God of all beauty and joy,
Grant unto us that this day we may share with thee
The purity of thy divine passion for beauty,
For form and sound.
AMONG FRIENDS

Hopes for a New Moral Majority

AFTER prolonged debate the nuclear freeze resolution has finally passed the U.S. House of Representatives. There is certainly enough popular support, to judge by polls and demonstrations, to convince the Senate that it would be a truly representative step.

Meanwhile comes the very good news that the National Conference of Catholic Bishops has moved to strengthen its stand against nuclear weapons and war in the face of desperate pressure from the Reagan administration. The bishops, as you probably noticed, have changed their language from "halting" to "banning" of nuclear arsenals. To comfort those who fear that the tiny band of Quakers and enormous numbers of U.S. Catholics and other church groups are simply weakening "our side," it is significant to note that East German Catholic bishops have recently added their weight to the already outspoken East German Protestants against nuclear weapons.

Another confirmation of the growing public concern about nuclear arms control came in the form of a benefit "Concert for Humanity" given recently for a capacity audience by four-fifths of the members of the Philadelphia Orchestra under the baton of Music Director Riccardo Muti. Soloists were pianist Andre Watts, who attended Friends Select School, and soprano Wilhelmenia Fernandez. All the musicians volunteered their services to support Physicians for Social Responsibility and the Pennsylvania Campaign for a Nuclear Weapons Freeze. In interim remarks, Jonas Salk, the discoverer of the polio vaccine, said in part:

I think something has been invented tonight. I think it has become socially acceptable to be for peace and to be against war. I see a major evolutionary change and the arrival of a new species of Homo sapiens.

Fear brings us here. But people feared polio 30 years ago, and it was that fear that helped to conquer it. You will have the chance to save the world.

The film Gandhi—as well as E.T., with its similar humanistic plea—should not be overlooked as further indicators of our changing moral climate that questions violence as a means of solving problems. Did you read about the U.S. Navy "seaman," a woman who recently requested and was given recognition as a conscientious objector after being strongly influenced by Gandhi?

Peace has not yet broken out universally, but perhaps you are beginning to feel as I do that it is less an impossible dream and more a live prospect for our globe. After a lifetime of engaging in modest peace efforts, I find it almost unbelievable to be in something of a majority position. Unbelievable but quite welcome! How about you?
Quakers and Right Sharing

by Carol Reilley Urner

If we consider the condition of those who are depressed in answering our demands, who labor for us out of our sight while we pass our time in fulness, and consider also that much less than we demand would supply us with things really useful, what heart will not relent, or what reasonable man can refrain from mitigating that grief of which he himself is the cause, when he may do so without inconvenience?

—John Woolman

A Plea for the Poor

We Friends in Cairo, Egypt, have had the joy this past year of channeling a portion of Quaker Right Sharing funds into two of Cairo's poorest neighborhoods: the congested Boulac slum and the Mokkattam garbage community. We would like to convey something of how the people are using the money, of what they are accomplishing, and of what we have learned from them.

Ours, of course, are only two of the several projects (12 in 1983) supported by Right Sharing of World Resources, a program of Friends World Committee for Consultation, Section of the Americas. We hope that our experiences can at least illustrate some of the "Woolman connections" between First World wealth and Third World poverty and indicate the potential for right sharing among Friends.

Here in Cairo the small group of Friends which gathers for worship decided to experiment with the right sharing approach. We are, for the most part, a transient group—American and European Quakers with a few Egyptian attenders. Our group includes educators, development consultants, media people, a Mennonite Central Committee medical volunteer, and homemakers. We share a love and respect for the people in this country where we find ourselves.

Egyptians are not yet caught up in the pattern of runaway private development, and the country does not yet host myriad foreign firms, agribusinesses, and multinationals taking advantage of cheap resources and cheap labor. We can see, however, that many of the First World sponsors of development grants and loans require that the greatest part of initial funds go to their own highly paid consulting firms. We can also see that the resultant studies usually call for high-tech solutions to local problems and require more foreign experts plus foreign contractors and equipment from the sponsoring developed countries. Some of these projects will benefit the Egyptian people as a whole, but positive effects are usually felt more quickly by the Egyptian elite than by the millions who are poor. Indeed, the effect of development on the latter is often dislocation and disruption of their lives.

Such is the case in Boulac, the neighborhood where we began our first Right Sharing experiment. Boulac in past centuries served as Cairo's port; now it is a warren of narrow alleyways, workshops, and crumbling buildings. The families of our friends there crowd into single-room apartments, usually without individual water taps or private toilets. Thanks to strict rent control and government subsidies of staples, they manage to survive on meager incomes—often less than $50 a month per family. Despite the poverty it is a bustling, friendly neighborhood. Workshops spill out into the alleyways where women vend their...
wares and children play. Neighbors often quarrel, but they also care for one another. Again and again we have seen a family with little sharing food and living space with others whom some disaster has left with nothing.

All of this, however—the hundreds of little private workshops, Cairo's busiest street market, the crowded dwellings—is slated to disappear. Development calls for high-rise, high-income office buildings in the area, and the people are being asked to buy apartments in new, but already deteriorating, tenements in a distant suburb. Every Wednesday, riot police stand by while residents and their worldly goods are loaded into trucks. Merchants wonder how they will find new customers. Laborers wonder how they will manage the new two- or three-hour journey back to their usual places of work.

Our project does not answer the deeper problems, but it offers first small steps and lets us and some of Boulac's poorest residents enter each other's lives as friends. When we began, we had just the germ of an idea—based on requests of residents we already knew. We would work through an existing community center (sponsored by the Episcopal Church of Egypt) and help develop a revolving credit fund to be used as no-interest loans for income-generating projects planned and executed by the people themselves. We began with $500 raised among ourselves and a matching contribution from the Right Sharing program of FWCC. Our own time and expenses were volunteered, so no funds were required for staff or overhead.

The first applicant for a loan was Anis, a man in his late 40s who had lost an arm, a leg, and the four fingers of his remaining hand in a gas tank explosion. Anis has shown us the resourcefulness of the poor. He told us he could support himself by renting bicycles to bread delivery boys. (He had done this before but had sold the bicycles to pay for his daughters' weddings.) We agonized a long time over the pros and cons of that first loan: Anis is literate and intelligent, and we would have liked to see more productive use of his talents. This, however, was his choice, and in the end we loaned him $60 to buy one bicycle. Anis was disappointed but not deterred. He bought bits and pieces of used bicycles, reassembled them with the help of a relative, and ended up with the two he needed. Now, a year later, he has paid back the loan and is a "happy man."

Anis's sister was another early applicant, and she taught us something of the exploitation of the poor that occurs just out of our sight. She is a widow with two children and is trying to support herself by working nights as a cleaning woman ($6 a month!) and with various odd jobs. One of these was assembling price tags for the local state-owned department store where many of us shop. If her fingers flew she might assemble 100 tags in a little less than an hour, and earn a penny. With a day's work, she told us sadly, she might earn ten cents—enough to buy one egg for one

Below: This zabbaleen settlement has no soil or vegetation; rusty cans and animals contribute to widespread tetanus.

Left: With the first Right Sharing loan, this man set up a successful bicycle rental business after he was crippled in a cooking gas explosion. Page 5, top: A revolving credit fund permits replacement of rickety carts.

Page 5, bottom: Though failing sight ended her small crocheting business, a Right Sharing loan enabled her husband to make and sell popcorn.
Ghirgis, the shoemaker, showed us something of the problems of individual craftspeople who try to escape the usual debt relationship with merchants. He was trying to sell the shoes he crafted without making use of a merchant who would charge the highest possible price for leather used and pay the lowest possible price for the finished product. His attempt at independence was not working well, however. Most in the neighborhood could only afford to buy his shoes on installment, and he had to wait for the "dimes and nickels" to dribble in before he could purchase leather to make another pair of shoes. Despairing, he had turned to hashish. His wife, concerned both for him and for their six children whom she wanted to keep fed and in school, came to Right Sharing for help. We granted a small loan, and it was then that Ghirgis showed us how much the determined can do with so very little. At first we resisted women who came to us asking for loans to purchase a $10 hand meat grinder. (Isn't even so simple a machine a luxury for those who cannot afford meat?) But we found that they used the machines to grind beans for fried bean cakes. Soon one mother and her handicapped son had developed a business around the $10 machine, frying and selling the popular, nutritious cakes in the neighborhood.

The same thing happened with the $20 Italian pasta-making machines, a very simple hand-operated variety. We doubted that homemade pasta could compete with heavily subsidized government production, but our skepticism vanished when the women showed us that they could use the machine to make "sharriya," a kind of pan-dried noodle popular in the rural villages from which they had come. Soon they were making and marketing the noodles in quantity;

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challenges, yet we find much there that gives cause for hope. My husband and I have had some direct involvement in the Mokkattam garbage workers community this past year, and now Martha Solt, a Quaker sociologist, is assuming responsibility for a FWCC-funded project there.

As often occurs in the Third World, those who collect and dispose of waste tend to be regarded as outcasts by most of the population. In Cairo, some 15,000 zabballaen (an Arabic word for “garbage collectors” derived from the word for “dung”) work without pay, collecting household garbage door-to-door by day and night, transporting it for miles in rickety donkey carts, and then sorting it in their household yards. They produce much of their income from the broken bottles, rags, and table scraps which they collect. (Their major source of income is from pigs raised for Christian consumption. They are paid $.25 a kilo for pork that markets at $3.50 a kilo.)

The city could not long survive without their services, yet city officials are loathe to offer anything in return. In no case have the zabballaen been granted land tenure, and as soon as the “garbage dumps” in which they “squart” and perform their vital labors begin to look desirable for “development” their homes are bulldozed and they are moved to another location. The community in which we have become involved was created a dozen years ago when the city moved a large group of these garbage collectors to one of the most inhospitable sites imaginable. It is an ancient pharaonic quarry—a vast expanse of solid rock where no plant grows, no water supply exists, and not even a hole can be scooped out to bury a dead goat.

The living conditions in the midst of Cairo’s refuse are, of course, abominable, and half the children are dead by age five. Yet the people work hard—incredibly hard—and somehow many do survive. A family may earn as much as $60 a month by recycling waste and raising pigs, but living is more costly for them than for our friends in Boulac. They have no city services—no water supply, no road maintenance, no public schools or health clinics, no government cooperative stores. In Cairo, where subsidies are common, even the richest

collectors to one of the most inhospitable for human habitation. A family may earn as much as $60 a month by recycling waste and raising pigs, but living is more costly for them than for our friends in Boulac. They have no city services—no water supply, no road maintenance, no public schools or health clinics, no government cooperative stores. In Cairo, where subsidies are common, even the richest

get free water and readily available subsidized foodstuffs—but not the zabballaen. In Egypt, where the standard innoculations are required for everyone, there is no vaccination program for the garbage collectors, old and young alike succumb to tetanus, typhoid, polio, and tuberculosis.

Here we have been working alongside other groups (Coptic Orthodox, Roman Catholic, Anglican/Episcopalian and Oxfam) on a series of do-it-yourself projects. Quakers here and from the United States and England have contributed for road reconstruction, for vaccinations for children and donkeys, and for a community-operated school taught by literate sons and daughters of the garbage men.

Our major thrust, however, and the one which has drawn FWCC Right Sharing funds, is the support of the zabballaen community organization through which the people seek, on the one hand, to govern themselves, and on the other, to upgrade their collection services and to gain proper recognition (and compensation) for themselves. We are joining others (two church groups and Oxfam) in providing a capital development fund which the zabballaen themselves are managing. The men have decided to use Right Sharing money initially for revolving credit, providing themselves with no-interest loans to enable private purchase of new and better donkey carts. Gradually sky blue carts, equipped with reflectors and canvas covers, are replacing unpainted, rickety ones with bobbling, mismatched wheels. An earlier Quaker contribution to the community organization was used to help develop a new collection route, successfully managed by the zabballaen themselves on a fee basis.

Cairo’s zabballaen have a seemingly powerful friend in the World Bank, which officially supports development of such informal but remarkably efficient garbage collection services throughout the Third World. The bank has offered a low-interest loan to the Cairo government for upgrading the area, arguing that costs could be recouped in part through sale of the land to the zabballaen. In addition, a World Bank-funded consultant—a sensitive and committed young Egyptian—works alongside the zabballaen as they seek to improve their collection service. Thus far, however, Cairo officials are dragging their feet, and no World Bank funds are available for upgrading or development. Why spend money to help an outcast group which has long performed its services without pay? And anyway, as many a good Cairene has actually told me, “Don’t be fooled! The zabballaen only pretend to be poor to get your sympathy. They are actually rich, you know.”

Step by step, however, the process of winning friends for the zabballaen at high levels continues, and the zabballaen themselves are considering incorporation and small-scale mechanization in order to upgrade both their services and their incomes. They also hope that support from the Cairo government, when it comes, will eventually allow them to bypass the network of middlemen who control their routes and who collect fees from both the apartment dwellers and the zabballaen themselves without performing any real service in return. The situation has its obvious dangers, and we are glad to be there, helping our friends the zabballaen work toward a positive and nonviolent outcome.

we know that what we do here in Cairo is very small and is not an answer to the vast interrelated problems of wealth and poverty. We also know that in some other parts of the world the problems of exploitation and injustice are far uglier than here and befriending the poor is more dangerous and difficult. Nonetheless, we hope that by sharing from our own experiences we can help indicate to Friends the potential which exists in the right sharing approach.

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Those who look to the Lord will win new strength, they will grow wings like eagles; they will run and not be weary, they will march on and never grow faint. — Isa. 40:31

by Patty Levering

U ntil recently, the Bible was for me more a source of trouble than inspiration. It was easier to read and learn from the sacred texts of other religious traditions than what was historically our own. In fact, the mention of the word Bible in connection with myself was an embarrassment. There was much in the unprogrammed tradition of Quakerism that attracted me spiritually. But my initial involvement came, as it has for many Friends, as a way to avoid the difficulties of past religious experiences. And the Bible was one such difficulty.

In my childhood church, we read and quoted the Bible constantly. I remember trying to read it from cover to cover. During my college years, that way of understanding and expressing faith was challenged—and found lacking. I discovered that the Bible was composed of different strands and traditions. It was full of inconsistencies, especially on points about which there were specific doctrines or beliefs, such as the Virgin Birth and the Resurrection. Furthermore, a major focus of the New Testament was a consideration of the commonwealth of God or the apocalypse, neither of which I could understand. The result was that I left college unable to affirm anything about God, Jesus as the Christ, or the Bible. The process of making my faith my own—and not just what I had been given—had begun.

After college the feminist movement made me realize that God could not be anything to me if I had to understand God to be only male. It became clear that God was not the great-white-father-sitting-on-his-throne-in-heaven that I had thought as a child. But what God was I did not know. I continued to recognize a spiritual dimension in the world, and I wanted to connect with that aspect of life. Eventually I became part of an unprogrammed Friends meeting. There I had the freedom, structure, and support to nourish that seed and a safe place in which to continue the search for answers to my faith questions.

When I was given an opportunity to take classes at the Earlham School of Religion in 1981, I decided to see what was offered. The courses recommended for beginning students were on the Bible, theology, and personal preparation for ministry. I happily signed up for ministry, but resisted the other two, and in fact did not take a Bible course my first term. I had already studied the Bible once, I reasoned, and had found it confusing and worse than useless in my life. I thought perhaps I could struggle with my questions about God in the theology class, but I felt sure the Bible course could not help me with anything.

With an attitude like that, I was surprised by what happened to me. In the ministry class, I encountered an awareness of some of my emotional patterns and the possibility of being able to choose to live differently. The encounter threw me into crisis. I was really frightened about giving up the old ways and trying the new. In the middle of this crisis I was told about a Bible verse in Isaiah that might be helpful. I took my Bible off the shelf and hunted for it. I did not have an exact reference for it, so it took me a long time to find it. “Those who look to the Lord will win new strength, they will grow wings like eagles; they will run and not be weary, they will march on and never grow faint” (Isa. 40:31 NEB). The verse, and also verses 28-30, brought me comfort and encouragement.

The next day an unprogrammed Friend, out of the blue, gave me another verse:

Fear not, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the Lord your God. 

(Isa. 43:1b-3a RSV)

Again it spoke to my condition. It described how I felt and offered encouragement and support for continuing to live in the newness. Not long after that, I found myself in a situation where I, the most anti-Bible person in the group, felt led to share those Bible verses that by then meant so much to me.

A few days later, I felt challenged by a reference to demons made by a person in the class who always had his Bible with him. At the time he did not remember where it was in the New Testament. For some reason I did, and that night I looked it up. It was in Luke, chapter 8. But what was more exciting to me was that the first verses of that chapter named three women followers of Jesus. I was really amazed. I had never noticed that the Bible mentioned these women. I kept reading and I found the story of Jesus healing the woman who had been bleeding for so
many years and the story of Jesus healing the Jewish official's daughter. In this one chapter I had found three stories of Jesus interacting in important ways with women. I began to think that maybe the Bible could indeed speak to my experience. I continued accidentally to run across Scripture passages that reflected my condition, gave me encouragement, or offered me insight. Eventually I realized that I could no longer count on having these accidents happen, so I asked a friend to help me structure Bible reading, which she did. What she recommended was based on the lectionary of the Book of Common Prayer. The reading continued to nourish me. The Bible had begun to have meaning for me because it connected with my experience.

Next term, I decided to study the New Testament. I brought all my doubts and questions to the class. I wanted to know how the writers could say what they did, why one writer contradicted another, and what to make of the things the Gospel writers presented Jesus as saying. What happened is that I began to get some answers, particularly as I connected with the experience of faith out of which they wrote. While studying the New Testament by no means answered all my questions, I did realize that what I found there pointed to the possibility of a new way of living. At that point I knew I could never again dismiss the Bible as irrelevant.

There were other ways the Bible laid its claim on me that term. In another class we read the book of Luke as a source of meditation. Time and again the images in that Gospel jumped out for me and informed, challenged, or comforted me. I remember one time when I was struggling hard to figure out what Jesus was about. It felt as if there were a storm raging inside me. That morning I encountered the story of Jesus calming the storm (Luke 8). Jesus and the disciples were out in a boat when a bad storm arose. The disciples panicked and in their terror woke Jesus, who quieted the storm. The disciples then whispered among themselves, "Who is this?" This question so paralleled my own that I was taken into the experience of the passage; the storm inside me was quieted.

The Psalms became open to me because of what I heard in worship one day. A friend read some Psalms and then told about being in a group where they had been encouraged to write their own. He read us one that he had written. A few days later I was in the middle of feeling lost from God and full of turmoil. I did not know what to do. Then I remembered about the Psalms and wrote one myself. Putting down the words brought genuine comfort.

Because I encountered the Bible in interaction with my own experience, it became meaningful to me. I still have many questions about what I read in the Bible, and I find reading and studying it often raise even more. Far from dismissing the Bible as I did before, however, I now find exploring it in depth to be most rewarding.

Exactly how to do this in differing circumstances I am not sure, because ignorance and misinformation abound. It is easy to find in the Bible only what we have heard in our past, or just what we want to hear. But I am convinced experiencing the Bible among Friends is worth the risk. The Bible is too rich a document of religious experience to leave to those persons who want to make of it nothing more than a rule book.

George Gorman in The Amazing Fact of Quaker Worship (London, 1973) describes the role of the Bible among early Friends and suggests its significance for today. The Bible, he says, "consists of extremely honest accounts of human behavior at its best and at its worst. . . . These have been interpreted by the biblical authors in such a way as to disclose religious insights which are of the greatest value" (p. 61). It is the Friends' way of testing by our own experience the truth of these insights—indeed of whatever comes to us—that provides a fresh approach to seeing the Bible and its truth for our lives.

Reading Scripture is one way we can be open to the encounter with, and inspiration of, the living Spirit moving within us. This is especially true when such reading is followed by unprogrammed worship, meditation, or prayer—the familiar Friendly vehicles to that relationship. Friends emphasize faith rather than beliefs, the possibility of a direct experience of God, and continuing revelation. We have a special opportunity to present the Bible as a living, vital word that is never static and that inspires, encourages, and challenges us in new ways over and over again.
I. A LAMENT
(Psalm 25)

God, I don’t like feeling isolated, adrift from you and from people. It is frightening to know I want to be yours and to follow your paths and not to know whether I am or even can be. To learn to trust you alone is my task. But how?

I walk forward with no certainty that it is the direction you pointed. I try to listen to what you say but there is no quiet in me, and I cannot hear clearly. You seem to tell me to go on walking and that you will come to me again. Am I deceiving myself and missing your word, even hearing the word of the deceiver?

There is no rock I can touch, no landscape I can see, only a vast, cloudy grayness. Dear God, only you can teach me, only you can keep me open. Do not leave me long in this state. My fear of losing you forever may overwhelm me and darkness descend.

Help me to learn what you are teaching me. Let me not miss the lessons. Let my footsteps glorify your name. For you do I wait—want to wait—try to wait—all the day long. Blessed be the name of God. Amen.

II. SONG OF THANKSGIVING
(Psalm 103)

I lifted up my voice and I cried out. I said
Where are you, God?
Why do I hurt so?
Where is life?

And you heard me
YOU HEARD ME
and you loved me.

You took away the hate and the personal power that blocked your love.
And in its place you gave me life, you gave me myself.

Bless the Lord, O my soul, and all that is within me bless God’s holy name.

Patty Levering
The following four articles are derived from presentations at a workshop to discuss varying Quaker perspectives on responding to physical or verbal attack. The workshop took place last year at Friends Meeting of Washington, D.C., and was sponsored by several committees of that meeting.

FACING URBAN VIOLENCE

by Margery Larrabee

My neighborhood, the southwest section of Washington, D.C., was once considered the wildest ghetto in the city. It was redeveloped in 1965, two years before my family and I moved into a condominium in the area. Now it is a heterogeneous mix of classes, races, religions, and politics. My neighbors and friends live in public housing, low-income housing, middle-income housing, upper-income housing, all within a block of each other. But the violence has not ended, and the low-income and public-housing persons get victimized at least as much as others.

Indeed, street violence has become a national problem. It may help you cope if I share my own experiences and reactions. To deal with situations realistically, we need some sense of ability to prevent violence, an understanding that violence cannot always be prevented, and the skill and strength to handle both of these possibilities. Freedom to consider options requires that we go forth into the world each day as fully prepared persons, at one with ourselves and with our God. This is our most powerful tool and gives us the edge.

Most of the incidents I will describe happened within the first few years after we moved into our condominium. Our house was burglarized at least seven times, twice when I was on the premises. My husband, Kent, and I were held up at gun point as we walked home from a theater. I was mobbed by a group of teenage girls while walking to church to teach a class, my arms filled with books. I was brutally beaten unconscious just outside my home by one, perhaps two, assailants whom I never saw.

During the mugging incident, when eight to ten young women attacked and pummeled me, I had a great sense of wanting to protect myself and to get help. I remember trying to keep my glasses from being knocked off by a turn of the head but was unsuccessful. I kept thinking, "Wait a minute, you are all too good for this. Why is this happening to me?" I also remember trying to call for help from some people who were looking right at me. I got their glassy stares. Finally the girls went on their way laughing loudly and calling me names. I picked myself up and went on to teach the class. I made no mention of the incident. It could have been beneficial to me, as well as the class, if I had shared my experience and received the needed support (it was a peer-counseling class).

Later I dealt with the frustration of not being able to respond more creatively to the girls' not-of-God behavior. I might have used some unexpected response such as: "Oh my gosh, look at that meteor!" or "Let's run, here come the dogs!" or pantomimed their behavior. Such a response could have the element of surprise and contradiction. As it was, my predictable reaction fueled their behavior.

The value of the unexpected response was demonstrated when Kent and I were held up at gun point one summer even-
ing as we returned from the theater a few blocks from our house. A voice behind us commanded, “Stop or I’ll shoot!” When we stopped and turned around, there was a young man almost upon us with a gun and a second man a few feet farther away.

I was terrified. My husband said very coolly and matter-of-factly, “You don’t want to use that.” That’s all I heard before running to get the police, although for a moment I was torn between staying and running. The fact that my husband had engaged the assailants left me free to go for help. Also, our separate and different responses created some confusion. When the police arrived moments later, the holdup men were gone and my husband had returned home. The young holdup men had run off in response to his unexpected non-threatening response, and perhaps to my sudden departure.

Another time when walking along the sidewalk near home, I realized I was being tailed by four hefty young men and began to hear their deprecating remarks. My first impulse was to run, which would have fit in with their expectations. Instead I acted on my outrage, which gave me the energy to turn around and walk right through the middle of the foursome saying loudly: “I’m going the wrong way!” They were startled, slowed down, hesitated, and then proceeded in the direction they had been going.

Yet another time I was being followed by a lone young man. Sensing something was wrong, I turned and walked rapidly past him muttering loudly to myself, “I forgot something.” After I had gotten a good distance from him, he yelled, “I wasn’t going to hurt you,” and then went back the way he had come.

The next incident was probably the most difficult of the ones I’ve experienced. I make a practice of carrying myself with assurance and awareness, paying attention to my environment. This night was no exception. As I approached the apartment house of a friend in the neighborhood, I saw the security guard rounding the far corner. I saw a resident out with dogs down the walk. I climbed the apartment house steps, but that was the last I remember. I regained full consciousness screaming, “Take all the money, take all the money, take it!” A voice kept saying, “I can’t find it.” As it turned out, this was one of the times I had no cash with me, not even change.

My reaction had been defensive. Although I have no conscious memory of what happened, it became clear from the blood on the cement post that I had been banged against it, and from the trail of blood from the post to the sidewalk where I had been knocked down that somehow I had put up a terrific struggle. I knew of no personal contact with my assailants except at the end where I was responding to a voice.

During my recovery from the incident I did a great deal of counseling work, which facilitated a rapid recovery. During the counseling I was encouraged to get in touch with my anger. But the overwhelming feeling was deep and intense grief that one human would do this to another. Also I felt a sense of despair and hopelessness that this could happen without any real opportunity to deal with my assailant on a personal level, one to one.

I think there is a natural, instinctive inhibition against killing and maiming other people. This, however, can be overridden by distressful experiences accumulated over the years. I think there are also strong automatic responses to a crisis involving fear and terror and self-preservation. In the time that I spent working over the incident I was not aware of any feelings of wanting to destroy or to hurt my assailant. I would have been happy if anyone else had stopped him in any way possible. If in the moment of conflict that of God in the other cannot be reached, and the violence-filled fear pattern cannot be effectively interrupted in nonviolent ways, I can imagine resorting to violent ways. I don’t feel easy with this solution. It is the result of a number of other unsolved problems in our society.

With the house break-ins and the threat of physical attack there, I experienced outrage at not being safe in my own home. There was also a strong sense of helplessness and vulnerability. Dealing with the aftermath, including replacing belongings, was frustrating and maddening. But it was the irreplaceable cherished items, destroyed wantonly, that brought the most ache.

Prevention, removing temptation at the same time as encouraging confidence in ourselves and our community to find ways to handle the situation cooperatively, became our approach. Bars at the windows which prevented burglars from removing items were effective. Gates that redirected traffic were helpful. Block organizations were set up that got groups of neighbors to a monthly meeting to become better acquainted, to exchange information about whereabouts, to let individuals know of each other’s availability to escort or group walk or join forces.

Large community committees were established especially with the help of the churches to see what could be done about employment and recreation programs for persons who fell into ways of crime. One of the residents helped us get more involved with a rehabilitative program in the city. Although persons had committed crimes for which they had full responsibility, we were concerned to reach the salvageable part that we knew existed also.

Both criminals and targets have either rigid or flexible ways of responding. Criminals are acting out of their own acquired fear and violence in response to the fear and violence of others in their environment. They expect us to cower, run, and otherwise be intimidated or react violently. Either fear or violence can provoke them. If we don’t do what they expect, they can sometimes be dis-
armed. We may not reach that of God in them, but we can deal with that not of God in them, and we may never know what kind of seed for change we may have planted.

I offer these suggestions:
1. Acknowledge and face up to the fact that there is danger on the streets.
2. When you have been a victim, recognize that you will have feelings of anger, grief, fear, and that you can figure out ways to work through these feelings. Working through your feelings allows you to make clearer choices about how you act in a future situation. You can teach others how to help you.
3. When confronted with violence in your environment consider ways you would like to be have that will reflect your values and develop your capacities. Then image and practice those ways by yourself and with others. Develop the attitude of being in charge of yourself; give up the attitude of being a victim.
4. Develop physical, mental, spiritual toughness and strength so that you carry yourself with confidence and readiness to respond in fresh ways to the present moment, including the unexpected response.
5. Consider that there is that of God, and that not of God, in each person. Distinguish between the two and learn to relate to each differently, effectively.
6. The importance of taking care of that of God in self as well as in the other is sometimes assumed to mean that Quakers should consider violent means of protection as well as nonviolent means, with the idea that the violent means might be more effective in preserving the individual’s own life. The paradox is that frequently the nonviolent means are not just an idealistic notion but are indeed less threatening, less retaliation-provoking, and more effective. Neither way always works. And a move toward a violent approach is often fueled more by fear than by a realistic sense of protection.
7. Social and economic forces, and the random senseless nonpersonal crimes and destruction, force us to look at our lifestyles and the models we represent in the world. Our personal behavior, no matter how exemplary, does not exempt us from impact of group, social, class, distressed behavior, the result of long periods of oppression.
8. Cooperation and working together in the community can be an extremely effective tool.

Protection Against Street Violence—Some Practical Tips

by William Saulsbury

- Make optimum use of resources to prevent becoming a crime victim. This includes asking for the assistance of your police department. Many departments have information about crime (types, frequency, trends) collected and analyzed by geographic areas as small as blocks. Ask for a summary; the police will gladly share information with you. Ask for special attention at the ending of meetings that run into the night. Develop a good rapport with your police department. Tell them they can use toilets and help themselves to coffee. When the police provide special attention, thank them.

- Minimize the risks of being victimized. Recognize that the bizarre or different are not all dangerous. For example, rowdiness deters a mugger who likes quiet and empty streets; no kid with a 30-pound radio (blaring or silent) is going to snatch your purse and run.

- Be aware of what goes on around you. This will help you become attuned to what is out of place. Assess your escape routes in the event of attack or imminent attack. Be aware of both blind spots (such as recessed doorways, building dormers, alleyways) and potential risk situations (a person sitting alone in the passenger seat of a parked car). Possible “escapes” include lighted windows, buildings with buzzers or attendants, the middle of the street, under cars. Analyze your own routes—at work, shopping, visiting. These routes are convenient. Are they the safest?

- Think ahead. If you can drive defensively, you can act defensively. Don’t carry large sums of money. Sneak thieves know that most women leave their wallets atop other items in their
DEFENDING ONESelf AGAINST NONPHYSICAL VIOLENCE

by Carol Lebeau

Physical violence is not the only form of destructiveness and pain that can be inflicted on a person. Nonphysical violence can be inflicted through excessive criticism, scorn, mockery, belittlement, or anger. Many have experienced this form of violence to themselves, or have inflicted it on another. Destructiveness to our self-respect and self-confidence is the result.

Mental health professionals are beginning to acknowledge the fundamental importance of strong self-confidence as a cornerstone to effective functioning. A sense of autonomy, initiative, and positive identity of early childhood as groundwork for a capacity for industry and intimacy throughout life. I will call it basic self-respect.

Continual undermining of this part of ourselves is violence to the person that leads to lack of confidence, and ultimately to emotional disorders, drug abuse, and psychosomatic illnesses. Secure people can let some attacks roll off their backs. For those already vulnerable, the slightest criticism may be devastating.

While Quakerism abhors the returning of violence in most if not all situations, there is still the possibility of defending oneself against harm without returning the violence. Historically Quakers have used nonviolent resistance, including allowing oneself to be physically attacked, as a tool to reach goals they strongly believed in. In some situations this is a very powerful tool. Its use by Mahatma Gandhi and Martin Luther King provides our best recent examples.

We must question, however, the value of generalizing this practice to all facets of our life. It isn’t possible to live our day-to-day lives while continually leaving ourselves open to physical or nonphysical attack. And we cannot always reach that of God in the other person in time to prevent an attack. Some defense of ourselves is necessary. Although Friends associate the term defense with national militarism, defense of self on an individual level is necessary for survival. In a situation with violence there is within each “victim,” as well as each “attacker,” that of God. Friends, in particular, should be concerned for the welfare of their members for it is from the potential of each member of the Society of Friends that Quaker leadership and inspiration arise.

Nonphysical violence can occur in any situation: between strangers or intimates; between husband and wife, parent and child, siblings, friends, etc. In Getting Ready For Marriage David Mace describes the situation well:

In a close relationship two people . . . are all the time . . . reacting to each other . . . As long as these messages are interpreted as pleasant, friendly, and supportive . . . all goes well. But as soon as something negative or critical comes over from your partner, you feel pain . . . You probably send back a negative message.

Volumes have been written on how to cope with this universal problem. A simple solution is not possible. However, essential to all solutions is the necessity to talk about it. And an underlying assumption is that alleviation of some of the pain is possible. With the faith that things can be better and the knowledge that talking is the only route, the person in pain begins a dialogue. A few simple examples of beginning dialogue that defend one’s self-respect:

**Direct comment:** Questioning the validity of the painful statement: “I don’t think that’s true.” Questioning the meaning: perhaps it was not meant critically. Describing your reaction: “I feel hurt when you say that.”

**Emotional expression:** While not wanting to continue a negative cycle, expression of strong feelings, such as hurt, anger, or sadness, can be accomplished without attacking the self-esteem of the other. A great deal of honest feelings can be expressed while saying, “I get so angry when you say that!” or “What makes you think that!?” While totally uncontrolled release of anger is often destructive to others, totally bottled-up anger is destructive to oneself. A balance of these factors must be evaluated in light of the specific situation and people.

**Action, followed by statement:** “You see this worked out very well. Perhaps it wasn’t such a bad idea.”

Defending oneself against continuous nonphysical violence to protect one’s basic self-respect is necessary in order to function and flourish, in order to allow the Inner Light to grow.
DEALING WITH PERSONAL VIOLENCE

by Michael Marsh

I would like to outline five moral strategies for use in violent situations. They are not moral or immoral in themselves but are devices for freeing yourself to judge rightly in responding to attacks and in settling disputes.

Know who you are. You are not merely this human organism subjected at this moment and this place to this attack and reacting with emotional arousal. You are an enduring spiritual being. This moment is only a small part of your reality.

Distance yourself. A violent crisis tends to suck us wholly into it. This warps our judgment. Pulling back, distancing yourself from your own emotions, will open you to judging coolly. Choose a phrase to repeat to yourself; count numbers; look down on the dispute as if from above; use the strategies listed below.

Try to be the other. Try to see the violent situation from the viewpoint of the attacker. The aim is not to accept his or her viewpoint but to respond rightly. You need to know whether an appeal to his or her Inward Light is now feasible.

Tell what you feel and what you think the other means. Do not show your feelings (showing them would probably draw an emotional response) but tell coolly what they are, so the other will know. Tell the other also what you think he or she means by the attack. This may differ widely from what he or she intends to convey.

Express your goals. Try to uncover and to tell what you really hope will come out of this situation or in this relationship. This may be a revelation to the other—and perhaps to you.

These five strategies will be useful to varying degrees, depending on the kind of personal violence you face. There are three usual types of such violence (leaving aside the violence one may face while participating in a witness):

1. Criminal attacks (robbery, burglary, rape, assault): Here the first three strategies should be useful. Don't confuse self-pride with self-respect. Running away or yielding may be the least bad course in a crisis. The real you is not lost thereby. That of God in the attacker may be closed off for the present.

2. Quarrels (family or other): You may find all five strategies useful here. Each one usually contributes to settling disputes. Sharing is the basis of mutual love and respect. The golden rule proposes neither giving all nor taking all.

3. Attacks by the mentally disturbed: The first three strategies will be most useful, especially the effort to be the other. This may persuade you that nothing you can say can penetrate the other's disturbed state. Calm action, rather than words, may be needed.

Michael Marsh is a retired writer and editor and is a long-time member of Friends Meeting of Washington (D.C.). He recently received a Ph.D. in philosophy.

We hold vigils out of deep concern, for reasons both urgent and fervent. I have been in silent political vigils and in joyful marches of bonding and commitment. Very personal, private vigils have marked our recent years: a vigil with our son and daughter-in-law and their seriously injured four-year-old; sharing on our knees a family vigil late at night in silent communion with another son during his wedding; 8,000 miles away to our lovely Japanese daughter-in-law. As I sit in vigil now, in a hospital with my dying father, I remember these other poignant times of keeping vigil with those we love and I experience the awe of such privilege and such intimacy.

Looking at my father's thin face as he sleeps, and loving the essence of him that has given me such examples of gentle kindness and unconditional love all my life, I'm aware that when we are a bit in both worlds as he is now, our spiritual qualities are all the more present. All his goodness shines through his sallow, vulnerable face. And sometimes when he wakes he is able, despite the Alzheimer's, to find the words to describe the unexpected visions that have come of God's grace during these shocking days. He has felt an unbelievable nearness to his brother and father, to his wife's sister and mother, and to other family members long gone. Their presence in these dreams had a vividness that he spoke of with incredulity, and he acknowledged with confidence my comment that perhaps they really are nearby.

After one such sleep, he woke me to tell me before he lost the words of something so moving that had just happened to him: many years ago, he said, he felt

Shirley B. Waring, with her husband, Tom Waring, has begun an intentional spiritual community in New Hampshire where they have built a house entirely with hand tools. An occupational therapist by training, she is not a monthly meeting member—though she remains active with New England Yearly Meeting. Her father, Arthur Baldwin, died the same day her article was accepted for publication.

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Christ had rebuked him, and he knew in that sadness that he must strive harder to be more faithful in his spiritual life, more worthy of God’s love. In this moment he had just had a vision of Christ and two others—angels, he supposed—and Christ told him that he was all right; he needn’t try so hard anymore. He felt bathed in Christ’s love and wonderful peace and happiness.

This man, who has always lived his beliefs without much talk and with great humility before God, had felt unworthy! The quality of his spiritual search and his readiness to listen to God have always moved me. His example of how to live continues to affect us all. These days of locating his inoperable cancer and the uncomfortable tests involved in this process of data gathering have amazed me for the appreciation he musters to all who help him, even in such weakness and confusion. Ready to share his paltry, clear-liquid diet with each of us in the room before he took a sip, trying to pull out an IV because it was in the way of his son-in-law’s sitting down beside him, urging the nurse not to take the time to rub his back if she had other patients to take care of—these little evidences of Dad’s utter selflessness moved me deeply. Even in distress he asked nothing for himself.

One morning he awoke with such lucidity, after so many years of word-retrieval difficulty, that I felt blessed to have been there in his room for three nights; far beyond the nursing care and reassurance and advocacy I was there for, there was this astonishing hour’s conversation during which he shared his deepest insights and concerns in utter clarity. What he said will sustain us all in the difficult weeks left to us of his precious fatherhood of our family in this lifetime. He shared that he knew that his tumors were incurable and that he had only two months left at most, this before the conclusive tests which confirmed what he already knew inside. He was concerned only that Mother would be so shocked, and did she know he was dying? I affirmed that she did, and he replied, “Oh, I’m so relieved. Then there will be no pretending.”

His other clear concern was that he wasn’t sure whether he and Mom would still be married after he died. After a deeply happy marriage of 53 years of mutual devotion, this was terribly important to him. I expressed my sureness that they would be married for eternity, and when she came in after breakfast, he held her with such gratitude and relief that she would always be his wife. An hour later the conversation was lost in his mind, but it had brought to him what he so needed to hear and to Mom the closeness to him that is possible when there are no secrets. Had I not slept in his room every night, no one would have been there to know what he knew and what he needed to share.

In December, Tom and I felt an urgency to go to a Pendle Hill weekend on “A Time to Live, a Time to Die.” There was no conscious reason for us to be drawn to this event at this particular time; there was just an inner knowing that we must be there. The leader, Phyllis Taylor, taught us a great deal about advocacy on behalf of the dying and their families. Now I know that we were there for the courage we derived which enabled us to take that role with Dad. My insistence on being with him during all his tests, even in the radiation room with a lead coat, was backed by the confidence absorbed from Phyllis Taylor as well as my sureness of the rightness of my role as interpreter for my father of what was being done to his frail body. All was permitted.

When we were told he would have to stay in the hospital three more nights beyond completion of his tests because of the difficulty of getting all the paperwork in order for a discharge on a Friday afternoon, I found myself saying, “Then we will take him home without discharge; we will not squander three days of his few remaining weeks because of the inconvenience of paperwork.” A very kind social worker supported our stance and went to great lengths to facilitate his discharge. By bedtime he was home, safe in the comfort of being with his beloved wife again.

My mother’s informal autobiography, printed privately for the extended family, is Priceless Cycles; many times as I held vigil with Dad I thought of the aptness of this title. Many were the times when Dad sat up with us as children, holding our heads when we were sick, tutoring us on difficult subjects, listening to our hurts, rejoicing with us. Now I was given this priceless opportunity to complete the cycle, caring for his body in the most basic ways, allaying his fears, representing all his children and grandchildren who are far away in returning his care for us, and standing up for him as he has done all my life for me. Now he is safely home with the person he loves most, and my vigil is complete. But I shall never forget the blessing of this intense time of so thoroughly being present to my dear father.
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 2 and 10 p.m.

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

Frances T. Draubach, ACSW
Easton, (215) 298-7313

Josephine W. Johns, M.A.
Media, (215) 666-7288

Arlene Kelly, ACSW
Philadelphia, (215) 388-0140
(9 a.m.–10 p.m.)

Jean Keitz, Ph.D.
Levittown, (215) 967-1900

Hope L. Lindley, M.S.
Phoenixville, Philadelphia, (215) 933-7037

Helen H. McKay, M.Ed.
Germantown, (215) 486-4922
(9 a.m.–10 p.m.)

Margaret Myers, M.S.S.
(215) 284-3036

Christopher Nicholson, ACSW
Germantown, (215) 614-7078

George A. Rogers, M.D.
Cinnaminson, (609) 786-8001
(9 a.m.–5 p.m.)

James J. Saxon, Jr., Ph.D.
Philadelphia, (215) 336-4384

Charlotte P. Taylor, Ph.D.
Wilmington, (302) 486-0412

Lindley Winston, M.D.
Malvern, (215) 847-1237

Frances Van Allen, M.A.
Lima, Media, (215) 388-3212

A Psalm

In the brilliance of day
In the depths of the night
In joy and in sorrow
I seek for thy light.

For Lord thou art with us
Eternally giving
Guidance and love
And strength for life’s living.

Jesse Larrimer
Richland (Pa.) Monthly Meeting

Ode to a Small Hollow White Ball

Ping a pong
The ball bounces
Back and forth
Paddle to paddle
Off the table
And onto the floor,
dribbling away.

Rob Sronce, junior
John Woolman School
Nevada City, Calif.

Behind My Heart

Behind my heart lies
blood
(and)
veins
(and)
guts
(and)
cells
(and)
slimy things
(and)
bumps
(and)
very gross
things
(and)
loves
lots of long
strangely things
(and)
Most of all lies
Love.

Jenny Wayda
Brooklyn (N.Y.) Friends School

Crossword Puzzle

Across:
1. Title, or name, most frequently given to Jesus.
6. In daily living this must be taken with the smooth.
7. He presented the Ten Commandments.
10. Needing a wash.
13. “... goes before destruction” (Prov. 16:18).

Down:
2. A bright star in the Great Bear (Job 9:9).
3. Dehydrated.
4. To regret.
5. Bashful.
8. A warning signal.
9. John the Baptist felt unworthy to ... to tie Jesus’ shoelaces.
11. Primate.
12. “A time to be born, and a time to ...” (Eccles. 3:24).

—Adapted from Orlando (Fla.) Monthly Meeting Newsletter

Answers on page 22.

June 1/15, 1983 FRIENDS JOURNAL
When I was six, Heinrich Kote taught me to use a slingshot. Then as soon as I was a good shot, he taught me to make one. We kept them instead of making them all of the time. That was how it all started.

One Sunday morning, three weeks before Easter, Heinrich came over and handed me my slingshot and said, “Let’s go up the mountain and shoot birds.” My heart started to pound. This was not right. Up until now we had aimed at all sorts of things, but now, birds! And of all times, on a Sunday morning.

I did not try to contradict Heinrich, for I was afraid he would laugh at me. When we got there, Heinrich said, “There you can see a finch!” I looked up and saw a pretty little bird singing joyfully perched on a branch. It made a pretty little song that brought tears to my eyes. Heinrich took a fairly large stone, put it behind the leather strap, and pulled back.

All of a sudden the church bells started ringing. They seemed to accompany the song of the birds. One tear ran down my cheek, then another. I could stand it no more! I jumped up and threw the slingshot far away, frightening the little bird. Heinrich looked at me furiously. “I’ll teach you to spoil my fun!” he shouted.

“We shall not kill, Heinrich. The birds love to live as much as we do,” I said calmly.

That brought a new light into Heinrich’s heart; the next day he threw his slingshot away.

Amy Jones, age 10
Central Philadelphia (Pa.)
Monthly Meeting
Dear Friend,

Since coming to the Continent five years ago (I am an American), my perceptions of war and peace have changed considerably. As opposed to the situation in my home country, the soil upon which I walk and work is stained with blood. So, too, have people here known what it is like to live under the power of a cruel oppressor.

What I now propose is to write a book including the experiences of Friends who lived through the Second World War years on the Continent. My basic question is as follows. I begin from the premise that members of the Society of Friends represent one of the most decent groups of people which exists. From our teaching that there is that of God in every person, it follows naturally that there must be a core of good in anyone attracted to our Society. How then do such people react to Hitlerian oppression?

Because of the sensitivity of the subject, a number of aspects of this work need to be clarified. First, the work is intended to be entirely non-judgemental. The oppressor here was cruel. Human beings are just that, and not super-human gods. We fail; we realize much later what we should have done, we are frightened. These feelings and actions are also part of the human experience.

Second, complete confidentiality will be maintained. In the final work, it is my intention to change all names and details which would make a person identifiable. During the editing process, interviews will be designated by number rather than by name.

I would therefore like to interview anyone who was older than 15 in 1945 (i.e., who is now older than 52 or 53), who lived on the Continent during any period between 1935 and 1945, and who was a Friend then or who is a Friend now. It is NOT necessary that one have been a Friend at the time of the war. I would be interested in speaking to the children of people who lived through this period if their parents are no longer alive.

After hearing from you, I will contact you regarding a mutually convenient time to conduct a 1-2 hour personal interview. If a personal interview is not possible, other arrangements will be made. Thank you for your cooperation with this project.

Yours in Peace and Love,

Charles D. Tauber
Tilstraat 64
9653 TC Nieuwe Pekela
The Netherlands
telephone: 31-5978-46775

Abington Friends School
Abington Friends School is a coeducational day school, fouryear-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) 386-4550

CREMATION
Friends are reminded that the
Anna T. James Fund
will reimburse cremation costs.
(Applicable to members of
Philadelphia Yearly Meeting only.)
For information write or telephone
HENRY BECK
3300 Greene Street
Philadelphia, PA 19144 — 613-7472

The Growth of Brooklyn Friends Meeting

by Leonard S. Kenworthy

Several years ago the Brooklyn (N.Y.) Friends Meeting was composed largely of a group of older Quakers with an attendance of about 25 people on most First-days. The meeting was so small that in the early 1970s it considered closing the Brooklyn Friends School for various reasons, including the lack of Quakers to serve on the Joint Schools Committee with the Friends Seminary in Manhattan.

Today Brooklyn Meeting is often attended by 90 to 100 people. Both the First-day school and a meeting for discussion are lively, and the meeting is concerned with a wide range of social issues. And several years ago Brooklyn Friends School was relocated nearby in the former premises of the Brooklyn Law School; it now has an enrollment of 570 students.

Leonard Kenworthy, prolific writer on Quaker topics and oldest regular attender at Brooklyn (N.Y.) Meeting, kindly responded to FRIENDS JOURNAL’s request to write about his dynamic group.

One of the outstanding features of the Brooklyn Meeting today is its youthfulness. The oldest regular attender is in his early 70s, and there are only a few Friends in their 50s and 60s. Most attenders are in their late 20s and 30s.

Individuals explain this encouraging increase in numbers and vitality in different ways. Extrinsic factors include the high rent in Manhattan which has drawn many young people to Brooklyn and the rise of the “brownstone movement,” with young couples purchasing and renovating old houses.

But those two factors do not explain the gradual growth of the meeting over a period of several years. Perhaps it is best explained by the meeting’s ability to involve attenders and members in a wide variety of ways.

Certainly meeting for worship is the central core of the life of this growing fellowship. Often there are “gathered meetings.” A few Friends speak frequently, but during the course of a year 40 to 50 members and attenders contribute to the vocal ministry. Vocal prayer, however, is infrequent.

Last year the First-day school met at
10 a.m. so that the teachers did not need to miss meeting for worship. But the time has been moved back to 11, and the children come to the meeting for the last 15 minutes. The older boys and girls, in particular, like that arrangement as there is likely to be more speaking in that part of the meeting for worship.

After meeting, coffee hour is in the social room. Members, attenders, and visitors mingle, and many of them stay for a long time. That practice seems to fill a particular need in a metropolitan area with its tendency to be impersonal.

For several years there were one-day retreats, usually on the premises of some other Friends meeting, with speakers such as Charles Perera, Ed and Marian Sanders, Elizabeth Watson, and John Yungblut, followed by worship-sharing groups. Almost every year the Committee on Ministry and Oversight arranges at least one special meeting, particularly for attenders, that is usually on the subject of meeting for worship. Ordinarily that consists of a panel followed by questions and comments from several other persons.

The meeting for discussion is held on First-days at 10 a.m. and draws from 15 to 30 persons. On the first First-day of the month an intergenerational group sings hymns during that period. On other days there is usually an introductory talk followed by general discussion. Often there is a theme for the month, such as the reading together of Kenneth Boulding’s Naylor Sonnets; talks on “My Journey to Quakerism”; a review of current events in Central America, South Africa, and the Middle East; or readings by several individuals of their favorite devotional materials.

Nor are social concerns neglected. For many months the meeting had as its major concern the Newgate project, caring for the children whose mothers were visiting their husbands in the nearby house of detention. Fortunately that project ended when the house of detention finally permitted children into that building. Friends now are active in the nuclear freeze campaign, in work of the American Friends Service Committee and the Friends Committee on National Legislation, and other social projects. Potluck lunches and dinners often raise money for such projects as the new meetinghouse in Soweto, South Africa.

Other factors which help account for the renaissance of Brooklyn Meeting are: a lively newsletter; a book table and a library; a meeting directory; active Ministry and Oversight and Peace and Social Concerns committees (as well as others); rotation of members on committees; and the use of the meetinghouse by several groups, such as Alcoholics Anonymous, the Adult Literacy Program, and a group of Haitian refugees.

Represented in the meeting fellowship are persons of different races, professions or vocations, lifestyles, and theological beliefs. But for the most part individuals of varying backgrounds respect each other and help to create a caring community—a religious society of friends.
The 1983 summer gathering of Young Friends of North America will be held July 10-16 at Camp Adams, Molalla, Oregon (30 miles southeast of Portland). The conference theme is "Transformation Through Prayer." During the week there will be programmed and unprogrammed worship, workshops and talks on various topics, and free time for discussions, socializing, and play.

YFNA is an open religious fellowship of Friends from across the continent and from a variety of Quaker backgrounds. Most participants are 18-35 years of age, though there are no age limits.

For more information and application forms write Lucy Talley, 1032 N. Austin, Oak Park, IL 60302.

The World Council of Churches has invited Kara Cole, administrative secretary of Friends United Meeting, to be its single U.S. representative on a fact-finding trip to the Marshall Islands. The group will meet with local church representatives there to discuss the impact of nuclear testing in the Pacific on the whole region and especially on the Marshall Islanders.

A free travel directory is being prepared of groups and individuals willing to provide overnight hospitality to people involved in peace and justice ministries. If interested in being listed, send your name, address, phone number, and other information you feel would be pertinent to: Anawim House, Catholic Worker Community, 509 N. Genesee St., Waukegan, IL 60085. A free copy of the directory will be sent to everyone listed.

The purchase of the film The Hundredth Monkey was made possible by a contribution by Lorraine Cleveland to her meeting, Newtown (Pa.). Lorraine has been a war tax refuser for many years. Her gift of $400 to her meeting represented an amount of money withheld from her taxes and will purchase a film which shows "we have the creativity and power to change both ourselves and this world" in positive ways.

Young Friends traveling in Europe this summer might like to know of two conferences which are planned and would welcome participants from abroad.

The Brussels International Affairs Seminar, July 10-17, includes visits to NATO and European Economic Community. The Charbonnieres Gathering (France), August 6-13,
has the theme "Quakers and Conflict." Application forms and more details available from C. Davies, Quaker Council for European Affairs, Quaker House, 50 Square Ambiorix, B-1040 Brussels, Belgium.

"I wish there were a billion more like you," said the judge as he reluctantly sentenced Francine Wall to 30 days in jail in April. Francine, a member of Concord (N.H.) Meeting was a participant in a peace demonstration last November when blood was thrown on the Pentagon.

Because Francine believes money spent for nuclear weapons also robs people of food, Friends were asked to support her by pledging an amount to a hunger fund for each day she was imprisoned. Contributions to the fund will be donated to the Heifer Project.

The opening of a George Selleck Room at Cambridge (Mass.) Meeting was celebrated March 27 by a called meeting for worship at which Friends shared loving memories of George and Florence Selleck's lives. George was the meeting's executive secretary from 1936 to 1964 and his influence and guidance were felt and appreciated throughout his life.

The Selleck Room, planned by an architect and meeting member, has been creatively carved out of the limited space on the second floor of the building. Lined with shelves of many of George Selleck's books, the room provides a quiet space for study, prayer, and small group meetings. It will also house taped recordings of the meeting's members as an oral history project is developed.

Sturgeon Bay (Wis.) Meeting, having only five adult members, has launched a useful community project of child care during counseling sessions for victims of domestic violence. It was initiated when Friends learned that women were not turning up at sessions because they did not want their children present and were afraid to leave them home. Volunteer training has been set up for those working with the children since it is felt that these battered children need special understanding and play supervision.

Not only has the child care project increased attendance at the counseling sessions, it has also brought the problem of domestic violence to the attention of the community.

Honorin German Quaker Immigrants

An unusual biennial pair of stamps was issued on April 29 to honor the 300th anniversary of the arrival of the first German immigrants to the U.S. The U.S. stamp was introduced at a special ceremony in the Germantown section of Philadelphia, where 13 Quaker and Mennonite families founded the first German settlement in the New World.

The Concord, the three-masted ship which carried the settlers from Krefeld, Germany, is pictured on both U.S. and West German stamps. The group was led by Franz Daniel Pastorius, who came from Mennonite background but who identified himself with the Quakers. He helped establish Germantown Friends Meeting, which soon became known for its memorial against slavery, published in February 1688. These Friends said in part:

There is a liberty of conscience here which is right and reasonable, and there ought to be likewise liberty of the body, except for evildoers, which is another case. But to bring men hither, or to rob and sell them against their will, we stand against.

Their stand, the first anti-slavery declaration in the New World, was too drastic for other Friends' bodies to accept immediately, but it initiated a freedom movement that Anthony Benezet, John Woolman, and others took up. Pastorius became the subject of John Greenleaf Whittier's lengthy poem, Pennsylvania Pilgrim.

Unfortunately, the first-day-of-issue ceremony and a subsequent German American celebration planned by the Reagan administration to welcome the West German president to Philadelphia in October have been co-opted to stress current political and military collaboration between the two nations.

Pastorius and his fellow witnesses for peace and freedom are being officially soft pedaled. However, two Germantown Quakers, Donald and Nancy Rhoads, as descendants of the original settlers, were included among the official guests on April 29.

The migration that began with William Penn's invitation in 1683 has added to a steady German flow. By the time of the Revolution, Germans made up at least a third of Pennsylvania's population. State laws were published in both German and English well past 1810.
Who Else Was Overlooked?

The 2/1 issue came just as I was reading Arthur Edwardding’s 1929 Swarthmore lecture, “Science and the Unseen World.” The fact that Warren Sylvester Smith’s article does not mention Edington makes me wonder how many other truly distinguished Quaker scientists, past or present, he may (in his own words) “perhaps have overlooked.” And Gilbert White isn’t exactly second rate.

Charlotte Tinker

A Strong Influence on Non-Friends

Thank you for the interesting issue (FJ 4/15) which provides much information about some of the 68 schools which are members of the Friends Council on Education. We are all glad that Friends schools provide pupils with a pattern of friendly ways and hope their influence is strong. But we should mention the influence which they exert upon non-Friends faculty members and parents. The former readily feelings for Friends, conduct their own meetings as Friends do, even though the great majority of them are not meeting members. Indeed, many of them report that they have used our sense-of-the-meeting method in their businesses. Our influence often reaches out well beyond the student body.

John F. Gunnere
Haverford, Pa.

Outreach to Prisoners

Some time ago you gave the names of some prisoners who wished letters from Friends. I have written to two of them and have never had such a moving experience. We have exchanged some very thoughtful words about our beliefs and dreams, and I am so thankful I took the time to start this correspondence. I recommend to other Friends this opportunity to reach out to those lonely people within our prison system who just need to know that people care.

Cindy Graham
Iowa City, Iowa

Guests of My Life

FRIENDS JOURNAL is sponsoring the presentation of Theater Workshop Boston’s dance-drama Guests of My Life, based on Elizabeth Watson’s book of the same title, on July 3 at the annual Friends General Conference Gathering at Slippery Rock, Pennsylvania.

For many years FRIENDS JOURNAL sponsored an annual lecture in Philadelphia. Beginning in 1973 this was designated the “Cadbury Lecture,” to honor Henry J. Cadbury. Henry Cadbury (1883-1974) was a New Testament scholar and Quaker historian, Hollis Professor of Divinity at Harvard for 20 years, member of the committee of translators which produced the Revised Standard Version of the New Testament, a long-time chairperson of the American Friends Service Committee, and contributor of hundreds of articles to FRIENDS JOURNAL and its predecessors, Friends Intelligencer and The Friend. He was also much loved.

Two years ago FRIENDS JOURNAL began moving toward a change in the lecture pattern. More people are reachable at the Friends General Conference Gathering than have ever come to a FRIENDS JOURNAL lecture in Philadelphia, and FRIENDS JOURNAL is legally related to FGC through FGC’s appointment of six members of the FRIENDS JOURNAL board. FGC graciously welcomed our participation. And we began using the term “Cadbury Event,” to signify that we are open not only to the written word and the formal lecture as means of publishing truth but also to other channels of communication.

Elizabeth Watson’s Guests of My Life has sold nearly five thousand copies and is going into its third printing. It is the account of the author’s reconciliation with the desperate grief occasioned by the death of her oldest daughter, through the ministry of six writers who in their work were her intimate companions: Emily Dickinson, Rainer Maria Rilke, Katherine Mansfield, Rabindranath Tagore, Alan Paton, and Walt Whitman.

Theater Workshop Boston is a nonprofit professional experimental theater company whose managing director is James Grant. They adapted Guests of My Life to the stage and produced it in Boston for some 15 performances in the spring of 1981. It was reviewed in FRIENDS JOURNAL May 1, 1981.

The presentation of Guests of My Life at Slippery Rock will not add to the cost of the gathering, July 2-9, and it is not a budget item for FRIENDS JOURNAL. Generous underwriting by Friends Institute, the century-old religious, social, and philanthropic organization for young adult Quakers (ages 20-40) in the Philadelphia area, gave us confidence to proceed. Grants have also been received from the Pusey Fund and the Chace Fund; other applications are still pending at this writing. Persons not registered for the gathering may attend one of the Guests of My Life performances by purchasing a ticket for $6. For ticket information apply to Alice Marshall, 183 Gilkeson Rd., Pittsburgh, PA 15236; for complete gathering information apply to Friends General Conference, 1520-B Race St., Philadelphia, PA 19102.

The intertwining between FRIENDS JOURNAL and Guests of My Life is already close. Elizabeth Watson is currently a member of the FRIENDS JOURNAL board. James Lenhart, then editor of FRIENDS JOURNAL, heard Elizabeth’s lectures on “writers who have influenced my spiritual growth” at FGC’s 1973 conference at Earlham College, perceived there was a book there, and doggedly encouraged her through the trials of book preparation. And it was James and Ann Lenhart, then managers of Celo Press, who published the book in 1979. Moreover, a preliminary sketch of the material that subsequently became the lectures and the book was the substance of the very first Cadbury Lecture, given by Elizabeth Watson in Philadelphia in 1973 with Henry Cadbury in the audience.

And what would our New Testament scholar have thought of being remembered by a theatrical performance? As we talked in a board meeting about “Cadbury Event” replacing “Cadbury Lecture,” one member chuckled, “Would you call it a ‘Cadbury Dance?’” From a long-time neighbor came the rejoinder we all recognized as authentic: “Henry Cadbury would have loved it!”

Eleanor Webb is clerk of the FRIENDS JOURNAL board and a member of Baltimore (Md.) Meeting.

June

2-5—Nebraska Yearly Meeting, Central City, Neb. Write Ray R. Mesner, Rt. 1, Box 65, Center City, NE 68826.

4-5—The Middle East: History, Culture, and Contemporary Issues sponsored by AFSC; at Morgan State University, Baltimore. Write AFSC, 317 E. 25th St., Baltimore, MD 21218.


12-17—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland Park, Colo. Write John Brewer, 8390 Simms St., Arvada, CO 80005.

Birth

Nightingale—Brittany Kristen Nightingale on March 14 to Richard and Bonnie Nightingale and daughter Erin. The Nightingales are members of Solebury (Pa.) Monthly Meeting.

Marriage

Addis-Yungblut—John Yungblut and Penelope Addis on April 17 at Goose Creek (Va.) Meeting.

Deaths

Bradley—Gladys Barker Bradley on April 20. She was a member of Yardley (Pa.) Monthly Meeting and formerly a member of Scarsdale (N.Y.) Meeting. Gladys was long an active supporter of the U.N. and was a nongovernmental representative to the U.N. for the Pan-Pacific and Southeast Asia Women’s Association. She is survived by her husband, A. Day Bradley; daughter, Ann Lowen; and two grandchildren.

Ferguson—On January 1, Irene Ferguson, a mainstay of Atlanta (Ga.) Friends Meeting for the past 20 years. Irene worked with Girl Scouts, YWCA and UNICEF, and was active in civil rights activities in Atlanta in the 1960s. She is survived by her husband, Dwight Ferguson, three...
Watch the birdie.
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Write Friends Meeting at North Easton
10 Mary Dyer Lane
North Easton, MA 02356

"A school should be built by the children, should seek to be self-supporting, and should never be finished."

Mahatma Gandhi

At the Arthur Morgan School in North Carolina's Black Mountains, Gandhi's credo is a way of life for twenty-four boys and girls in grades 7-9. They, plus a dozen staff people, are involved in working, studying, hiking, caring, coping and generally learning not only by doing but by living.

For information write: Arthur Morgan School Route 5, Box 335, Burnsville, NC 28714 704-675-4262
For a biography of Dr. Martin Luther King, Jr., author seeks personal reminiscences, photographs, documents, recordings of speeches and sermons, and other material pertaining to Dr. King and also to his principal associates, friends, and opponents. Taylor Branch, 2818 12th St., NW, Washington, DC 20009.

Available

Sale or rent. Acobe home in Friends Southwest Community, McNeill, Arizona. Solar greenhouse on one acre. Contact Dorothy Walker (602) 642-3729 or Gretchen Haysme (121) 674-7506.

The rainbow within. Even as beautiful rainbows appear to our outer vision, so, too, may rainbow colors appear to our inner vision. Learn to use inner colors to cultivate healing and transformative processes. Relaxation and creative imaging technique based on ancient wisdom and modern research. Expand your ministry. Proven helpful for homebound and disabled. Suitable for individuals or groups. High-quality, two-session tape $14. Psychosynthesis, Higher Potential Research, 597 Allison Drive, Ann Arbor, MI 48103.

Books and Publications

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 three times/person to whom the world without, who leaving their own churches, wish to be in touch with Quakersm as a spiritual movement. Also serves Friends cut off by distance from their meetings.

Transnational Perspectives. Independent journal of world concerns: disarmament, human rights, North-South issues. $10 a year, sample copy on request. Rene Wadlow, Editor, Transnational Perspectives, CP 161, 1211 Geneva 15, Switzerland.

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.

Faith and Practice of a Christian Community: The Testimony of the Publishers of Truth. $3 from Publishers of Truth, 1506 Bruce Road, Oakeland, PA 19077.


Magazine samples. Free listing of over 150 magazines offering a sample copy: $0.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

Communities

Hental in Quaker Community in high, quiet mountain valley with birds, clean air, sunlight. Two-bedroom furnished house, $125 monthly. Acre of land, Friends Southwest Committee, Rte. 1, Box 170, McNeill, AZ 85617.

Conferences

George Fox and Meister Eckhart have much in common. Discover Eckhart's prophetic/ mystical spiritual tradition this summer, July 8-16 in Oakland or July 17-24 in Toronto. Write for brochure to Holy Names College, ICS, 3300 Mountain Blvd., Oakland, CA 94619, or call (415) 436-0111. Ask about our nine-month program.


For Rent

Housten home—fully furnished. Nominal rent for right person. Available June 20—Oct. 8 because Quaker medical student will be away on electives. Bajtar, 1110 Welch, Houston, TX 77005. (713) 522-1947.

For Sale

Quaker checkers. A Friendly, edible game. $1.50 each including postage. Benefits AFSC. Campbell, 252 W 91st St., Apt. 4-A, New York, NY 10024.

Land in new Friends-oriented community in exchange for experienced carpentry or farming assistance. Box 465, Round Hill, VA 22141.

Condominium in Friends Community, N. Easoon, Massachusetts available to fellow Quakers through direct sale at $4,000 off list price of $69,900. Single story, two bedrooms, one bathroom, finished expansion attic. solar heat. $50,000 bank mortgage can be taken over by qualified buyer. Contact promptly. David French, Box 545, Sunapee, NH 03782. (603) 763-2434.

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.

Mowing 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 Holein, 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, 2/5 baths, den, playroom, AC, gas. $130,000 including many extras, plus large 1/2 acre accessory apartment. Early occupancy. Owners (215) 332-7683 or (215) 569-6715 (office).

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 334, Stony Hill Rd., New Hope, PA 18938. (215) 794-8392.

Limited edition of glowing reproduction of Edward Hicks' famous Peaceable Kingdom. H. 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.


Instruction

SEND US TWO NEW SIX-MONTH SUBSCRIPTIONS, AND WE'LL ADD SIX EXTRA MONTHS TO YOUR OWN

Summertime is upon us, offering a chance for rest and relaxation. People everywhere are finding more time to read for enjoyment and fulfillment. This can be the summer for someone you know to discover the pleasure of FRIENDS JOURNAL. We'd like to ask you to consider giving two six-month gift subscriptions for just $12.

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City/State/Zip ________________________ City/State/Zip ________________________

Positions Vacant

Friends Book Store seeks replacement for clerk typist in mid-July. PYM pay scale subject to adjustment for experience, knowledge of Friends literature, etc. Write to Selling Committee c/o Book Store, 156 N. 15th Street, Phila., Pa. 19102.

Senior Pastor for dynamic, Congregational free church in Forest Hills, Queens. We seek a minister capable of strong spiritual leadership with effective homiletical skills. He or she should be a leader in the Gospel and be able to enlighten our 450-member congregation of the word of God revealed in the entire biblical tradition. Send resume and letter to: Pastoral Search Committee, Church in the Gardens, 50 Aacon Avenue, Forest Hills, NY 11375.


Comité Organizador por los Amigos Latinoamericanos (COAL) seeks a full-time secretary for program, administrative, and secretarial work in Mexico City. Candidates should be Quakers whose first language is Spanish but who are also fluent in English. Send inquiries or applications including resumes and at least three references in duplicate to COAL, Casas de los Amigos, Ignacio Mariscal 132, Mexico D.F., 06030, Mexico; or to Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102.

Middle School teacher. Experienced math specialist to work as teacher/advisor in small pluralistic middle school. Flexibility, creativity, and experience in curriculum design a must. Send resume to Media-Providence Friends School, 125 W. Third St., Media, PA 19063.

Horton’s Edge School—small, friendly day/boarding school seeks houseparent/teacher couple with teaching/counseling skills to provide loving family-like home for up to ten children ages 6-14, teach part-time. A teacher/schoolhouseparent vacancy calls for experienced teacher with special skills with seventh and eighth graders to teach full-time and part-time relief houseparent. English or science skills preferred. Benefits: intentional community, $5,280 each year, board, group health. Inquiries: Greg Heath, Shaker Road, Canterbury, NH 03224. (603) 783-4388.

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 Annie Kriebel, 6 Chestnut St., Boston, MA 02116.
Summer workcamp sponsored by George School, Newtown, PA, 19940. Cuba: June 16-July 15, cost $1,200 (adults and students are encouraged to apply). Boxes: June 28-July 23, cost $2,200 (students only). For further information contact: Fran Bradley, Director of Studies, (215) 986-3811.

Sandy Spring Friends School, Sandy Spring, Maryland 20860, 301-774-7135, 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, interessions projects, individual approach, challenging supportive atmosphere. Rural campus, suburban area. Headmaster: Edwin Hinshaw. School motto: “Let your lives speak.”

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

General Contractor, repairs or alterations on old or modern buildings. Storm and fire damage restored. John Finn, 1147 Broadmoor Road, Philadelphia, PA 19115. 464-2207.

SUMMER CAMP
1983 Christian Education Camp to be held at Olney Friends School, Barnesville, Ohio, July 25-30. Ages 8 through 16, fee $30. For information: contact Randy and Martha Giffen, 60738 Dixon Hill Rd., Bellefonte, PA 16823.

SUMMER RENTAL
Annapolis, Maryland. Friend wishes to rent 3-bedroom furnished home approximately July 17-August 14. Write: Box 35, Annapolis, MD 21403.


South Newfound/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, $150 per week plus cutting the grass. Malcolm Smith, 65 Castle Heights Ave., Tarznyow, NY 10591.

New York City. One-bedroom furnished apartment with terrace overlooking Central Park. Convenient to subway. Available July and August. $500 per month (includes utilities). Call (212) 749-7066.


Vacation in rustic simplicity on the Miles River, near historic Third Haven Meeting, Easton, Maryland. Contact: M. L. Richards, R.D. 2, Box 194-B, Camden, DE 19934. (302) 695-9910.

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: 791-5860.

Canada
EDMONTON—Unprogrammed worship, 11 a.m., YWCA, Sorority room, 10305 100 Ave. 423-9622.

OTTAWA—Worship and First-day school, 10:30 a.m., 919 Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO—60 Louthier Ave. (North from Bloor and Bedford). Worship and First-day school 11 a.m.

COSTA RICA
MONTEVERDE—Phone 81-16-87.

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

Egypt

Mexico
MEXICO CITY—from 11 a.m. to 11 p.m., Casa de los Amigos, Ignacio Merida 132, Mexico City 1, D.F. 59-27-09.

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

FAIRHOPE—Unprogrammed meeting, 9 a.m. at Friends Meeting House, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 519, Fairhope AL 36532.

Travel


WANTED

Small house or apartment, reasonable rent, Philadelphia area. Late August. Teacher at Abington Friends. Call Carol (205) 563-3605 or write Box 171, Newcastle, ME 04553.

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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: 479-0782.

JUNEAU—Unprogrammed worship group, First-days, 10 a.m. Phone: 566-4469. 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) 774-2998.

McNEAL—Cochise Friends Meeting at Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 462-3729.

PHOENIX—Capitol Friends Meeting, 1220 E. Indian School, Phoenix 85020. Worship. First-day school 11 a.m. Phone: (602) 268-5310.

TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided. Danforth Chapel, ASU Campus, 85291. Phone: 967-6040.

TUCSON—Piña Friends Meeting (imountain quarterly Meeting), 739 E. 5th St. Worship 10 a.m. Vineeta Hale, clerk. Phone: (602) 299-0779.

Arkansas
LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1801 S. Louisiana. Phone: 885-2395, 224-4020.

California
ARCATA—1920 Zehnder, 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. 943-0729.

CHICO—10 a.m. singing, 10:30 meeting for worship, classes for children. 345-3429 or 893-0787.

CLAREMONT—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave. (North from cor. Bloor and Bedford). Worship and First-day school 11 a.m.

TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided. Danforth Chapel, ASU Campus, 85291. Phone: 967-6040.

TUCSON—Piña Friends Meeting (imountain quarterly Meeting), 739 E. 5th St. Worship 10 a.m. Vineeta Hale, clerk. Phone: (602) 299-0779.

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

CLEARWATER—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Clerk, Paul Blanchard, Jr., 847-4387.

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 10:30 a.m., Phone: 373-4201.

JACKSONVILLE—Meeting 10 a.m., YWCA, 768-3648.

LAKE WORTH—Palm Beach Meeting, 10 a.m. 123 North A St. Phone: 585-8060 or 643-3148.

MELBOURNE—Unprogrammed meeting and first-day school 10:30 a.m., (Galesburg). Phone: 566-5234.

MIAMI-CORAL GABLES—Meeting 11 a.m., 1185 S. Sunset Dr., 342-6704.

MIAMI—Meeting 10 a.m., 1185 Sunset Dr., Phone: 677-0457.

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: Susan Passmore. 731-7845 or 955-6989.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., Phone: 222-6704.

STUART—Group worship. Phone: 334-921-5914.

Tampa—Meeting 9:30 a.m., Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 952-2167.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 647-1103.

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 Tellair St. 738-6269 or 733-1478.

ST. SIMONS—Alternate Sundays 11 a.m. Phone: 612-636-6348 or 638-1200.

Hawaii

HONOLULU—Sunnyside Meeting, 9:45 a.m., hymn singing, 10:00 a.m. and first-day worship. Overnight inquiries welcomed. Phone: 988-2714.

MAUI—Friends worship group. Please call Mr. and Mrs. Gordon Daniels, 572-9307, 152 Kawaio Rd., Haiku, HI 96780, or Alice Walker, 579-9124, 9 Kailoloa Place, Paia, HI 96777.

Idaho

BOISE—Meeting in members home. Contact Jane Forsyth-Francisco, 344-5328 or Shirley Fitchoff, 336-3525.

SANDPOINT—Unprogrammed worship group. Meeting in members' homes. Contact Karen Wehry, 236-0301.

Illinois

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

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, 345-3776 or Jill Brodenck, 372-2298. FORT WAYNE—Maple Grove Meeting, unprogrammed worship Sundays. 11 a.m. Phone: Julia Dunn, clerk (219) 769-9431.

FORT WAYNE—Sunday school 9:30 a.m., Sunday worship 10:30 a.m., Cook and Coldwater Rds. Call Pastor John Myers, (219) 493-5960.

HOPEWELL—Clearspring Meeting, worship and meeting 11:00 a.m., 222-6704.

INDIANAPOLIS—Meeting of Friends 11 a.m., 714 W. Green St., Indianapolis 46222.

WESTFIELD—Meeting 10 a.m. 176 E. Main St.

Iowa

AMES—Worship 10 a.m., 3rd and 4th Sundays, 1701 University Ave., between 10th and 12th avenues. Clerks: Earl and Elaine Mers, phone: 222-6704.

COUNCIL BLuffs—Worship 10 a.m. 2286 2nd Avenue, phone: 345-3525.

GRANBY—Worship 10 a.m. 1227 S. Artesian Ave. Phone: 445-8494 or 233-2715. Worship 11 a.m. Phone: 956-2828.

CEDAR RAPIDS—Worship 10 a.m. 1074 S. Artesian Ave. Phone: 445-8494 or 233-2715. Worship 11 a.m. Phone: 956-2828.

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Kansas

LAWRENCE—Cread Friends Meeting, 1440 Oregon. Unprogrammed meeting, 10 a.m. Phone: (913) 843-8532.

TOPEKA—Unprogrammed worship, 4 p.m. followed by discussion (913) 273-3519, 473-3383, or 234-0061.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 10 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, 988-4465.

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information call 268-2593.

LOUISVILLE—Meeting for worship, 10:30 a.m. at 3050 Bon Air Ave., 40205. Phone: 542-6812.

Louisiana

BATON ROUGE—Unprogrammed meeting for worship, 10:30 a.m., at 346 Bienville St., (504) 206-5600 or 749-4547. Clerk: Leslie Todd. Phone: 925-1206.

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. Phone: 725-4981.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 585-3648 or 585-8265.

ORONO—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.C., Orono.

PORTLAND—1845 Forest Ave. (Route 202) Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham 774-2813.

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

Maryland

ADELPHI—2303 Metzerott, near U. MD. Prayer group 9 a.m., worship 10, First-day School 10, 2nd hour 11 a.m., 4th Sunday only. 320-1351.

ANNAPOLIS—Worship 11 a.m. at YWCA. 40 State Circle. Phone: 301-269-5653.

BETHESDA—Sidwill Friends School, Edgemont Lane & Beverly Rd. Classes and worship 11 a.m. 330-1156.

Chestertown—River meeting for worship and First-day school, 11 a.m. 127 High St. George Gerbeneck, officiating. 876-3337.

EASTON—Third Haven meeting and First-day school 10 a.m. 405 S. Washington St. Clerk: Jane Caldwell (301) 822-0383.

OCEAN CITY—Meetinghouse, 9:30 a.m. Meetinghouse, 100 Hill St. Columbia, MD 21501. Phone: 448-4311.

KANSAS CITY—Penny Valley Meeting, 4450 Gillham Rd., 9 a.m. Call (816) 312-5268.

ROCKVILLE—Unprogrammed meeting, 9:30 a.m. Unitarian Church. Call to confirm (507) 282-4555 or (507) 282-3310.

ST. PAUL—Twin Cities Friends Meeting, 11 a.m. First-day school. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

COLUMBIA—Worship and First-day school, 10 a.m. Presbyterian Student Center, 100 Hill St., Columbia, MO 65201. Phone: 448-4311.

KANSAS CITY—Penny Valley Meeting, 4450 Gillham Rd., 9 a.m. Call (816) 312-5268.

Rochester—Unprogrammed meeting, 8:30 a.m. Unitarian Church. Call to confirm (507) 282-4555 or (507) 282-3310.

ST. LOUIS—Meetinghouse, 3539 Rockford Ave., Rock Hill, 10 a.m. Phone: 522-3116.

Montana

BILLINGS—Call (406) 656-2165 or 252-5085.

New Jersey

ALBUQUERQUE—Meeting, 1st-3rd Sundays at 10:30 a.m. at First United Methodist Church, 601 Girard Ave., 826-1263.

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

BARNEVELD—Meeting for worship and First-day school, 10 a.m. Left side of East Bay Ave., traveling east from Route 9.

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

CROPPWELL—Ox Marton Pike, one mile west of Marton. Meeting for worship, 10:45 a.m.

CROSSWICKS—Meeting and First-day school, 10 a.m. Phone: 766-7574.

DOVER—Randolph—Meeting and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Rd. & Quaker Ave. between Center Grove Rd. and Millbrook Ave. Phone: 766-7574.

GREENWICH—6 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, 10 a.m. (summer services). Babysitting provided during both. Phone: 428-6242 or 428-5797.

MANASQUAN—First-day worship, 11 a.m.; meeting 11:15 a.m.; School, 10 a.m. at Manasquan Community Center, 1st-3rd Sundays on 861-2586.

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. King’s Highway, Mickleton. (609) 486-5309 or 423-0300.

MONTCLAIR—Park St. and 1st Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone: (201) 744-8200. 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 and First-day school, 10 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. Meetinghouse, 10 a.m. First school year, 10 a.m. Call (201) 469-4736 or 463-0271.

PLAINFIELD—Meeting for worship and First-day school, 10 a.m. Worshipping Ave. at 561 Pleasant St. 754-3887.

PRINCETON—Worship 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 a.m., First-Day School, 10 a.m. Phone: 203-782-0553.

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

RIDGEWOOD—Meeting for worship and First-day school at 1st & North High Ave. Phone: 414-9560.

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, 11 a.m. Main Shara Rd., Rt. 9, Cape May, N.J. Beach meeting July-August, 9 a.m. Of first aid station, Cape May. Visitors’ welcome.

SHREWSBURY—Meeting for worship and First-school, Nov.-April, 10 a.m. May-June, 10 a.m. Phone: 741-7210 or 877-2561.

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

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

WAGAINA—146 Friends Rd./Brighton St. First-day school, 10 a.m. meeting for worship 11:15 a.m. Telephone (609) 845-3800, if no answer call 848-8900 or 845-1990.

WOODBURY—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August worship 10 a.m. N. Main St. Phone: 769-1551.

New York

ALBIEAUQUE—Meeting, 1st-3rd Sundays at 10:30 a.m. 615 Girard Blvd., N.E. Mary Dudley, clerk. 875-0379.

LARRY BIRCH—10 a.m. St. Stephen’s First-Day School, 2425 Jordan. 522-3699 or 523-1317.

SANTA FE—Meeting for Sundays, 9 and 11 a.m. 71st, 3rd, 5th Sundays, 10 a.m.

LITTLE BRITAIN—First-day school, 10 a.m. Meeting for worship 11:15 a.m. and near Kirk's Wells on Friends Rd. and Penn Hill at U.S. 222 and PA 272.

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

MARLBOROUGH—Friends meeting 11 a.m. 1 mi. S. of Rr. 842 near Unioivia, PA. Worship 11 a.m. Clerk, (215) 888-9185.

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

MEDINA—Providance Meeting, Providence Rd., Media, 15 miles west of Pottstown. 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. and 7th and 8th months worship 10-11 a.m.

MILLVILLE—Main St. Worship 10 a.m. First-day school 11 a.m. Dean Girton, (717) 428-0431.

NEWTON—Bucks Co. Worship 11 a.m. First-day school 9-10 a.m. Summer worship only. 968-5143 or (215) 353-7335.

NEWTOWN SQUARE—Del. Co. Rte. 252 N. of Rte. 3. Meeting 11 a.m. and 10:30 a.m. meeting for worship.

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

OXFORD—260 S. 8th months worship 10 am., 1st day school. Mary Ellen Hatans, Clerk, (215) 593-6795.

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

Sydney—One mile east of Roosevelt Boulevard at Maplewood Rd., 11 a.m.

Central Philadelphia—15th and Race Sts.

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

Chester Hill—100 E. Mermaid Lane.

Fourth and Arch Sts.—First and fifth days.

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

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

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

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

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

PLYMOUTH MEETING—Germantown Pike & Butter Pike. Adult class 10:15 a.m. Worship and First-day school 11:15 a.m.

POTTSTOWN—1st, 2nd and 4th, 10 a.m. Meeting for worship 10 a.m., Meetinghouse Rd. off 522, 1 and 8 miles W of 622 and 569 intersection at Yellow House.

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

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

READING—First-day school 10 a.m., meeting 11 a.m. 106 North Sixth St.

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

SOQUEL—Meetings for worship, 10 a.m. First-day school 10:30 a.m.; adult class 10:45 a.m., 2509 N. 33rd St.

SOUTHAMPTON—Bucks Co. Store & Gravel Hill Rd. First-day school 10 a.m., worship 11 a.m. Clerk: 357-3857.

SPOKANE— unprogrammed meeting, 11 a.m. Phone: 552-7031.

ST. JOSEPH—Worship 11 a.m. and 10 a.m. Form 11:15 a.m. Phone: 287-6457.

TRUMBULL—Worship and First-day school 10 a.m. 8, 10 or 11 a.m. Winebarger Ave., Willington, 11 a.m. Meetinghouse 10 a.m.

UTAH—West of King of Prussia, on old Rt. 202 and Old Eagle Pike. Meeting for worship and First-day school 10 a.m. (except summer); worship, 11:15 (summer, 10). Monthly meeting during forum 2nd Sunday of each month.

WILLAMETTE—North Branch Monthly Meeting, Wyoming Seminary Day School, 1560 Wyoming Ave., Forty Fort, Pa. Meeting school 10 a.m., meeting 11:15 a.m., meeting through November, May.

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

WRIGHTSVILLE—First-day school 10 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 Oneley St. Meeting for worship 11 a.m. each First-day.

SALESVILLE—Meeting, Lincoln—Great Rd. (Rt. 126) at River Rd. Worship 1:30 p.m. each First-day.

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

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays, Book Foundation Meeting.

COLUMBIA—Worship 10 a.m. at Presbyterian Student Center, 172 Green St., 29201. (803) 781-3532.

South Dakota

SIoux FALLS—Unprogrammed meeting 11 a.m. 2307 S. Center, 57105. (605) 383-6744.

Tennessee

CHATTANOOGA—Worship, 10:30; discussion 11:30. 607 Douglas St. Larry Ingle, 629-5914.

CROSSEVILLE—Worship, 10 a.m. Sundays (4th Sundays, 4 p.m.), then discussion. (615) 484-0316 or 277-3854.

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Avenila. Clerk: Judy Cox, (615) 927-1932.

WILLIAMSON—Unprogrammed worship 10:30 a.m. 104 Kingswood Dr. (804)-229-5693 or (804)-229-5490.

WINCHESTER—Centre Meeting, 230 North Washington. Worship and First-day school, 10 a.m.

WILLIAMSBURG—Unprogrammed worship 10:30 a.m. 105 Kingswood Dr. (804)-229-5693 or (804)-229-5490.

WILMINGTON—Worship and First-day school, 10 a.m. 1560 Wyoming Ave., Willington, 11 a.m. Meetinghouse 10 a.m.

WRIGHTSVILLE—First-day school 10:30 a.m. 8, 10 or 11 a.m. Winebarger Ave., Willington, 11 a.m. Meetinghouse 10 a.m.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact At Carson 583-3345 or Allen Stokes 783-7836.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801)-496-2723 (evenings).
CRISIS IN OUR PRISONS

Today, one out of every 600 Americans is behind bars. Each day the prison population is increasing by 140 persons. The USA now ranks third among industrialized nations, just behind the USSR and South Africa, in the percentage behind bars.

There is copious evidence that harsher, longer sentences do not reduce crime. Our reliance on imprisonment instead produces damage to individuals, families and communities.

It is often asserted that lawlessness is on the rise. But the rate of those crimes that generally are punished with prison sentences has remained steady over the past decade. Burgeoning prison populations result from enactment of long mandatory sentences, not from increased crime.

CAN FRIENDS RESPOND?

Friends have sympathy for the victims of crime. We support programs that offer aid to victims; for example, programs that require the offender to work in the community and contribute to restitution funds for crime victims.

The AFSC works with prisoners, ex-prisoners, their families and communities, and with policy-makers to explore alternatives, to seek a moratorium on prison construction, and to make conditions within prison less intolerable. We work against the death penalty and against executions. In Newark, New Jersey, AFSC has helped to develop JUSTICE: THE HELPING HAND, the largest community based group in the state.

TO: AMERICAN FRIENDS SERVICE COMMITTEE
1501 Cherry Street, Philadelphia, PA 19102

☐ Please accept my contribution for the AFSC programs on criminal justice.
☐ Please send me more information on these programs.

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AMERICAN FRIENDS SERVICE COMMITTEE
1501 Cherry Street
Philadelphia, Pennsylvania