Spring, like a good friend, comes again to find out how we got through winter.
Among Friends: A Place in the Procession of Saints

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.
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
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 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 cobbbling. 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 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.”
 hier bini'

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 ministers 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...
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.

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Eldest 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.

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FRIENDS JOURNAL May 1, 1983
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 unleashed 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 (500,000 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 to collect 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, protest 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"
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. Arguments 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.

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

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'
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 re-issued 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 repeated 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 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.
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?

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.

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The Birth/The Death

“It’s a girl!” the nurse said brightly. I ran my tongue over my screaming 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,
Our History

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;

Our history

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. Carbani
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.

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

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.
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 renewed the 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.
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 dissatisfied 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 Schmoe, 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
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 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 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 attendant of one’s own meeting.
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 encouragement of grassroots involvement in substantive issues. This was done, over a period of several months, by requesting monthly suggestions as to 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 crystalize 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.

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

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 which 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 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.

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.

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WORLD OF FRIENDS

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 [humankind]."

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 $1.50 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.

"I think of taking 80 kangaroos for a walk," he said.

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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 others, 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 Kirsch
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 ineffectiveness 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 antiwar 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
BOOKS


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 the 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 Stephens 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 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


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 this is the case—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, do 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


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


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, slanty, handy book which makes an excellent introduction to the Religious Society of Friends, British or American.

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
Acclaimed Works on Critical Issues of Today

Faith in a Nuclear Age
Duane Beachy 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. "Beachy'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. Krabill 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 Ohberg 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

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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 wide 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 procedures while maintaining a high level of reader interest."—Christianity Today Paper, $5.95

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


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.


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


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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. Ackert
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Magazine samples. Free listing of over 150 magazines offering a sample copy—$5 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, N.J. 08818.


Faith and Practice of a Christian Community: The Testimony of the Publishers of Truth. $2 from Publishers of Truth, 1509 Bruce Road, Orelad, 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 447, Beverly, MA 01915. Those wishing to be on our mailing list are asked to make a contribution of their choosing.

Wider Quaker Fellowship, a program of Friends World Committee for Interaction of 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 force. Also serves Friends cut off by distance from their meetings.

Communities

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

Friends Community. Spend your sabbatical near Boston. Furnished 2 bedroom solar townhouse available 8/65-8/64 while owners at Woodbrooke. Watson 8 Rufus Jones Lane, N. Easton, MA 02356. (617) 238-4612.

Land in new Friends-oriented community, Virginia (0.6—80 miles). Box 455, Round Hill, VA 22090.

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, Stone Hill Rd., New Hope, PA 18938. (215) 794-8932.

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Position 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 Kruebel, 6 Chestnut St., Boston, MA 02108.

Associate Secretary, Friends Meeting of Washington, D.C. Administering, organizational, clerical skills, and Quaker background. Position available July 1. Application deadline April 20. Write Peter Ainslie, Secretary, Friends Meeting of Washington, 211 Florida Ave. NW, Washington, DC 20006. 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: housekeeping, maintenance, cooking, teaching electives (i.e., music, art, building skills, farm and garden), and counseling. Three four-week sessions. Please send a resume to Arthur Morgan School, Joyce Johnson, Rt. 5, Box 280, Burnsville, NC 28714. (704) 575-4282.

Positions Wanted

Child care, Mother's Helper position sought by George School senior from June through early September. Write Jennifer Rioux, George School, Newton, PA 19840.

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


Summer workcamp sponsored by George School, Newton, PA 19840. Cuba: June 17-July 15, costs $1,200 (adults and students are encouraged to apply). Bolivia: June 26-July 23, cost $2,200 (students only). For further information contact: Fran Bradley, Director of Studies, (215) 988-3811.

Services Offered


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


At our home in the North Carolina mountains, 35 children, 7-10, share farm life and traditional camp activities. Places open in July 11-August 20 session. Barrus Family, Camp Celio, 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, R. 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 activities nearby. Minimum rental—two weeks. $175 a week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarrytown, NY 10591.

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Wanted

Need genealogy-oriented to search meeting records in Lowell, Mass., for my ancestors. Lin Renier, 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, Elson Building, Univ. of Alaska, Phone: 479-7872.

JUNEAU—Unprogrammed worship group. First-days, 10 a.m. Phone: 586-4499. 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) 774-4288.

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 716 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.


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), 793 E. 5th St. Worship 10 a.m. Vinette Hales, clerk. Phone: (602) 299-0779.

Arkansas

LITTLE ROCK—Unprogrammed meeting. First-day school, 9:45 a.m. Winfield Methodist Church, 1801 S. Louisiana. Phone: 683-2823, 224-6022.

California

ARCATA—1920 Zediker Dr., 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. 2101 11th St. at Walnut, 843-9725.

CHICO—10 a.m. singing, 10:30 meeting for worship, classes for children. 345-3509 or 935-9708.

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, 12565 Jones Bar Road. Phone: 273-6458 or 273-2560.

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Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship and First-day school. Phone: 784-2235.

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 Maloney, clerk. Ministry team 660-4071, or 455-2025.

Kentucky

BEREA—Meeting 10 a.m. Berea College, 903-4665.

LEXINGTON—Unprogrammed worship and First-day school. Phone: 951-1691.

Louisiana

NEW ORLEANS—Worship and First-day school, 10 a.m. 3003 Louisiana Avenue, Phone: 822-3411 or 851-9302.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.

BRUNSWICK—Unprogrammed worship, 10 a.m. 76 Main St., 633-5616.

SOUTH YARMOUTH—CAPE COD—N. Main St. Worship and First-day School 10 a.m. Clerk: Edward W. Wood, Jr., 685-4885.

New Jersey

ATLANTIC CITY—Summer meetings, Pacific and South Carolina Aves., 11 a.m. Clerk: Hal Taylor, 609-905-4884.

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

CINNAMON—Westfield Friends Meeting, Rt. 130 at Riverfront-Moorstown Rd. Meeting for worship, 11 a.m., First-day school, 10 a.m.

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

CROSSWICKS—Meeting and First-day school, 10 a.m. Phone: 986-3000.

DOVER-RANDOLPH—Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Rd. & Quaker Ave. between Center Grove Rd. and Millbrook Ave. Room. (201) 627-3897 or 584-5574.

GREENWICH—Miles from Bridgeport. 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, unless otherwise noted. Phone: 642-6975 or 429-2776.

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

MEDFORD—Main Street Meeting for worship 10:30 a.m. Jane-September: Union Street. (908) 944-3000.

MICKLETON—Worship, 10 a.m. First-day school, 11 a.m. Kings Highway, Mickleton. (609) 488-5395 or 423-0300.

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. Phone: 275-6110.

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

MULLICA HILL—Main St. Sept.-May 9:45 a.m. for meeting and First-day school. Meeting for worship only, 11 a.m. Phone: 275-6110.

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call (201) 469-4736 or 463-5271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5730.

PRINCETON—Worship 9 a.m. and First-day school 11 a.m. Oct.-May. Quaker Rd. near Mercer St. (609) 924-7024.

QUAKERTOWN—Worship and First-day school, 10 a.m. Box 502, Quakertown, 908-888. (215) 762-0953.

RANCOCAS—First-day school, 10 a.m. Meeting for worship, 10 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.

SEASIDE—Meeting for worship, 11 a.m. July-August meetings at 10 a.m. 157 Shore Rd., Rt. 9, Cape May Co. Beach meeting July-August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

SHERBOURNE—Meeting for worship and First-day school Nov.-Apr., 11 a.m. May-Oct. 10 a.m. Rte. 36 & Sycamore Lane. (609) 741-2101 or 671-2651.

SUMMIT—Meeting for worship and First-day school, 11 a.m. July-August, 10 a.m. First-day school 1:30 p.m. 4th St. 562-0776 or 723-7078.

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

New Mexico

ALBUQUERQUE—Meeting, First-Day school 10:30 a.m. 813 Grand Blvd., N.E. Mary Dudley, clerk. 833-6376.

LAS CRUCES—10 a.m. Sunday worship, First-day school, 2425 Jordan. 523-3999 or 523-1317.

SANTA FE—Meeting for worship, Sundays, 9 a.m. and 11 a.m. (205) 699-5270; 630 Classical Rd. Phone: 699-1461.

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