regional networking system, and a national WTR clearinghouse. Write NWTRAC, c/o CMTC, 44 Bellhaven Rd., Bellport, NY 11713. (516) 286-8825.

CLASSIFIED

CLASSIFIED RATES

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

Appearance of any advertisement does not imply endorsement by *Friends Journal*.

Copy deadline: 30 days before publication.

Accommodations

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

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

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.



WESTTOWN SCHOOL

A FRIENDS EDUCATIONAL
COMMUNITY EVOLVING SINCE 1799

Co-ed: Day PK-10, boarding 9-12

To receive information or schedule a visit contact the
Admissions Office, Westtown School, Westtown, PA
19395. Tel: (215) 399-0123.



CONTROLLER

Medford Leas, a Continuing Care Retirement Community serving over 440 residents, is seeking an experienced accountant to serve as controller. The successful candidate will prepare and manage the operating and capital budgets and assume responsibility for all general accounting, third party reimbursement, data processing, Central Supply, fringe benefit program, payroll, and banking relationships.

This position requires 4 to 5 years public accounting or health facility experience. Candidates with supervisory skills and knowledge of third party reimbursement procedures are preferred. Good interpersonal skills are a necessity.

We offer a competitive salary with excellent fringe benefits. Qualified persons should submit a resume, including salary history, to:

Personnel Coordinator

Medford Leas

Route 70

Medford, New Jersey 08055

Equal Opportunity Employer—M/F



George School

Since 1893

**A Friendly Place To Grow
In Spirit, Intellect, and Self-Reliance**

A Coeducational Friends Boarding and Day School
Grades 9 - 12

R. Barret Coppock, Director of Admissions
George School, Newtown, PA 18940 (215) 968-3811

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.

Vacation in the mountains. Warm, loving family owns intimate traditional inn in the White Mountains. Comfortable antique furnishings, fireside country breakfasts. The Clickenger Family, Beal House Inn, Littleton, NH 03561. (603) 444-2661.

Available

An accomplished public speaker with an established reputation seeks engagements in church, college, and community settings. Long experience as a teacher (college and seminary), public lecturer, and preacher in the U.S. and Latin America. Can effectively address a wide variety of theological and social issues. For information: Richard A. Chartier, 23 Brookside Avenue, Suffern, NY 10901.

Books and Publications

Friends in the Delaware Valley now at reduced prices: \$5 hardbound, \$3 paperback. Order from Friends Book Store or Friends Historical Association, Haverford College Library.

CAMP ONAS OTTSTVILLE, PA.

A QUAKER CAMP FOR BOYS and GIRLS 8-13

Sixty-First Year of Camping
Complete Camp Program

Two-Week Sessions
First Session Starts June 26th

SPECIAL RATES FOR QUAKERS

Camp Onas, Ottstville, PA 18942
847-5858 (Available for spring and fall weekend rentals)

Are you reading a copy supplied
by a friend or your meeting?
Why not consider subscribing?
Just \$12.00 will bring you 19
issues of FRIENDS JOURNAL.



Abington Friends School

Abington Friends School is a coeducational day school, Four-year-old Kindergarten through Grade 12. For more information about admissions, or about employment opportunities, call or write:

James E. Achterberg
Headmaster
575 Washington Lane
Jenkintown, Pennsylvania 19046
(215) 886-4350

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.

The Friendly Vegetarian is the quarterly newsletter of the newly organized Friends Vegetarian Society of North America. A free issue is available from: FVSNA, Box 474, Beverly, MA 01915. Those wishing to be on our mailing list are asked to make a contribution of their choice.

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

Rental in Quaker Community in high, quiet mountain valley with birds, clean air, sunlight. Two bedroom farmhouse, \$125 monthly. RVs. Friends Southwest Center, Rte 1, Box 170, McNeal, AZ 85617.

For Rent

Friends Community. Spend your sabbatical near Boston. Furnished 2 bedroom solar townhouse available 9/83-6/84 while owners at Woodbrooke. Watson, 8 Rufus Jones Lane, N. Easton, MA 02356. (617) 238-4612.

For Sale

Retired Quaker sea captain selling 70 acres, rolling pasture, two houses, three bedrooms, two bedrooms, plus furnished cabin, fifteen miles from Crossville, Tennessee Quaker Meeting. Possible income property. Telephone (615) 484-1311.

Land in new Friends-oriented community, Virginia (D.C.—60 miles). Box 455, Round Hill, VA 22141.

Water is precious and the energy used to heat it costly. The highest stewardship demands that we conserve both (as Pendle Hill is doing). A postal card brings our conservation plan using tested, guaranteed products—with fast payback. Quantity rates for schools, nursing homes, etc. Faith Crown, RD 1, Box 33A, Stony Hill Rd., New Hope, PA 18938. (215) 794-8932.

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.

Moving to Philadelphia? See award-winning contemporary house and park-like community designed by architect Robert Bishop, trained at Taliesin by Frank Lloyd Wright. Half-acre wooded site on land of Thomas Holme, William Penn's surveyor-general. Beautiful birds and pheasants abound. Superb train and bus transportation; only 25 minutes to Center City via Route 95. Fireplaces, 4 BR, 2½ baths, den, playroom, AC, gas.

\$130,000 including many extras, plus large 1 BR accessory apartment. Early occupancy. Owners (215) 332-7669 or (215) 568-6715 (office).

Gatherings

New Foundation Gatherings in 1983—There is growing interest in the Christian message of George Fox and what results from it. The message and the results will be considered in depth at these residential gatherings: *June 19-22*, at Scattergood School, West Branch, Iowa. Contact: Marvin Fridley, 116 Brent Ave., St. Louis, MO 63122. *June 25-29*, at Camp Neekaunis, Waubesaushene, Ontario, Canada. Contact: Fritz Hertzberg, 966 Finch Ave., Pickering, Ontario L1V 1J5, Canada. *August 19-21*, at Camp Tilikum, Newberg, Oregon. Contact: Mark & Norma Silliman, 1207 East Seventh Street, Newberg, OR 97132. *August 25-28*, at Powell House, Old Chatham, New York. Contact: John H. McCandless, Box 267, Kutztown, PA 19530.

Personal

Experience homesteading. Garden, goats, oxen, woodstove cooking, traditional haying, cheesemaking, building. Seek individual or couple to labor with us in exchange for healthful board and educational experience. Ted and Kay Berger, Rt. 3, Box 129, Willow Springs, MO 65783.

Quaker couple seeking Quaker couple to co-purchase lake-front cottage in Canada, 100 miles north of Detroit. \$7,000-\$9,000 required. (202) 483-3341 evenings and weekends only.

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

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."

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.

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.

Positions Vacant

Beacon Hill Friends House, a student residence and Quaker center in downtown Boston, seeks an assistant director by September, 1983. Friends House is an equal opportunity employer. Send inquiries to Anne Kriebel, 6 Chestnut St., Boston, MA 02108.

Associate Secretary, Friends Meeting of Washington, D.C. Adminstrating, organizational, clerical skills, and Quaker background. Position available July 1. Application deadline April 29. Write Peter Ainslie, Secretary, Friends Meeting of Washington, 2111 Florida Ave. NW, Washington, DC 20008. Call (202) 483-3310.

Kimo Press is seeking an energetic Philadelphia Friend to present our Quaker and peace-oriented cards, buttons, good commissions, ideal for student or retired person. Apply: Kimo Press, P.O. Box 1361, Falls Church, VA 22041.

Arthur Morgan School (a junior high boarding school) seeks staff persons for the following areas: house-parenting, maintenance, cooking, teaching electives (i.e., music, art, building skills, farm and garden), and counseling. There are four openings. Please send a resume to Arthur Morgan School, Joyce Johnson, Rt. 5, Box 280, Burnsville, NC 28714. (704) 675-4262.

Religion teaching position available at Quaker school. Courses: Death & Dying, Bible, Sexism & Sexuality, Comparative Religion, Quakerism. Contact: William Mullin, Moses Brown School, 250 Lloyd Ave., Providence, RI 02906.

Administrative assistant for the Committee on Education. Position to start September 1, 1983. This ten-month position requires initiative, imagination, and experience in office and secretarial skills. Application deadline May 16. Please address all applications to The Committee on Education, Search Committee, 1515 Cherry St., Philadelphia, PA 19102. (215) 241-7223.

Positions Wanted

Child care, Mother's Helper position sought by George School senior from June through early September. Write Jennifer Rioux, George School, Newtown, PA 18940.

Farm or craft position in Friends enterprise in Pa.-Md. wanted by teacher (academic background, gardening experience). 524 W. Middle St., Hanover, PA 17331.

Schools

Pickering College, Newmarket, Ontario, Canada. Boarding school for boys in grades 7 to 13. Operated on Friends principles. Fees 1983-1984 \$9,600 (Canadian). Information: (416) 895-2931 or write Headmaster, P.O. Box 206, Newmarket, Ontario, Canada L3Y 4X2.



Summer workcamp sponsored by George School, Newtown, PA 18940. Cuba: June 17-July 15, cost \$1,200 (adults and students are encouraged to apply). Botswana: June 26-July 23, cost \$2,200 (students only). For further information contact: Fran Bradley, Director of Studies, (215) 968-3811.

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

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

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.

Summer Camp

Friends Music Institute. Parent comment: "She's been a firebrand Quaker since FMI." Camper comment: "My Utopia—a large-scale FMI." Four-week summer program for 12-17-year-olds emphasizing music, Quakerism, community. P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

1983 Christian Education Camp to be held at Olney Friends School, Barnesville, OH July 25-30. Ages 8 through 16, fee \$30. For information contact: Randy and Martha Giffen, 66733 Dixon Hill Rd., Bellaire, OH 43906.

At our home in the North Carolina mountains, 35 children, 7-10, share farm life and traditional camp activities. Places open in July 31-August 20 session. Barrus Family, Camp Celo, Burnsville, NC 28714.

Summer Employment

Summer on a Vermont farm in exchange for help with wood cutting and chores. Seeking self-starters 20 or over. FJ Box D-770.

Summer Rental

Vacation in rustic simplicity on the Miles River, near historic Third Haven Meeting, Easton, Maryland. Contact: M. L. Richards, Rt. 2, Box 194-B, Camden, DE 19934. (302) 697-6910.

South Newfane/Marlboro, Vermont. 200-year-old farmhouse and barn surrounded by hayfields and stream. Four bedrooms—fully equipped. Music Festival, Putney Friends Meeting, swimming, horseback riding, canoeing, sailing, tennis, and all summer enjoyments nearby. Minimum rental—two weeks. \$175 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

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

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

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.

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.

Vacation in Vermont. Woods, neighboring mountains, swimming. Simple, secluded, running hot/cold water. No electricity. \$110-\$150 per couple, \$12-\$15 each additional person. June-October. FJ Box D-770

New Hampshire farmhouse with view, privacy, birds, hiking. Fishing, watersports nearby. Sunapee-Monadnock region. Sleeps 12. Four BR, electricity, indoor plumbing. \$200/week, \$600/month. Shaw (814) 238-0009.

Wanted

Need genealogically-oriented to search meeting records in Lowell, Mass., for my ancestors. Lin Renfer, 441 Ave de Teresa, Grants Pass, OR 97526.

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.

JUNEAU—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

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. Vinetta Hale, clerk. Phone: (602) 299-0779.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-8283, 224-4020.

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 Walnut. 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.

Subscription Order/Address Change Form

Please enter a subscription to Friends Journal, payment for which is enclosed. One year ☐ \$12; Two years ☐ \$23; Three years ☐ \$34. (Extra postage outside the U.S., \$4 a year.)

☐ Enroll me as a Friends Journal Associate. My contribution of \$_____ is in addition to the subscription price and is tax-deductible.

☐ Change my address to: (For prompt processing, send changes before the fifth of the month and indicate your old zip code on this line _____)

☐ This is a gift subscription in my name for:

Name _____

Name _____

Address _____

Address _____

City _____

City _____

State _____ Zip _____

State _____ Zip _____

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—Meeting for worship 9:30 a.m. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 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—10:10 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) 336-8003.

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. Call for location, 247-4550 or 884-9434.

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. 768-3648.

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: Summer 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. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, 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 10:30 a.m., Hephzibah House, 946 North Blvd. Phone: 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—Maple Grove Meeting, unprogrammed worship. Sundays 10:00 a.m. Phone Julia Dunn, clerk, (219) 489-3372.

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: Sirkka Barbour, 962-9221.

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.
WATERBORO—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

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: Nancy Elsbree, (301) 647-3591.
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—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.
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.
ROCHESTER—Unprogrammed meeting, 8:30 a.m. Unitarian Church. Call to confirm (507) 282-4565 or (507) 282-3310.
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. Presbyterians 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 and 11 a.m. First-day school 11 a.m. Oct-May. Quaker Rd. near Mercer St. (609) 924-7034.
QUAKERTOWN—Worship and First-day school, 10:30 a.m., Box 502, Quakertown, 08868. (201) 782-0953.
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—Worship 11:00 a.m., 72 N. Parade (near Science Museum); and 7 p.m., Union at Center Hamburg. Call 892-8654.

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. Florence Mossman, clerk, (518) 672-7246 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 Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—137-16 Northern Blvd. Discussion 10 a.m., 1st-day school 11 a.m. (212) 358-9636.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.)

Locust Valley-MATINECOCK—Duck Pond & Piping Rock Rds. 1st-day school 11 a.m.

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

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Memorial Day thru Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June thru Labor Day, 10 a.m.)

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July thru 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, 9:30 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) 386-4648.

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., 60 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) 489-6652.

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: 674-5081.

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, 733-4222.

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 10:00 a.m. Women's Resource Center, 20 N. 16th 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 Indianapolis Ave. Call Cophone Crosman, 846-4472, or Ruth Browning, 274-7330.

CUYAHOGA VALLEY—Meeting 4 p.m. Sundays, at 70 Barlow 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.

DOWNINGTOWN—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 Pennsylvania 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.

GYWNEDD—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.

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

HAVERTOWN—Old Havertown 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.

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

LONON 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 Gorton, (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.

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Elsworth 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 662 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 Sprout Rds., Ithan. Meeting for worship and First-day school, 10:30 a.m. Forum 11:15 a.m.

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

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

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school 10:45 a.m. 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 11 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, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.

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

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m. (except summer); 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: Alfred Mellor.

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: Jane Laessle, (512) 997-4841.

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 Al Carlson 563-3345 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.

SOUTH STRAFFORD—Worship, phone Freitags: 765-9003.

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.

BELLEVUE (Seattle)—Eastside Friends Meeting (NPYM), 4160 158th St. S.E. (206) 922-2461 or 632-7006. Unprogrammed worship 10 a.m. Study 11 a.m.

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship, First-day classes 11 a.m. 632-7006. Accommodations: 632-9839.

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 a.m., YWCA, 1114 Quarrier St., E., (304) 345-8659 for information.

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.

WOOLMAN COMMONS of MEDFORD LEAS

Medford Leas is offering a new concept in retirement living . . .

INDEPENDENT CARE

INDEPENDENT townhouse living in historic Mount Holly, New Jersey

combined with

LIFE CARE medical services from Medford Leas

About Independent Care

Independent care is the ideal arrangement for individuals or couples seeking both an active, self-directed way of life and the security of a full life care contract. The Mount Holly facility, consisting of 15-20 newly constructed, one- and two-bedroom townhouse apartments, will be located near the center of town, adjacent to the Friends Meeting House. Residents will enjoy independent living—managing their own meal preparation, housekeeping and utilities—with Medford Leas responsible for physical maintenance of the facility. Ample parking space, large garden area, basements, patio and a community room will be provided as well. Access to the medical resources of Medford Leas will be included in the independent care arrangement, thus ensuring complete health care services if, and to the extent, needed. Life care contracts for residents of Woolman Commons will include provision for moving into the cottage apartments and the nursing units at the Medford Leas complex.

About Mount Holly

Located only fifteen minutes from Medford Leas, Mount Holly is the County Seat for Burlington County. Historic Mount Holly has many governmental offices and social service agencies, plus Burlington County Memorial Hospital, the county's largest medical facility. BCMH provides over 80% of the hospital care for residents of Medford Leas, and has several excellent medical departments.

A diverse community, both economically and racially, Mount Holly offers many avenues for civic and social involvement. The town is ideally situated less than two hours from New York City and the New Jersey shore. A reliable system of public transportation, a new shopping mall three miles distant, plus shops, parks and cultural outlets add to Mount Holly's attractiveness and "livability."

If you are interested in further exploring the concept of independent care or would like more information on fees (financial assistance available) please contact Lois Forrest at (609) 654-3000.

